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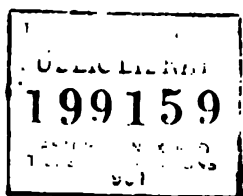


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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE ECUMENICAL MISSIONARY CONFERENCE OF 1900.

BY FRANK F. ELLINWOOD, D.D., LL.D., NEW YORK CITY, SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

No other event in recent years has received a more universal verdict of "success" than the great convocation in New York during the last ten days of April, 1900. The most sanguine hopes of its projectors were more than fulfilled. Foreign delegates from all lands were surprised and delighted. The religious press was unanimous and enthusiastic, and the secular press, even including many papers from which only criticism and possible sneers might have been expected, joined in characterizing the conference as a great intellectual and moral phenomenon of the times. The general conference committee had for the last three years been planning—not without some fears and misgivings owing to the traditional belief that the city of New York is about the worst place for week-day religious gatherings. For, however favorable the particular environment may be for less worthy sensations, one can not forget that the religious and eleemosynary "anniversaries" of forty years ago had gradually declined and become extinct in the boasted metropolis of the nation. The executive committee and the program committee had spent many months, holding many laborious sessions and often of long duration. Other committees, particularly those of finance and hospitality, tho beginning their work somewhat later, had as the time approached put forth still more assiduous efforts, and the hospitality committee especially, with a large corps of clerks and volunteer helpers, were wellnigh overwhelmed with their complicated tasks.

It would be easy to point out many, many things in each of these departments which in the light of present experience might have been improved; but that so little criticism and almost invariable commendation should have appeared on all hands, no one would have dared to hope. Delegates from abroad expressed their enthusiastic admiration at the American "genius for organization."

The Mildway Conference which was held in London in 1878 was

justly regarded as marking a new era in foreign missions, as it revealed the power of aggregation, emphasized the value of Christian union, and gave to the world a surprising mass of information and a new conception of the total achievements of missionary enterprise.

The conference of 1888, also held in London, was a great advance upon that of Mildway—was more fully organized and much more largely attended, and came nearer to the ideal of an ecumenical representation. It also made a profound impression by the high character of many of those who either presided at its sessions or took active part in its discussions. The Earl of Aberdeen was its honorary president and presided on its chief occasions. Many distinguished men who, as civil administrators or military commanders in England's Oriental possessions, have had the fullest opportunities fairly to estimate the success of missions, gave to that conference the hearty support of their presence and their cooperation. The large American delegation were received into the homes of their British kinsfolk with the most cordial hospitality, and the two nations were more closely united by the new bonds of a common impulse and purpose for the advancement of the Redeemer's kingdom.

About fifty sessions were held in that renowned structure known as Exeter Hall, the historic center of more numerous and varied movements for religion and humanity than any other edifice of modern times. The discussions were instructive and the addresses often eloquent, and the two large volumes of full and accurate reports have of themselves constituted a missionary library of incalculable value.

How could New York, twelve years later—New York with its rush, its unspiritual and materialistic greed of money-getting, its bad politics, reckless journalism, and the craze of an approaching political contest—hope to repeat successfully that great and prolonged convocation, devoted for days together to the disinterested and unworldly cause of foreign missions?

But as the time approached it became evident that for the chief sessions, especially those in which the President of the United States and the Governor of the State of New York should welcome the foreign delegates, the demand for tickets of admission would exceed the utmost capacity of the great auditorium of Carnegie Hall. The afternoon session of Saturday, April 21, at which ex-President Harrison presided and opened the conference with an address which will long be deemed a classic, also crowded the hall from parquet to balcony. Indeed, throughout all the sessions, tho held twice and often three times daily for ten days, the great hall, accommodating between three and four thousand persons, was full. The last session of all was, if possible, more densely packed than the first.

Besides the great hall, many sessions were held in various churches and were devoted to practical discussions of missionary policy or to inspiring addresses.

J. V. N.

In addition to about fifteen hundred delegates and six hundred missionaries assembled from all lands, a constant and varying throng of citizens of New York and adjacent cities kept up the attendance through seventy-five different sessions. In the sustained interest and sympathy of the best people of the city and the country—best in intellectual and moral elevation and in the impulse of Christian philanthropy—the conference of 1900 greatly exceeded that of 1888. The character of New York and vicinity has been redeemed. The moral earnestness of our American people has been vindicated in the eyes of the nations. The reality and power of the Christian faith and the earnest purpose of the missionary enterprise have surprised the enemies and even the friends of the missionary cause. Ex-President Harrison, in his address at the farewell meeting, said that he had attended many great commercial and political gatherings, but he had never taken part in any proceedings in which the discussion of one subject had held interested throngs of people together for many days and three times a day as in this conference. Such was the one universal impression made on all who were present, and through the ubiquity and active energy of the public press the whole country may be said to have felt the influence of this moral triumph.

From the days of Sydney Smith to the present time it has been the favorite diversion of smart and ignorant conceit to ridicule the work of foreign missions. The missionary spirit has been described as a sort of "moral hysteria." It has been characterized as a work for women and children, but not for "hard-headed men." It has been looked upon as a fanatical waste of energy in which women of the "Mrs. Jellyby" type run wild over the imaginary woes of distant savages, to the neglect of their uncombed children and their untidy homes. But in this conference, Governor Roosevelt, who certainly would be considered hard-headed, spoke with unbounded enthusiasm of the heroic deeds and substantial fruits of missionary effort which he had witnessed among uncivilized Indian tribes; and ex-President Harrison, at a reception given to conference delegates, at which he had listened to an account given by Miss Lillivati Singh of what missions had done for the women of India, publicly declared that if he had amassed a fortune and had given it all to the work which she had described, he would regard it as a wise investment.

One entire session which filled the great hall was devoted especially to business men. The whole service was placed in their hands. They filled the platform, made the addresses, and their meeting was a splendid success. Impressed by a desire to emphasize this feature of the conference and worthily to crown its proceedings, Bishop Potter, of New York, instituted a special midday service in Trinity Church after the close of the conference for the benefit of business men. Four able addresses were given to a large and attentive audience.

Among the characteristics which contributed most to the value of

the conference in its present and future influence was the eminently spiritual tone which pervaded all its exercises. It had been preceded by many special meetings held throughout the country for prayer and that preparation which only the Holy Spirit could impart. The preliminary morning devotional meetings were well attended and seemed thoroughly earnest in spirit. Thus each day began with an investing spiritual atmosphere, most favorable to the consideration of the great truths and principles and sometimes vexed and difficult questions of missionary service. All seemed constrained to feel that they were dealing with unearthly interests, the very thought of which was a rebuke to all ambition, ostentation, conceit of opinion, or self-seeking of any kind.

Another characteristic which assumed prominence at the very beginning and ran through all the sessions was the exaltation of Christ. He was the recognized Head of the Church, whose authority issued the great commission, and who is the Captain of salvation to a lost world. This keynote was clearly struck in the opening addresses of Monday morning, April 23. The practical questions of ways and means were freely discussed in many sessions; the every handmaid of religion, exploration, mechanic arts, commerce, government, diplomacy, were fairly considered and valued; the even the rude instrumentality of war was recognized in the emancipation of oppressed races; and while secular education and all agencies of reform were placed at their true value,—yet the one distinct conviction that only the Gospel of Christ can regenerate society and redeem mankind held its supremacy throughout. Again and again, and in many forms, was the sentiment uttered that the end and aim of missionary expenditure, labor, and sacrifice is not merely to civilize the nations or proclaim the omnipotence of science or promote mere temporal thrift or invest men with a higher cultus, but rather and always to show forth in them the grace of God in Christ, to give them the vision of that divine pity which so loved the world that whosoever believeth in the crucified Son of God should not perish, but have everlasting life. Compared with the dominance of this supreme purpose, all denominational differences seemed secondary and trivial. The place and the occasion were too sacred and august for a sectarian spirit, and with all the joy of aggregate success shown in the compilation of statistical results none could forget that only a beginning—tho a blessed beginning—had yet been made, for in front of the audience there hung a mammoth map of the world, reminding the beholder at every session, and in every moment of greatest exultation, that far the greater part of the continents and islands of the earth are still under the dark cloud of hopeless ignorance and superstition; nor could any one forget the responsibility and the solemn rebuke involved in the fact that the Christian Church, possessing the Gospel of life for nineteen centuries and commissioned by her risen Lord to proclaim it to every tribe, kindred, and tongue, is confronted with the

stupendous task still unfulfilled. Rightly considered, the great map was the most solemn and impressive preacher of the conference.

There is a peculiar value sometimes in the impression of mere magnitude. And so the masses in attendance, the extent and elaborate details of the program, the power of varied and commanding eloquence, setting forth so many sides of one great problem—all this ought surely to lift every auditor and every reader of the reports out of the littleness and meanness which have characterized the majority of missionary contributions in the past.

The very thought of a few pennies or dimes as the annual contribution of an average Christian, man or woman, for such an enterprise as the conversion of the world ought to mantle the brow with a blush of shame. In many a speech the salient thought was that the measure of gifts and service should be enlarged manyfold. I believe it was General Harrison who, in one of his addresses, called attention to the fact that in this country many large and princely gifts were made to colleges, theological seminaries, and eleemosynary institutions, and he asked with startling point and emphasis: When shall the day come when the same enlarged Christian philanthropy shall supply the dark realms of non-Christian lands with colleges, hospitals, and churches?

Many sectional meetings devoted to the study of the different mission-fields, their past history and their present outlook, were held in some of the churches. As three or four of these were sometimes held at the same hour, it was impossible for any one person to attend them all. But fortunately every discussion was accurately reported and will be published in permanent form. The committee on statistics, through the expert labors of its chairman, Rev. James S. Dennis, D.D., presented the most complete body of missionary facts and figures which has ever been published. Summary reviews of the century past and forecasts of the century to come were given by eloquent speakers in the great evening mass-meetings in Carnegie Hall.

In a discussion devoted to the translation and distribution of the Holy Scriptures, now published in whole or in part in four hundred different languages and dialects, the leading paper was presented by Canon Edmunds of Exeter Cathedral, England. In breadth of erudition and elegance of diction it was a peerless production. It gave a complete history of various versions from the days of the first Syriac translation down to the present time, and this was done in a style so clear and fascinating that the great audience was held in rapt attention.

Special sessions were devoted to the relations of missions to commerce, to governments, to non-Christian faiths, and to the best methods of dealing with them. Special recognition was given to the changed attitude of the popular mind toward the great problem of foreign missions during the last quarter of the century. The work can no longer be symbolized by the old familiar pictures of a missionary sitting under

a palm-tree discoursing to simple, childlike savages, for in many of the great mission-fields that missionary is confronted by men of keen intellects, trained in profound philosophies, and familiar also with the last word which Western infidelity has urged against the Christian faith. Two addresses delivered in one of the sessions in the Central Presbyterian Church by Dr. Dobson, of Scotland, and Dr. Purves, of New York, emphasized the duty of the Church to raise up able apologetic forces for the moral and intellectual struggles of the new century in the East as well as in the West.

No subject received greater attention than the self-support of the native churches. The experience of three generations has left a profound conviction that if we are to look for great expansion, if the spread of the Gospel and Christian institutions is to overtake the growth of population, if the sanguine hope for "the evangelization of the world in this generation" is even to approach its fulfilment, there must be a great change in missionary policy. The one thing which is clear and indubitable is that the teeming millions of China, India, and Africa can not be evangelized by foreign money. Christian churches in the mission-fields to-day must be built, like those of apostolic times, upon their own foundations; they must be largely self-supporting and self-propagating, and must therefore be projected along their own level. It is thus that all great religions have made conquest of new countries and races.

The situation is rendered more serious by the fact that intercourse with Western nations, and their more civilized ways and grades of living, is rapidly raising the scale of prices in all lands of the East, and that consequently instead of a gradual reduction of the stipends contributed from mission funds for native labor there is a demand for increased amounts to meet the increasing cost of living. Even in older fields, where foreign funds have borne the expense of missionary work for two or three generations on the scale of Eastern prices, and with scarcely any progress in self-support, the question now arises: How shall the work be extended when it rises to the scale of Western prices? And if the cost is to be borne from generation to generation by Europe and America, when will the millions of India and China be converted?

No one desires that the burden of responsibility resting upon Christendom shall be removed; on the contrary, its contributions for missions *should be increased manyfold*. But instead of being absorbed in the perpetual support of an old and wellnigh stationary work, they should be devoted to expansion. And the native church itself should not only aim at self-support, but should cultivate a home missionary spirit, and in due time a foreign missionary spirit, proportionate to its means. There is a growing conviction that only along these lines can a great and widespread conquest be achieved. It is indeed difficult to introduce new methods where old ones have long existed. But some new missions are now being established on the principle of a maximum

of self-reliance and self-support. The people, in exchanging their old superstitions for the new faith, are taught that the new is quite as worthy of their support as the old, and that the adoption of a foreign religion does not necessarily imply a foreign support.

At the conference many missions contributed their testimony to the feasibility and actual success of the new policy. In Korea nearly all the little chapels are entirely provided by the native congregations, and by far the larger part of their Christian work is performed either without compensation or with such small amounts as the people can contribute. Their primary schools also are supported by the congregations.

In a large district in Burma missionary work has been carried on for fifty years almost entirely on a self-supporting basis. Only the missionaries, with rarely a native assistant, have been sustained by mission funds. And over a hundred Baptist churches with six thousand six hundred communicants, besides schools and medical work, are the blessed result. It was also reported that in the Uganda mission of the Church Missionary Society the native churches have been self-supporting from the first, and they now present a total of six thousand members, with chapels and schools and a people whose moral earnestness has been tested by persecution even unto death. It would not be fair to judge of all fields by the same standards. Many different conditions exist, and races and nations themselves differ widely in their antecedents, temperament, types of faith, and natural strength of character. A proper discrimination, therefore, should be observed.

Another great question fully discussed in the conference was that of comity. It will be seen at a glance that this is indispensable to the development of self-support. It will be impossible to stimulate the efforts either of native pastors or their people while neighboring missions are offering higher pay. The temptation to laxity and a free hand lies in the fact that it is so much easier for all concerned to pay lump salaries with the proceeds of a foreign bill of exchange, than to work up the small contributions of a poor and reluctant people. Just here is always the point of danger. The popular belief is that the missionaries come from a land abounding in wealth. The grade of the missionaries' own expenditures and style of living supports this impression. There is no good reason, in the native helper's view, why the missionary should not share with him his good fortune. And if one mission will not do this, he will apply to another that is more liberal. Competition in the offer of salaries leads to a mercenary spirit, and by degrees native churches are demoralized by the very means which are provided for them. Nothing is more evident than the urgent necessity for some uniform scale of expenditure and for a mutual and general understanding as to missionary policy. The remark of a prominent speaker, that this conference was not a consummation, but a beginning, is emphatically true of these two great problems of comity

and self-support. To work them out to wise results will demand the serious thought and earnest labor of the coming decades, and the great organizations, now numbering many scores, must work together on common principles, or they will fall short of complete success. *There must be a science of missions.*

Two conspicuous features of this conference, as compared with any that have preceded it, were the high places given to woman's work for woman, and to the various organizations of young people. Woman's day marked a great success. It is still easy to remember a time when in nearly all Christian denominations it was deemed unladylike and unscriptural for a woman to address even the smallest and humblest mixed assembly. But what would some of the conservative fathers who have gone to their rest have thought of an audience of from three to four thousand persons of both sexes solely under the direction of women—a woman presiding, the speakers all women, and a great platform filled with women of all denominations gathered from both sides of the Atlantic and from many lands beyond the sea? No occasion during all the sessions was conducted with more of dignity, or characterized by greater propriety or common sense. Most of the speakers were heard without difficulty. One whose opinion is of value has said that the women were heard more distinctly than some of the men, because their utterance was calm and clear and free from the shouting and the mouthing which sometimes result from over-effort.

In fact, as is usual, the women excelled the men; as, for example, when some of the veteran heroines of the mission-fields, whose names are household words, were brought to the front of the platform and introduced to the great audience, who welcomed them with unbounded enthusiasm. Altogether it was a scene never to be forgotten. But it is to be regretted that in the meetings conducted by men they did not follow this good example, as they had abundant opportunity to do. For the great conference was honored by the presence of some who had witnessed nearly the whole missionary history of the century—such men as the Rev. Dr. Cyrus Hamlin, one of the pioneers of Turkish missions, now ninety years of age; Dr. J. C. Hepburn, the first Protestant missionary to Japan; Rev. Dr. A. C. Thompson, whose birth was coeval with the birth of the American Board, of which he has been an officer and ardent supporter almost time out of mind; also Dr. George W. Wood, who was commissioned as a missionary of the American Board as early as 1836; last, but not least, Dr. John G. Paton, the hero of the New Hebrides, whose venerable form and silver locks are so well known by tens of thousands on both hemispheres. It would have been a crowning treat if these veterans could have been presented in a body, that their benediction might rest upon the young generation there assembled.

One more feature of great prominence in the conference can not be omitted. The salient characteristic of the missionary work at the close

of the century is the large part taken by the young. The young people's day, under the direction of the Student Volunteer movement, scored another great success. Under the leadership of Mr. John R. Mott and others, the various exercises were admirably organized and kept well in hand, and, as usual, the place was thronged. The speeches were of a high order, and some were truly eloquent. The tide of enthusiasm touched its high-water mark just here, and, considering the average youth of the attendance, the occasion might well be considered a prophecy of the greater things of the next decennial conference, and the next, and the next.

II.—EFFECTIVE PREACHERS AND WHAT MADE THEIR PREACHING EFFECTIVE.

BY JOSEPH PARKER, D.D., MINISTER OF THE CITY TEMPLE, LONDON, ENGLAND, AUTHOR OF "THE PEOPLE'S BIBLE," ETC.

AT the recent Wesleyan conference held in London, some strong statements were made in opposition to the regular reading of sermons. One or two of the foremost ministers would have gone so far as to keep out all candidates for the Wesleyan pulpit unless they gave a pledge that there should be no pulpit reading of sermons. My own mind inclines not a little in favor of this view, always making room for exceptional persons and exceptional occasions. For many years I have been unable to agree with my brethren as to the proper definition of preaching. In consequence of this disagreement as to definition I have heard men praised as preachers whom I did not regard as preachers at all. From my own point of view they were vigorous readers of admirable essays, but they had no right or title to be regarded as preachers. I have been more than amused at some of the men who have been chosen to give lectures upon preaching, even in so distinguished an institution as Yale College. Unhappily, my definition of a preacher would not allow me to regard some of these able brethren as preachers at all. I know their character, their learning, and their devotion, but I have never seen the slightest trace of pulpit power in any of their pulpit efforts. In my judgment there is all the difference in the world between reading and preaching. The reader stands at a distance from the hearer; the preacher goes down to the hearer and talks to him directly and, as it were, personally. The reader may be reading something six months or six years old, whereas the preacher speaks to the immediate moment and to the immediate environment of the hearer. There is no revelation upon this matter, and every man must be left to carry on his own ministry in the way which is most effective to himself.

If I were asked to name a preacher I should instantly name Henry Ward Beecher, tho he on some rare occasions tried to read his dis-

courses. As a rule, Beecher preached from the fewest possible notes. He gave me a large parcel of them, so that I am able to testify personally as to his pulpit methods. It has been an employment of mine to take the notes which Beecher used in the pulpit and to compare them with the sermon as phonographically reported. I have often been at a difficulty in tracing any connection whatever between the notes and the verbatim report. The notes have, indeed, in not a few cases been destitute of all literary pretense, yet when they were completed by the eloquence of the moment they were transformed into pieces of energetic literature. Beecher was never so effective as when he was intensely evangelical in his doctrine and missionary in his enthusiasm. During a season of revival, for example, Beecher spoke in fire; he magnified the redeeming and bleeding Christ, and he pleaded with men to give themselves to the cross with overwhelming fervor and passion. I have a little book of printed notes as to one particular revival occasion in Plymouth Church, and it is hardly an exaggeration to say that the notes seem to be red as with internal fire.

Mr. Spurgeon was preeminently a preacher. The mind absolutely refuses to think of him as a reader of sermons, or as in any sense a literary carpenter. Mr. Spurgeon, too, had his outline of notes, sometimes on the back of an envelope, sometimes on two or three sheets of note-paper. Mr. Spurgeon's method was not at all unlike the method of Mr. Beecher; he wrote down his catchwords, and perhaps a few beginnings of sentences, and he trusted to the inspiration of the moment for fit words and adequate passion. This was remarkable both in the case of Mr. Beecher and Mr. Spurgeon, for they were both elaborate preachers. Mr. Beecher seldom preached less than an hour, and I should be surprised to learn that Mr. Spurgeon often fell far short of the same period. Both of the men had an extraordinary gift of phraseology. While they could both be concise when occasion suited, they could fill half a page with the description of a gas-jet. In this matter they probably had no living equal but Charles Dickens; Beecher, Dickens, and Spurgeon were emphatically men who had a special gift of language, yet I could undertake to pick out from the writings and speeches of the whole of them laconic sayings, short and pregnant, as the best proverbs in the language. The point to be kept in view is that Mr. Spurgeon had a direct message, and delivered it in the most simple and earnest manner to the thousands who crowded to his pulpit. His object was not to be admired and applauded, but to be understood, and to be a medium of spiritual blessing to all who attended his ministry. Mr. Spurgeon was always evangelical; he always had a distinct message to deliver, and having delivered his message he seemed to wait at the pew door for an immediate reply.

Mr. Moody belonged to the same class as Mr. Spurgeon in the matter of preaching rather than reading sermons. Can any mortal imagination conceive Mr. Moody standing up in the pulpit, taking out of

his pocket a sheaf of paper, putting on his spectacles, holding down his head, and reading a sermon? The thing is at once ridiculous and impossible. Can any man imagine a fire covering itself up with a glass dome and excluding all the oxygen? Can any one imagine a torrent of water running uphill? I should be surprised to learn that Mr. Moody ever had even an outline of notes. I do not know his pulpit method, and I have only heard him on one occasion. For really effective preaching Mr. Moody stands not far from the top of the class to which he belongs. He thundered the Gospel, he rang the bell and pommeled every knocker, and shouted up to every window on the solitary occasion on which I heard him. He was in a very passion of excitement. The people had to receive the Gospel, to receive it instantly, and to cry hallelujah on the reception of it. Mr. Moody did not speak to reporters, or editors, or critics, he spoke to sinful human nature, and offered sinful human nature the infinite Redemption wrought out in the priesthood of the Son of God. Mr. Moody was the man to deliver the Lyman Beecher lecture on preaching. The lecture might not be much in a merely literary sense, but it would be grand as an instance of magnetism, consecration, and popular method. Mr. Moody himself would rebuke me if I made him equal either to Mr. Beecher or to Mr. Spurgeon, for I question whether he could have stood ten years, and ten more, and twenty more in the same pulpit and keep up the same excitement from beginning to end. Every man, however, in his own order. Mr. Moody could do some things that neither Beecher nor Spurgeon could do. The fact is, we need them all, and we need many more of them, and we pray for such laborers to be sent into the harvest.

I am just going to Bath on the invitation of the corporation of that city to unveil a tablet to the memory of one of the most renowned English preachers of his day. He was the Spurgeon of his time. If I had to distinguish between the two men I might describe Mr. Jay as Biblical, and Mr. Spurgeon as doctrinal. Mr. Jay stood in the same pulpit for sixty-three years! His church was crowded with all ranks and conditions of society. Members of the aristocracy, literary men, artists, statesmen, and the poorest of the poor were all to be found within the walls of Argyle Chapel, Bath. I have spoken of the passion or enthusiasm of Beecher and Spurgeon and Moody, but, strange to say, there was hardly a trace of passion in Mr. Jay's long-continued and most effective ministry. Mr. Jay's preaching was legitimately effective, for it represented the best opinion of Biblical exposition. From first to last Mr. Jay kept to the Bible. He seemed to penetrate into its eternal meaning, and to apply that meaning to the immediate wants of his age. He was remarkably quiet, yet remarkably impressive. He could tell a story as briefly and happily as Mr. Moody himself, and he could convey his holy message in terms as simple and direct as Mr. Spurgeon's own Saxon. Mr. Jay was a win-

ner of souls. He went out to bring back sheaves, and he never returned empty-handed. For wit, humor, innocent pleasantry, combined with profound and tender prayerfulness, Mr. Jay stands in a class by himself. If judged by the crowds that flocked around him, by the letters of not a few statesmen of his day, and by the general consent of local opinion, Mr. Jay was one of the most effective preachers ever produced by this country.

I can not think of Mr. Jay without thinking of his friend, neighbor, and biographer, John Angel James, of Birmingham, author of "The Anxious Inquirer." Mr. Angel James once preached for me when I was quite a young man, and proud was I when his eloquent tongue made itself heard in my little sanctuary. Probably few men have by the grace of God converted more souls than the Rev. Angel James. Account for it as we may, his preaching was always attended with profound spiritual effects. Without personal attractions of a formal kind, with a face of the most ordinary type, he yet possessed a voice of singular compass and almost unique impressiveness. It was indeed a noble voice, so rich, so solemn, so far-reaching. A kind of Pentecostal effect for many years attended the ministry of Mr. James. He reaped a harvest second to none since apostolic days. He had no learning, no science, no genius, but he had the Gospel in his memory, the love of God in his heart, and the conversion of souls as his supreme ambition; and verily the blessing of the Lord followed him, and his reward is infinitely great.

There is a kind of preaching that ought to be put down by the Christian sentiment of the Church, because it is at once pretentious and feeble, full of long words and void of all real meaning. I become impatient with all preachers whose sermons are interlarded with such words as "analysis," "philosophy," "evolution," "hypothesis," "metaphysical," "relative and absolute." It is often the most pitiable nonsense. I have now and again heard sermons which I have not hesitated to describe as the "Gospel made difficult." We want men who can make the people understand as much as possible of the "free grace and dying love" of Christ. We have departed a long way from this simple message. It is said that unless our ministers deal with the philosophy of religion they will be unable to remain year after year in the same place. My inquiry would be: Why should they remain year after year in the same place if they can do so only by using long words and turning the Gospel into a kind of verbal conjuring? I once said to General Booth, "You soon send your men out to preach," and he instantly replied: "That is our plan; as soon as a man says he is converted, and we have reason to believe that he is so, we send him out to tell any other man he may meet how his heart was changed." That would seem to have been the way with the Apostle Paul. Wherever he had the chance he told other people what Christ had done for his own soul. Paul's preaching was factual and experimental. He

plainly said: "Such and such things took place, I saw them, I felt them, I testify to them, and because these things have taken place I have entered into such and such experience of the grace of God."

It is absurd for us to lay down the theory that a man must preach ten or twenty years in the same place, and, therefore, he must make a profession of the ministry and treat it largely from a literary point of view. The argument should take place from the other point, viz., that the Gospel must be preached with intelligence, experience, and fervor, and that as soon as the man has exhausted his resources he should take up his work in some other place. Where a minister can profitably remain thirty or forty years in the same church by all means let him do so, and let us all be thankful for his ability and his usefulness. But length of time should not be made a test of efficiency. One man's message is exhausted in three years, another man's message requires thirty years for its full declaration. Let every man exercise his ministry according to the call of God. There are annual flowers, and there are trees meant to stand and grow until they are gray through the lapse of time. We can not lay down one rule for all. Nor can we define "effect" by any single word. The Providence of God is marked by the broadest differences, and we must recognize these if we would make the ministry as a whole complete according to the wisdom and grace of God.

I have asked a Scotch friend to give me a note or two upon Scotch preachers, which I subjoin:

Scotland has had its own share of great preachers, and among those who stood out prominently were Chalmers, the greatest pulpit orator of his day; Candlish, subtle, exegetical, impetuous; Guthrie, popular, persuasive; Cairns, elaborate, argumentative, having a peroration at the end of every discourse; and Caird, thoughtful, cultured, and eloquent. These were preachers whose power lay in eloquently unfolding the central idea contained in the text in a systematic and logical manner. Of those names none were preeminently successful as distinctly evangelical forces to move the masses, to create deep spiritual interest in the minds of the community, or to secure the conversion of those whom they addressed. The most popular, and in one sense the most effective of them all, was the Rev. Dr. Thomas Guthrie, the founder of the Ragged Schools, whose style of preaching was illustrative and pathetic. Lord Jeffrey used to say that on Sundays he "went to hae a greet wi' Guthrie," but more than tears are needed to turn the wayward and careless into the paths of righteousness and life.

The members of what may be appropriately called the McCheyne School devoted themselves to the proclamation of evangelical truth. Their number was not large, but they exercised a marked influence at a period when in many churches practical religion was not a dominating power. They believed in conversion, that men could be born again

and made new creatures in Christ Jesus. Their faith was operative, for as they believed so they preached. Of this class were the two Bonars, Horatius and Andrew—the former the author of some of our best hymns; William C. Burns, Kilsyth; John Milne, Perth; and Purvis, of Jedburgh. Solemn, pious men they were, who entered the pulpit with the consciousness that they had a message from God to their fellow men, and that it must be delivered with tearful faithfulness. Their prayers were remarkable for their unction, not infrequently for their length, and their preaching was a veritable pleading with men as ambassadors of their Savior-King. They insisted upon immediate acceptance of Christ and submission to His holy will. Burns, when preaching in Perth, concluded a powerful sermon, listened to by a crowded congregation with breathless attention, with the words: “A few seconds and this hour will be fled to bear its tale to the judgment-seat. Shall it announce the submission of a sinner, the return of a prodigal, the adoption of a son into the family above?” Appeals like these stirred anxiety and produced instantaneous fruit in the experience of many who came within the sweep of the influence of the evangelical band, who were animated by the spirit and followed the example of Robert Murray McCheyne.

One of the most effective of Scotch preachers, belonging to a different section of the Church from those named, was the Rev. Dr. James Morison, who, after his conversion—which took place when he was a young man—did a work in the north and west of Scotland akin to that Mr. Moody accomplished in a larger sphere. He had a passion for souls, and aimed directly to bring them by the new and living way into the presence of God. The instrument he employed with peculiar eloquence and fervor was the Gospel as defined by Paul, “Christ died for our sins.” When his earnestness was kindled into a flame he frequently pointed with his finger, as if to each one in his presence, declaring: “All this Christ has done for you, and you, and on account of this sacrificial work your heavenly Father is now ready and willing to grant you a righteous pardon and vouchsafe eternal life.” To this style he adhered during a long life with success, and tho a profound scholar and powerful thinker, he ever delighted in the story of the cross. Dr. Morison’s influence was extensive, and thousands looked to him as their spiritual father.

By such men as these the Gospel has been made known and kept alive in the land, and there are to-day many who are their worthy successors, who, by their earnestness and adherence to the great evangelical verities, are extending the knowledge of the Redeemer and His dominion over every department of human activity and of life.

“Go ye into all the world, and preach the gospel to every creature.” Can we make these words more universal? Can we add another province to the sphere?—*Joseph Parker.*

III.—THE ILLUMINATION OF THE SERMON.

BY DAVID JAMES BURRELL, D.D., PASTOR OF THE MARBLE COLLEGIATE CHURCH, NEW YORK CITY.

THE root-meaning of the word *sermon* is "a thrust." A dull sermon is therefore no sermon at all. Nevertheless, it is rumored that dull preachers are to be found in some portions of the world. Charles Lamb came upon one of them, of whom he said: "He is so dry that if you were to prick him nothing would come out but sawdust." Alexander Pope on one occasion found himself shut up in a church with a few fellow sufferers and a monotonous preacher; whereupon he wrote on the fly-leaf of a prayer-book:

"I whisper, gracious God,
What have I done to merit such a rod;
That all this shot of dulness now should be
From this Thy blunderbuss discharged on me?"

It is to be suspected that the Northern Farmer spoke for Tennyson himself when he said:

"An' I hallus com'd to's church, afore my Sally wur dead,
An' 'eered um a-hummin awaay, loike a buzzard clock ower my 'ead;
An' I never knawed what a mean'd, but I thowt a 'ad summut to saay;
An' I thowt a said what a owt to 'a said—an' I coom'd awaay."

One reason why some of our sermons are flat, stale, and unprofitable is because we have nothing to say. The saintly Summerfield, when he was dying, said: "Oh, now if I could return to my pulpit for an hour, how I could preach! I have had a glimpse into eternity." The truths we present are of tremendous import. The Gospel of the manger, the cross, and the rifled sepulcher is sensational enough to preclude the necessity of all vulgar methods of rhetoric. There is no yawning in the presence of the baptism of fire. Felix trembles when Paul reasons from right premises. But the preacher must believe something before he can preach, and this something must get hold of him, brain and sinew and bone and marrow, or else his preaching is a mere mumbling of words.

This is a good place to say that God's worst gift to man is fluent speech. At the outset of my ministry and for ten unprofitable years I suffered all the pains of verbal and rhetorical travail, for which I have to show some drawersful of light-weight manuscripts. *Parturiunt montes, nascitur ridiculus mus*. One reason why some of us get a scant hearing is because we have nothing to say and say it beautifully. For this cause many are weak and sickly among us, and many in our congregations sleep. De Quincey relates that when his cook neglected his injunction as to cross-cut carving, he was wont to administer philological discipline as follows: "Owing to dyspepsia afflicting my system and the possibility of any additional disarrangement of the

stomach taking place, consequences incalculably distressing would arise, so much so indeed as to cause nervous irritation and prevent me from attending to matters of overwhelming importance, if you do not remember to cut the mutton in a diagonal rather than a longitudinal form." The cook worshiped him as a paragon of learning. Dr. Johnson, in the preface to his dictionary, makes a suggestion that preachers may wisely heed. "I am not so lost in lexicography," he says, "as to forget that words are the daughters of earth and that things are the sons of heaven."

Another reason why our sermons are dull is because we do not throw the truth into relief. No man likes to travel over a flat country; better a steep climb occasionally than a monotonous stretch of prairie. It is not enough for a preacher to declare the truth. God makes raw meat, but the cook must create an appetite by rightly furnishing the feast. No man can hold an audience by the bald presentation of abstract truths. The trouble is, we are too often content to be dull; we are too indolent to be interesting.

Let me emphasize the importance of *throwing the truth into relief*. The easiest art is photography; any child can touch the button of a kodak; but a photograph is not true to nature. No more is any flat statement. Men must be made to attend, as when gazing on an Alpine landscape: sun on the peaks, mists rising from the valleys, floating clouds, and the blue heavens over all. One of the ancient homilists said, "Paint your ideas." Lord Bacon said, "Parables are older than arguments." John Wesley for this reason counseled his theologs to study the "Faerie Queene."

It is our business to present truth so that it shall enchain the heart and captivate the mind. To this end it must be picturesque and strong. To say that is not to say that we can make it so; but I should like to suggest how it might be done. And this is what I mean by *The Illumination of the Sermon*.*

* In the following passage from Edwards's sermon on "Sinners in the Hands of an Angry God," observe the tropical profusion of illustration:

"Your wickedness makes you, as it were, heavy as lead, and to tend downward with great weight and pressure toward hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness would have no more influence to uphold you and keep you out of hell than a spider's web would have to stop a falling rock."

"The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true that judgment against your evil work has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are continually rising and waxing more and more mighty, and there is nothing but the mere pleasure of God that holds the waters

I. *As to the Use of Quotations.* No preacher is wise enough to be quite independent. He is a conceited thinker who is unwilling to pay tribute to other thinkers. It behooves us to draw wisely on the wisdom of the ages. Our Lord had this in mind, perhaps, when He said: "Every man which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

Blessed be John Bunyan! His "Pilgrim's Progress" is full of droll sayings that send home the truth like a nail driven by the Master of Assemblies. And the time would fail me to mention the prose writers, quaint, profound, eloquent, and helpful, who stand ready at our summons.

And the poets. George Herbert and John Milton and all the rest. What, all the rest? Burns? Aye; if you are preaching on "God hath made of one blood all nations of men for to dwell on the face of the earth," you can not do better than give Burns a chance to paraphrase in "A man's a man for a' that." Shakespeare? Aye; on many important truths. Byron? Aye; there is scarcely any better authority on remorse; as where he says, "My days are in the yellow leaf." If we turn our backs on inspired sinners we shall lose the benefits of homeopathy. And a truth is a truth no less in Izaak Walton than in Isaac Watts. Great masters of prose and poetry have said some noble things, better than you or I could say them. A thought once given to the world is common property forever. There is no danger of plagiarism here. Everybody knows the difference between

back, that are unwilling to be stopped and press hard to go forward. If God should only withdraw His hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

"The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood."

"The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; His wrath toward you burns like fire: He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times so abominable in His eyes as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince: and yet it is nothing but His hand that holds you from falling into the fire every moment: it is ascribed to nothing else that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up."

you and Shakespeare; tho credit had better be given to the lesser lights.

II. *As to the Bible.* Here is our great encyclopedia. If true to our vocation, earnest and industrious, we shall inevitably find ourselves drawing from the lives of the patriarchs and judges and kings, the visions of the prophets, the life of Jesus, His parables and miracles, the Acts of the apostles and the panoramic scenes of the Apocalypse, as from an unfailing spring. These never grow old. When a man is preaching in logical platitudes about repentance, and his congregation begins to nod and look at the gallery clock, let him try "*the Prodigal Son*," and observe how they will prick up their ears as if they had never heard it. The old book was adjusted to the centuries. The latest news from the Transvaal is not so novel or sensational as the story of the cross.

III. *As to the Dictionary.* There is a great bonanza in etymology. Word-painting is flashlight work; and by reason of the labor involved is not likely to be overdone. How can a man preach on the Holy Spirit without opening the word *Paraclete*, like a door into the high court of heaven? Or if setting forth the importance of a creed as the basis of conduct, what emphasis is found in the word *belief*, bylifian, i.e., the thing we live by. It is but another way of saying, "As a man thinketh in his heart, so is he." Or take the word *sacrament*; get your picture from its origin and analysis; let the people gathered at the Lord's table see a Roman army with hands uplifted in the *sacramentum*, or vow of loyalty to their captain and the golden eagle, and you have put a new solemnity into the memorial feast. A man must be a very dry-as-dust who takes no advantage of these illimitable possibilities.

IV. *As to History.* There is a splendid stimulus in the narrative of noble deeds. To preach a commonplace sermon on courage while Joan of Arc and John Knox, who never feared the face of man, and Savonarola and Jenny Geddes with her cutty-stool, and great platoons of less hackneyed heroes, stand in waiting, is a rank homiletic misdemeanor. The chronicles of war and peace, of councils and parliaments, are ready at hand, and our congregations stand, like little Peterkin at the old soldier's knee, with open eyes beholding. I see no objection to drawing on reputable books of fiction. Pecksniff and Chadband furnish a logical corollary for "Wo unto you Scribes and Pharisees." But *history* is far more effective, of course, as a narrative of fact.

"There's wit there,
Ye'll get there,
Ye'll find nae ither where."

V. *As to Current Events.* The practise of devoting whole sermons to the happenings of the hour is not to be commended. The "*prelude*" also is happily on the wane. But I can scarcely see how it is possible to present any doctrinal or ethical truth in these momentous times

without letting in side-lights from the busy world. The newspaper is one of our most helpful friends. If Otis makes peace with Aguinardo on any terms except immediate and unconditional surrender, such as Grant offered to Buckner at Fort Donelson, he is not worthy to be used in my next Sunday's sermon as an illustration of God's attitude toward the sinner. Otherwise he will answer very well.

VI. *As to Science.* Drummond's "Natural Law in the Spiritual World" is splendidly done and overdone, teaching both how to analogize and how not to do it. Botany, astronomy, geology are rich in homiletic suggestions. The preacher who does not follow the archeologist in his excavations among the ruins of the ancient world is quite behind the times. The scientist is not always devout, but science is the handmaid of religion. Inventions and discoveries are milestones in the journey of the coming Christ.

VII. *As to Art.* The devotional masterpieces of the world and of all centuries may be brought into requisition for the enforcement of the great verities of the Word of God.

VIII. *As to Personal Experience.* Here, as the roadside placard says to the engineer, "*Go slow.*" Yet Paul never preached so well as when relating the story of his conversion—the sunburst and the voice from heaven. The only sermonie mistake he ever made perhaps was when on Mars Hill he turned aside to the rhetorical method. There are times when the first person singular pronoun can be used lawfully and effectively. For "as iron sharpeneth iron, so a man sharpeneth the face of his friend." Luther is never so persuasive as when he stands under the cross with streaming eyes, saying, "*Für mich!*"

IX. *As to Anecdotes.* The fewer the better. (Young preachers make a note of it. Pathetic narratives about little Mary and her brother are worn out.) Nevertheless the great evangelists have used them effectively in driving home the saving truths. But the time allotted to the modern sermon is too short for long narratives. Brevity is the soul of illustrative wit.

X. *As to Handbooks of Illustration.* A young man setting out in the ministry need not be ashamed to provide himself with Bertram, Foster, and all the rest. He will soon give them up for fresher pasturage; but despite all philippics to the contrary, they are useful at the outset in stimulating an avoidance of prosy dullness.

XI. *As to Index Rerums* and like conveniences. By all means use them, tho my experience is that the game is hardly worth the candle. An illustration is like a flower, most fragrant when plucked; or like gravy which, served cold, sticks to the roof of the mouth. Moreover, as one's ministry goes on, he finds himself not troubled for lack of metaphors and similes, but rather by an embarrassment of such riches. The contents of his scrap-books and scrap-drawers are soon as uninviting as a job-lot of shelf-worn goods. Two good eyes are better than ten barrels of chestnuts.

Two words in conclusion:

First, the important thing is to deliver our message. If we are quite sure that dry logic will answer, let us proceed that way. But even Francis L. Patton, the peerless master of doctrinal discourse, makes frequent use of droll humor in passing. We must somehow get the attention of the hearer and we must hold it. You can not administer medicine to your boy with his mouth shut. We have something to say, let us say it; we have something to prove, let us prove it; we have a jury to convince, let us make our case at all hazards. Anything is better than beating the air.

It need scarcely be said that illustration may be overdone. Many a solemn truth has lost itself in the luxuriant gardens of rhetorical decoration. The man who takes ship for Tarshish when under orders for Nineveh is sure to get into deep water; but the danger is obviated by keeping our message in mind. To drag in a metaphor by the ears is always to interrupt the proceedings. Let us stick to our text—better still, our proposition—as against all allurements, swerving not an inch from the straight road that leads to *quod erat demonstrandum*.

And the *last word* is this: *Christ is our Exemplar*. He was the Preacher of all preachers. There is not a dull sentence in His discourses. He drew His illustrations from all sources. If a tower fell in Siloam, if a robbery occurred on the Bloody Way to Jericho, if a sower was seen going forth into his fields to sow, He drew a moral from it. He put earth and heaven under contribution to make His words powerful and convincing. We can not do better than copy Him. Beecher and Spurgeon were masters of picturesque discourse. Paul drew on his acquaintance with war and games, poetry and architecture. But from the mere standpoint of homiletic skill, Jesus stands preeminent, here as everywhere, chiefest among ten thousand. He found tongues in trees, sermons in stones, books in the running brooks, and sermonic good in everything. He spake as never man spake. The first rule of homiletics is: *Imitatio Christi*.

IV.—HOW TO WIN MEN TO THE CHURCH.

BY CAMDEN M. COBERN, PH.D., D.D., DENVER, COLO.

THAT men are not being reached by the Church as they ought to be—especially in our large cities, and it is of such congregations I speak—every one admits. But if the men drift away permanently from the Church and lose respect and love for it, how can we ever expect an answer to our daily prayer, "Thy kingdom come"? Let us ask then: Why do they not come to church? The answers they give when questioned are various. They are too busy: so overworked that they must continue to work on Sunday, or they must have this one day of complete rest—the only day in which they can visit with their families; or they have lost interest in the old theology: or they think the Church and the preachers have lost sympathy with them; and so on and so on. Some of these excuses are forcible, and must be taken into account by the man who is not

willing to preach to empty pews or to a congregation of women, but some preachers seem easily and naturally to draw great congregations of these very men. How do they do it? What are the chief essentials in the man and the message that can win a hearing from this new and valuable constituency? I doubt if it is possible to catalog successfully all these elements. The personal factor can not be tagged. But some suggestions may be made:

1. He who expects to preach to men must be a man—a sincere, genuine, honest, brotherly man. An angel will not do. Business men mistrust a preacher when they see about him a suggestion of wings. He must be human. This does not mean that he must smoke or drink, or tell questionable stories, or wear his hat on the side of his head, or lounge around in the clubrooms or elsewhere. It only means that he must hate "cant" and all sorts of religious veneer as he hates the father of all lies. He must also have such a level head and manly common sense, united with fairness and openness of mind, that business and professional men can trust his judgment on matters with which they are acquainted. If they can not do this, they ought not to be anathematized if they doubt his judgment on the matters unseen and eternal, which they have not themselves been able to examine carefully. The more a preacher knows along the business and practical lines, of which he is generally supposed to be in angelic ignorance, the more of a hearing will he get from the men.

2. He must be in sympathy with the earthly conditions of the men to whom he hopes to minister. He must know something of their lives—their temptations, struggles, defeats, victories. If he can make them personal friends, so much the better, but he must at least know something of their office and street life.

A preacher's "pastoral work" ought not to be considered as successfully accomplished when he has merely called on the women of his parish in house-to-house visitation. The greater part of such pastoral work ought to be done in the offices and shops. The "sisters" will not suffer, and such an investment of time would pay big dividends.

3. It follows naturally from the above that he should talk in the language of the men to whom he is ministering, and look at things from their standpoint. This does not require him to use "slang," or exclude his having a higher standpoint to which he seeks to lift his congregation. But one must have a fulcrum for his lever; and unless the argument is presented in phrases perfectly understood, and unless it rests upon truths admitted by those to whom he speaks, the preacher—even if he keeps his audience, which is very doubtful—will seek in vain to lift men from their doubts or sin into a new life of faith and goodness.

The way in which the preacher wraps up the package of truth which he wishes each man to carry home with him must depend on his own special gifts and the kind of men to whom he speaks. If his church is in the slums, he may find that exhortation and testimony, the bass-drum and the tambourine, are better fitted to his congregation than exegesis or argument, the great organ and the fugues of Mendelssohn. Only let this be always remembered, that the slum method is not in itself better than the other. The best method is the one which works best. This law of adaptability can hardly be overestimated. The building, ritual, illustrations, manner of address, and all must be fitted to the tastes of the men the preacher seeks to reach. Not only ought the ignorant and the poor to have the Gospel preached to them, but the educated and refined also. Professor Drummond reached a class of people in England that Mr. Moody could not.

4. As he must adapt himself and the vesture of truth to the particular community in which he works, so ought he to take advantage of local conditions, and vary his methods of approach to men to suit the circumstances and the trend of public thought. A sermon on temperance, or the divinity of Christ, or the supreme authority of the Scriptures, which might sound comparatively commonplace one

week, could stir the congregation to its profoundest depths the next week because of changed conditions. As our Lord took advantage of the late accident, when the tower of Siloam fell, to enforce important truth, so should the preacher give the message of the hour, with illustrations new as the week in which he lives.

To continue even the same kind of "revival meetings" through the entire year is a mistake. In most congregations there are two classes of people. One class is never so happy as in a hallelujah meeting. But there is another class that shivers at the shouts of the Evangelist, and is shocked at the testimonies and prayers of the good people who seem to be fraternizing with Jehovah when they address Him and the Holy Ghost with endearing epithets. Yet these shocked brethren are not antagonists of true and undetted religion, as some too often think. On the other hand, some of them are true Christians who reverence, honor, and obey the God of heaven, while others of this class might be reached and led to Christ by less demonstrative methods. The wise preacher will try different methods at different times; and he who wishes to reach men will emphasize the particular method which reaches the men most effectively.

5. There are communities in which the men have so thoroughly grown out of the habit of churchgoing that they must be shocked out of their indifference and bribed to enter the church before the preacher can even get a hearing. It is for this reason that I do not feel like condemning indiscriminately the extravagances of music, the strange sermon topics, the magic lantern lectures, the "preludes," "editorials," etc., with which some preachers seek to draw this unchurched population. If men will not come to hear the dignified formal sermon that we like to preach, shall we then let them go their way unhelped and unsaved? I confess that it was a series of sermons on the rather startling topic, "Denver's Gates of Hell," that first gave me a crowd of men here; and I knew of men who had not been in church for twenty years who came to hear me preach on "The New Man and New Woman, as Described in the Bible," who would not have come near if I had announced the topic—as I might have done with equal truth—as "A Sermon on Regeneration."

6. After getting men to the church, they can be kept there only by the earnest proclamation of a manly gospel. Bishop Vincent, in one of his great meetings in Denver, elaborated the statement that the medieval type of Christianity appealed peculiarly to women. Its ideal contained all the sentiment, the tenderness, the meditation, the emotional and affectional development that women so sweetly and beautifully represent. But the rough virtues and practical energies that characterize the other half of humanity were not included in the ideal. Prayer was religious, but work was secular. A man, unless he entered a monastery, could not live a very religious life. This medieval ideal is still common. I do not believe women are naturally any more religious than men.

It ought not to be expected that a man at conversion shall become a woman as nearly as possible. The qualities natural to man are as truly God-given as the qualities natural to woman. These are not to be destroyed, but properly directed. The duty of citizenship is as sacred as that of prayer. Strength and skill are as truly gifts of the Spirit as meekness. The Word of Truth reaches as deeply when it moves the intellect and will as when it stirs the emotions.

7. This leads to the statement that nothing seems to stir men's consciences today more powerfully than ethical preaching. To preach justice and righteousness is as Scriptural as to preach mercy and faith. The fact is that "faith" and "faithfulness" are expressed in the New Testament by the same Greek word. Obedience is better than sacrifice or tears. To acknowledge Christ "as Lord" is to be saved. No man can do this but by the Holy Ghost. It is astonishing how much of the prophetic teaching is given up to civic and home righteousness. This is the whole duty of man: to do justice, love mercy, and walk humbly. A very large part of the New-Testament teaching has to do with the duties of living

men to living men. In Matt. xxv. the relation to one's brother man is made the sufficient reason for condemnation and reward. Other passages emphasize far more strongly than we would dare to do the fact that he that loveth his brother abideth in the light, and that we may know of our personal salvation from our brotherly love (1 John ii. 10; iii. 14).

All this ought to prove that the preaching of Christ's whole "Gospel of Salvation" includes and necessitates the preaching of temperance, social purity, political integrity, and municipal and national, as well as personal, regeneration. He who wishes to reach men will find a blazed path to ear and heart in this direction.

8. That preacher is on a fool's errand who seeks to help men by giving them a show, or a literary entertainment, or an essay on political or social events instead of the Gospel. The Gospel alone is the power of God unto salvation. The only reason for seeking to draw men to the house of God is to save them from indifference or the total shipwreck of faith, and lead them to the point where, listening to the truth, their consciences and wills may be moved and they will say, "I see that," "I ought," "I will," "I consent," that "God shall have His way with me." The sole purpose of a church, as some one has said, is to make men Christians, and then make them better Christians.

It ought not to be supposed, however, that there are no perfectly satisfactory evidences of conversion and earnest piety excepting those which are manifested in the Salvation Army or in our ordinary "revival meetings." Blessings on such meetings! They will never cease to do good, and ought to be wisely used by all. But we ought also to expect, in the ordinary means of grace and in meetings planned especially to reach the unchurched men of the community, results of equal value, tho the manifestations of the Spirit may be different. For a self-restrained business man to clasp my hand and say solemnly, "It is settled. I do now give myself to God," means more to me and more to him than a much greater emotional manifestation on the part of many others.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE AUTOMATIC JUDGMENT-SEAT IN MAN.

**An Outlook on the Problem Whether
Theistic Evolution Throws Any Light
upon Christ's View of Future Pun-
ishment.***

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For the hour of his judgment is come.
—Rev. xiv. 7. (Voice of revela-
tion.)

Their conscience accusing or excusing.—
Rom. ii. 15. (Voice of conscience.)

I will laugh at your calamity when de-

struction cometh as a whirlwind.—
Prov. i. 26.

This is the second death.—Rev xx 14.
(Voice of nature.)

Turn ye, turn ye, from your evil ways.
Why will ye die?—Ezek. xxxiii. 11.

AMONG life's gravest problems let us include the problem of the life to come, with its penalties and rewards. No other question has so fascinated man, no other problem is so big with wonder and mystery, and none has so fully occupied the thought of the common people not less than of the poet and the philosopher. For when man has toiled long over his tool, his law, his friendship, and made ready for his old age, it remains for him to become good

* Preached in Plymouth Church, March 26, 1900.

friends with his past, with his conscience, and with his God, and to prepare for his admittance into that court of universal love into which the good and great of all ages have been garnered. Perhaps, after their many and long inquiries, the wisest of men can never know with certainty what is the nature of that future life, what occupations and duties there await man; but certain it is that nothing educates man like the forecast of and preparation for a future that confessedly must remain unknown. All will admit that no child can know beforehand what wisdom, wealth, and influence may belong to threescore years and ten, yet it is to the last degree important that the boy should wonder and dream as to what manner of home shall be his, what tool or task he shall take up; whether glory and honors shall await him, or poverty and neglect discourage his labors. And if man in his youth prepares for an unknown career this side of the grave, man grown gray and old does well also to forecast that realm beyond the horizon where moral law must also reign. If in this life vices and sins journey on attended by harvests of unhappiness, perhaps beyond the grave those who love truth and goodness will find the angels of God ever upon the wing.

And so long as man remains man, so long as he has reason and memory and imagination and conscience, will the poet and the common people sit together in life's open window and ponder and dream and doubt and believe and weep for joy over events that shall be revealed when death shall part life's rich, but opaque, curtains, when "the day dawns and the shadows flee away."

Unfortunately for ages the scholastics and theologians have fixed their thought upon the moon turned to blood and the darkened sun, and have created an imaginary inferno of fiery torment. Other men have held themselves away from

any discussion or thought on the subject. But it must be confessed that until evolution came in, there had been no data for an adequate discussion of the problems of right and wrong, and penalty. If the old materialistic and atheistic form of evolution was unsatisfactory, its theistic form has been the key to the method of God in nature. It exhibits the universe as "an infinite will rushing into sight."

The laws of evolution burst into blossom in the teachings of Jesus Christ. The physicist, the biologist, the student of force and life, alike, in reverent voice, have spoken to God and said: "O Father, where art Thou?" And out of rock and wave, out of herb and flower has come a voice answering, "God is here." The earth cries unto the heavens, "God is here!" The heavens cry to the earth, "God is here!" The land hath Him, the sea claims Him, the clouds are His chariots. Sitting upon the circle of the earth, He draws all things upward in ever-increasing cycles of knowledge and goodness and love.

1. Now our intellectual tread will be the firmer if we note what evolution has to say as to the laws of life, growth, and continuance of any organism. Reduced to its simplest possible terms, Mr. Spencer tells us life depends upon correspondence with environment. The stone is dead; it has no nerve of connection with air or soil. A plant lives a little; it has one nerve down to the soil and another nerve up toward the sun. The lark has more life; it has mouth for food, feet for walking, wings for the air, and song toward its fellows. The savage adds yet more life; he is related to soil, to seeds, to fruits, to flocks and herds, to fire and stone and metals. The civilized man adds to his life; he runs one nerve toward the kingdom of beauty, one toward the kingdom of color, and one toward the kingdom of truth; while for man in his noblest state there are relations toward the invisible realm,

where hope and love and conscience dwell. Cut off any nerve of relation and to that extent death has taken place. Cut the root-nerve of the plant and it dies. But for the bird death involves more. Remove the wings, it still has feet. Remove the feet, and it has the mouth for food. But remove the head, and life is gone. Because man has a thousand nerves relating him to the universe, death is more difficult. Cut the optic nerve, the kingdom of beauty goes, but man lives. Cut the nerves of hearing, also, and of speaking, man still continues his life. Cut the nerve of conscience and friendship, and the moral realm goes. Many men who are alive physically have been dead for twenty years toward the kingdom of love and conscience. Cut the nerve of memory and intellect, and the body still lives. Cut off hands and feet, the pulse still thrives. But touch the heart—life is gone. In man, therefore, the measure of life is the measure of relation and correspondence. Obedience to the laws of exercise and nutrition for strengthening the nerves of correspondence increases the life. Contrariwise, disobedience to these means death. This is natural law. Tears will not change it; groans and shrieks will not interrupt it. God's world is one world. The laws that reign to-day will rule to-morrow and to-morrow's morrow. And this law is big with destiny.

2. But evolution makes much of another law—the law of the conservation of energy. A natural law is God's thought organized, and these think and work for God and under Him. In accordance with this principle, God governs rocks by force, animals by fear, savage men by self-interest, good men by reason, the best men by love. The law in the lowest realm is the law of force, and the weak go to the wall, the strong survive. But as man approaches the realm where God dwells he finds the law reversed. There the strong go to the wall, while the weak survive. In the low animal stage, the

weak perish and strength survives and multiplies. But when the savage mother identifies her babe with herself for reasons of self-interest, she wishes every part of herself to survive, and so lifts the shield to protect her babe. In the cold and rain she makes her body a shield above the child. Soon the babe in its weakness survives, and the strong mother perishes. But when men saw that this was after all a form of progress, then all fathers and mothers, named the state, made a law to preserve, not simply babes, but to cause the weak slave and serf and debtor to survive. A law was made to give the slave his freedom after seven years, so the serf survived. A law was made forbidding the creditor to take the sleeping-blanket from the debtor, or to take his spade or sickle when these were his only means of life. At length the state lifted the shield above the blind, the deaf, the aged, and weakness survived more and more. Finally Christ came, declaring that the law of force never blossoms until the strong perish that the weak may survive. From that day the teacher began to die that his ignorant pupil might live; the reformer and leader perished that the multitudes might survive. Lovejoy and Lincoln died that the slaves might live in freedom and happiness, while the great novelists, from Dickens to Stowe, the great orators and discoverers and heroes, give themselves for Christ's poor and weak. In all, the law of the conservation of energy reigns; only the force has changed its form. And this great divine law, called the conservation of energy, must be kept in mind as we pursue our study of the day of judgment that must come for all men.

3. Evolution has also thrown light upon the development of conscience and the growth of moral ideas. Early in his history man discovered that theft discouraged industry and thrift and favored idleness. One man refused the plow during long summer days, for a single hour of theft by night

achieved the fruits of his neighbor's labor. Soon stealing was found to be an ax laid at the roots of the vineyard and orchard. In the interest of trade, therefore, men came together and made laws prohibiting theft—a law formally recognized in the Mosaic code. Not otherwise was the evolution of truth and falsehood.

With these principles in mind, what has Christianity to say of the future life, and its penalties and rewards?

First, life's great problem is to keep the soul that has been achieved for you by your ancestors and by your God. This is Christ's question: "What shall it profit a man if he gain the whole world and lose his own soul?"

The problem of the bad man is: Given a body fearfully and wonderfully made; given a soul fully equipped with faculties, rational, affectional, and moral; given nerves running out into the earth beneath and the heavens above—how shall I, through sin, most quickly cut the nerve toward truth, and the nerve toward beauty, and the nerve toward friendship, and the nerve toward Christ and God, until I stand alone, without a single nerve of relation—a mere lump of flesh, as truly dead as a stone that has no nerve toward soil or sun? And the problem of the good man is this: Given a soul, no matter from whence it came, that now seems the image of God, how shall I exercise and strengthen the nerve of reason toward truth, the nerve of memory toward a noble past, the nerve of hope toward a great future, the nerve of inspiration toward the immortal life, so that I shall be as immortal through faith and love as God and Christ with whom I am in communion? For we must remember that God's universe is one and moral; that existence is struggle; that the spiritually weak must go to the wall; that the spiritually strong shall survive. Existence is a victory after a fierce fight. He who yields to temptation has unconsciously sounded the retreat. Worldliness will take the strenuousness out

of the will and leave it flabby. Indifference will lead to atrophy of the religious faculty as truly as neglect of his music, in Darwin's case, finally cut forever the nerve of melody. Self-indulgence will consume the conscience as rust the sword.

There are multitudes who are leaders in the world to-day whose splendid gifts have been achieved for them by their ancestors, and who are laying out their lives on the principle: How little can I do for my higher spiritual life and for Christ's little ones; for my Savior and King? Unconsciously they are wasting all the spiritual treasure their ancestors have achieved. They are like men who have fallen heir to a father's fortune, and who now say, "How can I spend this treasure, and give one, two, or three hours a week to industry and business?" If men understood this law, if they had any comprehension of the grip of the great natural forces that are sweeping them forward; if many of our scholars, merchants, and financiers understood that they were slowly reducing themselves to the level of the oyster, in the scale of futurity, they would reverse the method of life, grudge every moment that they give to the body, to selfish pleasures, to indulgent desires, and hoard all the hours of each day for service to Christ's poor, for self-sacrifice, for brooding upon the kingdom of truth, in art, or history, or science, or literature, or kingdom of service and sacrifice and sympathy. Oh! if men were not blinded by their self-indulgence they would see God's angels standing upon the horizon and lifting the trumpet and crying: "Beware! Beware! What shall it profit a man if he gain the whole world and lose his own soul? Battle for thy immortality."

Secondly, Christianity also unveils an automatic judgment-seat in man. It is as if when God would send forth man, He called His earthly child before His throne, and equipped him with instruments of defense and offense against the perils of life. And, lest

man should become careless because the judgment-day was postponed until after death, God set up within the soul all the machinery for visiting rewards and penalties upon the earthly pilgrim. Go where man will, he always carries with him the full court of justice. Every day, also, is a judgment-day. Every night conscience ascends her throne. The soul stands forth as one accused. Memory offers the testimony; Reason interprets the law; Judgment gives its decision. And when Conscience hath sent the soul to the left, she waves her flaming sword, and stands at the gate of the lost paradise. Contrariwise, he who does right and obeys the will of God—giving a cup of cold water only to one of Christ's little ones—for him the reward is not postponed until a far-off judgment-day. For those who have eyes to see, God's angels are ever on the wing, bringing Christ's reward. And but for this automatic judgment-seat in man, the soul would be like a child shipwrecked into existence at Sandy Hook, and left, without guide or handbook, to find its way through forests, over plain and desert and mountain, without guide, without friend or succor, toward the setting sun of California. But the soul is like one of those ocean liners. The great steamer carries instruments of self-propulsion, self-guidance, and self-support. It hath eyes that it may see in darkness. It hath compass that discerns the stars concealed by fog. It drifts not, but—

"Behind the cold, dark steel, where stubborn billows part,
In low, tumultuous thunder throbs a fiery heart."

And thus equipped, even tho the soul never returns to its Maker, for every man, daily, the hour of judgment is fully come—the automatic judgment-seat in man that John foresaw with all its accompaniments of darkened sun, falling worlds, and reeling stars.

Thirdly, now this automatic judg-

ment also explains the awful warnings of God's Word. What terror and alarm in this divine book! What separations and descriptions that blanch the stoutest heart! Listen! "Because I called and ye refused, I stretched out my hand and no man regarded; therefore I will laugh at your calamity; I will mock when your fear cometh, when fear cometh as desolation, and destruction as a whirlwind." Misunderstanding for centuries, men have thought this was the voice of God speaking. From this Scripture Dante and Milton created their pictures of lurid, fiery torment. But the voice of warning comes from the throne in man, and not from the throne of God. It is the voice of nature. Proverbs is the book of wisdom. Wisdom is here personified and speaks to us. The glutton lives for stalled ox and highly seasoned foods. The drunkard lives for fiery stimulants and spiced wines. The lecherous man lives for pleasure, and his kiss of passion sets a blister on a forehead that hitherto was white. And when this evil life has been persisted in, nature ascends her judgment-seat. The brain exclaims: "I have called to ye, O ye gluttons, and ye refused." The exhausted nerve exclaims: "I have stretched out my hands, O ye drunkards, and no man regarded it." And the weakened heart cries out: "Ye would none of my counsel; ye mocked my reproof, and now I"—the injured brain, or nerve, or stomach, exclaims: "I will laugh at your calamity; I will mock at your desolation." When the agonies of sciatica and dyspepsia and all forms of physical anguish shall desolate your life, ye shall eat the fruit of your own devices. It is the voice of physiology; it is the voice of intellect. If the scholastic theologians have substituted God for nature, there is no scholar but knows that the Book of Proverbs represents nature and wisdom warning man. And tho the wrongdoer, when it is too late, pour forth his tears, tho he send forth prayers and exceeding bitter cries, the law

of God will move on. Nothing can stay the penalties. "He that sows to the flesh shall of the flesh reap corruption." "Whatsoever a man soweth, that shall he reap." This is natural law. This is true to-day and to-morrow, and shall be true on the morrow's morrow. This law, too, foretells destiny.

Fourthly, but these rigorous penalties of nature that fill a man with an earthquake of terror are, when analyzed, forms of loving-kindness and tender mercy. Let no man think them the strokes of an angry and iron God. They are not forms of outraged justice. Did men but know it, the penalties of sin are inflections of pity and kindness. How grievously do men err in thinking the Ten Commandments are barriers fencing off sweet and delicious fruits of sin! In mountains there are chasms to be crossed. And over the gorge the ruler springs a bridge for herds and flocks and peasants and the little child; and lest some little one fall from the bridge and be dashed in pieces, on either side are railings and sharp guides to keep the boys from climbing into places of peril. And shall men rebel against the railings as cutting off liberty? What if a father should set his child's feet in a path through a dangerous forest? And what if on either side of the path he plants a thorn hedge with sharp briars and brambles? When the child, forgetting safety, would plunge into the forest to pluck some flower, to be poisoned by the serpent or scorpion or the poison-vine, or when he would wander into some dangerous quicksand, or into the bog or slough, then the thorn-hedge scourges him back into a place of safety. And who shall say that these stinging thorns are not as truly thorns of kindness and pity as the smooth pathway gay with flowers and bright with the glow of clustered food? For God's laws are barriers against self-destruction and death. Nature's penalties are medicinal. Her pains are curative. And so far from God's laws

taking away man's liberty, they increase freedom. Disobedience is slavery. Disobey the law of fire and man is burned, the law of gravity and man is crushed, the law of water and he is smothered. Obey these laws and man has the steam-engine, and liberty to move whither he will. Disobey the laws of wisdom and man remains in a dungeon of mental darkness. Contrariwise, obedience to the laws of thinking makes man a writer; obey the law of eloquence and man is an orator; obey the law of color and man is an artist; obey the laws of nature and of God and man stands forth of goodness all compact—the child of character, happiness, and influence. For nature's penalties and God's punishments represent not the anger of a judge, but the medicinal love of a father and a friend, who will not break the bruised reed, but who will bring judgment unto victory.

Fifthly, when we read Christ's statements regarding future penalties and rewards and interpret them in the light of evolution, how fragmentary seem the old teachings! Here is the inferno of Dante and the last judgment of Michelangelo. Passing over all other teachings of the Bible, they select the drapery and imagery of Christ and John, and adding the Jewish stories about the burning flames of Sodom, they picture forth a coming abyss of flame. Hell is a huge caldron of fire. Billows of flame rise and fall, lost spirits in their agony drift on the waves and through the flame stretch imploring hands toward horned devils, who with pitchforks push the tormented back into their abyss. Christ stands forth a superb athlete, a glorified Achilles exulting in His power, to avenge Himself upon these transgressors of law. But every teaching of Christ is outraged and destroyed by Dante and Michelangelo. They mistook the drapery for the principle draped. In orchestral music the leader includes the bass-drum. This great instrument skips most of the notes, and then comes to lend volume to preexist-

ing sound. Now what if some foolish man should stop the soloist, silence the great chorus, silence all the violins, the cornets, the flutes, and ask the audience to listen to the drum. Can this drum interpret Handel's theme? And in Dante, and Milton's picture of the inferno, the ten thousand voices of God and Christ and nature are asked to become silent, while the bass-drum sounds, and interprets the great theme called the permanence of character! Yet, when the seers forecasted the future, when the soul should stand before its God, the hour of judgment was so solemn that they asked the darkened sun, the falling stars, and the burning worlds to lend solemnity to the momentous scene.

Later on, Jonathan Edwards and the Calvinistic theologians came forward with their partial conceptions. They took the words of Solomon, where brain and nerve and stomach speak, saying to the glutton and the drunkard, "I will laugh at your calamity. I will mock when your fear cometh," and constructed a form of future punishment therefrom. Adam and Eve represented the race. For their sin all mankind were doomed to eternal punishment; Christ came in with a life-boat to save a few of the lost wretches; as Edwards said: "The bigger part of men who have died heretofore have gone to hell; the whole heathen world is hopelessly doomed; against the non-elect the wrath of God is burning, the furnace hot, the flames rage and glow, and devils are waiting for their coming like lions restrained and greedy for their prey." On one page Edwards says: "God holds the unconverted over the pit of hell, as much as one holds a spider or a loathsome insect over the fire," "and from time to time the generations in darkened lands, without temple, without Bible, without religious teacher, are swept into the future as the housewife lifts the lids from the glowing coals and sweeps flies into the flames."

And to-day one of our greatest de-

nominations still includes that tremendous statement in its confession of faith, saying that certain men and angels are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it can not be either increased or diminished," and every young man who enters the Presbyterian Church has to swear solemnly to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem that if men believed it, reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold, or assert, or charge such infinite cruelty upon the all-merciful and all-loving God. The day the scholastics wrote that chapter in the Confession of Faith they got the devil confused with God. What! Read the story of Christ's life, love, suffering, and death, and then charge God with "particularly and unchangeably designing" the majority of His children to eternal torment? I would rather shake my fist in the face of the Eternal and fling every vile epithet toward His stainless throne, where eternal Mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it! For the man who does believe that hideous doctrine the hour of judgment has now come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light. But for the common people driven toward utter denial and atheism by such false theology, there has risen the light of science to reconcile contradictions, to enforce righteousness, to convict of sin, and to recover men unto belief and love for God revealed in our Savior Jesus Christ.

Equipped with this automatic judgment-seat, knitted in by ties of friendship and association with our fellows,

responsible for influence, how solemn the thought of that coming judgment-day! For wise men science, with its new emphasis of the permanence of character, has taken away the dreams of Dante and Milton, but has substituted realities that are a thousandfold more impressive, stern, and rigorous. The old scholastics only skimmed the surface of nature's dark flood, over which the mariner sails. Ours is a moral universe. It is keyed to righteousness, and not happiness. Dream becomes thought; thought becomes habit; habit becomes character; character becomes destiny. This voice of the sage was also the voice of nature and of God. Conscience never takes a vacation. The moral faculty is a judge ever on the bench. Every hour the testimony comes in. The laws of God hem man in on every side, and God never slumbers nor sleeps. Many there are who dare not trust themselves out under the stars that blaze, and like flaming lightnings flame and sear. For them the heavens are brass. For them the earth is iron and ashes. And for these broken hearts and wrecked lives is there no place of recovery? In the body, in youth the forces that build up the tissue are in excess, and the forces that tear down the tissues are weak. In extreme old age the forces that tear down the tissue are stronger than the forces that construct, and death ensues. And what if the forces of selfishness and sin in the soul are stronger than the forces of righteousness? This is the second death. But is there no helper, no new force from without that can be invoked, no deliverer that can stay the encroachments of the sins that tear down the soul? No deliverer that can pour in the tides of life until that which builds up is in excess of that which destroys; no mariner on a dark and stormy night expecting every moment to be engulfed in the yeasty sea ever strained his eyes toward the light guiding his little craft into the harbor, as in sailing o'er life's troubled sea I

look toward that star rising in its untroubled splendor.

And when I see Christ stretching pitying hands toward repentant people, and whispering, "There is joy in heaven over one sinner that repenteth"; when I see Christ's tenderness toward that weeping girl, concealing her tragedy as she wets Christ's feet with her tears and wipes them with her hair; when I behold Christ's mercy toward Saul slaying Stephen, and then Himself assuming the responsibility of Saul's sin, raising up a new leader in Stephen's place, and so bearing and atoning for Saul's transgressions, and then going on to meet Saul in a vision hour, and transform him into Paul—then I understand that glorious deliverance that Christ brings to each wicked courtier like Francis Xavier, to that tinker, John Bunyan, to the criminal, Jean Valjean. God is very tender. His heart is full of tears. He goes weeping up the hills of time. You and I are like prodigals. We have broken God's heart. But in nature He makes judgment become victory. If the withered rose-petal falls burned with the scorching heat, it enters the root, and rising lends a deeper crimson to the next opening rosebud. Out of the black slough the snowdrop springs o'er decaying logs, the wild flowers grow. E'en on the grave-stones the moss grows green. And sometimes, somewhere, God's love in Jesus Christ will turn man's mistakes and sins, when repented of, into forces that spring the soul the farther toward righteousness.

Oh! ye that stand leaning over life's brink, and dropping your plummet of imagination and philosophy down into the abyss of darkness and futurity; all ye whose life has become a ruin, its days bitterness and its nights despair; ye who for years have been listening to the siren's voice, not thinking that it was as foolish to deny without adequate reason as to affirm without sufficient argument; ye who have drifted until selfishness and indulgence have

left their slime upon the soul; in whose character envy and hate have lent poison, whose greed and indulgence have sought spot and stain! For you no prophet need stand upon the horizon with trumpet proclaiming fear and alarm; for you the sting of death is sin. Why will ye die, ye sons of folly, ye daughters of blindness? If in the hour when you forecast that judgment-day, the very thought of your insincerities, your indulgences, your enmities, your evasions of honor, set over against that great group of heroes and martyrs and seers, where stand the radiant forms of your sweet mother, beautiful as the angel of God, and your revered father, —if in that hour of shame, to escape their sorrowing eyes you would fain call upon the rocks and mountains to fall upon you and hide you from the face of God—then know that there is a Deliverer. With confidence that is absolute, and with certainty that is unyielding and immovable, I point you to Jesus Christ. What bread is to starving pilgrims, what cool springs are to weary travelers, what the all-glorious sun is to the one in the night watching for the day; that, and ten thousand times more, Christ will be to thy life. He will stay the tides of sin that work toward death. He will pour in the tides that make toward life and immortality. He will feed the nerves that relate thee toward the kingdoms of truth and beauty, toward the kingdoms of hope and love, and toward the realm of immortality. Because God and righteousness live, ye shall live also. But should you choose disobedience, until by neglect and disuse the great nerves that relate you to immortal realms are atrophied and die, just as the physical nerves die in the fleshly system, then shall the eyes of the all-loving Savior become dreadful to thee. "For God shall bring every work into judgment, with every secret thing. And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall

shine with the brightness of the firmament, and they that turn many to righteousness shall shine as the stars forever and forever."

SOME THINGS THAT SHOULD BE REMEMBERED IN DEALING WITH THE OBSCURE AND DIFFICULT PASSAGES OF THE BIBLE.*

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Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!—Rom. xi. 33.

It would be a foolish presumption and an ambitious conceit in me to select such words as these for my text, if my aim was a particular or inclusive exposition of their significance. As well might I invite you to accompany me to yonder shore and behold me ladle out the waters of Lake Erie in the hollow of my hand. But I contemplate a far more modest and becoming use of the apostle's words. My only purpose is to hold them up before you as the exclamation of one of the greatest minds that this world has ever known, in view of certain manifestations of the divine character and the divine judgments. And that you may the more intelligently sympathize with this use of the text, I beg leave to quote to you some specimens of the inspired revelation which evoked it as an exclamation from the lips of the apostle. The first I take from the eighth chapter of that epistle in which the text occurs, and it is as follows:

"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

* Preached in the First Presbyterian Church, Buffalo, N. Y., April 22, 1900. Dr. Mitchell was formerly pastor of New York Avenue Church, Washington, D. C.

The second specimen I take from the ninth chapter of the same epistle:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her [the mother], The elder shall serve the younger. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth. Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?"

Such is a specimen of the revelation of the inspired declaration before which the great apostle bowed his head, in the exclamation, *How unsearchable are His judgments, and His ways past finding out!* I beg you to note that he makes no pretension of comprehending that which he hears. He bursts into no joy over it and he throws himself into no position for defending it. He simply bows his head in modesty and reverence, and exclaims: How unsearchable are His judgments, and His ways past finding out!

But not thus always have these mysterious Scriptures been treated. We have come unto a day when a man standing in a Christian pulpit dares to lift up his voice in words like these: "If God is such an one as these words have been thought by many to declare Him, then there is no vile thing which I will not catch up and throw at Him and His throne." So I am able, my hearers, this morning, to lift up before you two cartoons. The first is the great Apostle standing with bowed head and crying out, How unsearchable are His judgments, and His ways

past finding out! The second is that of a latter-day preacher standing with his hand full of dirt to throw in the face of the Almighty! And I think while these two pictures are before you, you will have little trouble in reaching the conclusion that, if the nineteenth-century ministers are the successors of the apostles, there has been in individual cases such a divergence or variation of type as biology has never written down or Darwin never dreamed of.

The word "creed" as applied to the olden theological symbol is an attempt on the part of the human mind to make philosophic statement of Bible truth. As such it is necessarily imperfect, and there is no objection to any man finding fault with it. But the man who does this from the Christian pulpit is, by the nature of the theme upon which he speaks, and by the position which he occupies, most rightfully estopped from all indecency of language. He may not fall into rhetorical hysterics or sensationally deliver himself of conceits which are blasphemous. But it was not with the intention of dwelling upon it that I have referred to this recent incident in the ecclesiastical world—an incident which was a great dishonor to one of the world's historic pulpits, and a pitiful soiling, it must be believed, of the religious consciousness throughout a wide section of our country. Let us hasten out of its presence, lest we also smirch our souls, and give our careful attention for the remainder of the hour to a subject which by way of contrast it most naturally and peremptorily suggests.

Let me name my theme in this way: *Some things which the human mind ought to remember when it is called upon to deal with the mysterious and difficult Scriptures which lie upon the sacred page.*

I. The first is this: *These obscure Scriptures furnish no antecedent presumption against the credibility and value of the Bible as a whole.*

Besides the Bible, the divine hand has written two other volumes for our

reading in this world, and these are full of mystery.

In the realm of nature both the microscope and the telescope lift up insoluble problems, and it is difficult to say which of the two are most profound and baffling. Look into the realm of the atom and the vision of your eye will soon expire in hopeless darkness. Gaze into the heavens and the result is the same. The universe is an unsolved problem and so is the atom. Concerning both of these we know a little, but concerning both there is much that we have no hope of knowing in our present state of being. Into the ever-narrowing path, down which, in an infinite perspective, the two ends of the microscope filing continue their unceasing hostility, no human eye has yet looked with understanding. It has been said of Faraday that he spent his life gazing down this mysterious avenue, and yet when the darkness of death fell upon the philosopher's vision the dual-lived atom was still an unsolved phenomenon and an increasing wonder. So also of the imperial courses along which planets and suns and systems wheel onward in their mighty orbits. No human eye has ever swept these magnificent courses with understanding. Even the light which is the condition of their being known at all is itself a mystery. "That which makes manifest is light," and this is all that man can say of this wondrous influence or entity, which, from the hour of the great beginning, in innumerable rays has been darting across, and in a flood of twice ten thousand Pacifics pouring itself over immensity's plain. "That which makes manifest is light." So man can say to-day and there he must stop. Beyond this all is theory, all is guess-work. So with electricity now at work upon every street corner. Those who handle it with every passing hour know that they are dealing with an utterly unknown force. And heat and motion add themselves to the unknown here, and this altho we are with every

passing moment the subjects of their influence. And then to all these other unknown entities, life adds itself—life which is the sum of all mysteries. No philosopher can tell why the blood is the life, or explain the telegraphy between the brain and the muscles, or write the notation of the heart-beats, or point out the hiding-place of the soul. In the field of nature the mind of man is like a candle held up in the darkness. There is a small, half-luminous circle, an infinitesimal corona of light, but a little way in either direction is darkness—unbroken, unrelieved, continental darkness.

And the volume of the divine Providence is not more clear. One hundred thousand human lives, the best and the purest that the earth then held within it, were robbed, tortured, slain during the reign of Ferdinand and Isabella, and that within the confines of a single nation. Explain this if you can—this horror in the world which God has made and over which in justice and with omnipotence He reigns. A Nero with his foot upon the necks of millions, this human fiend fiddling his accompaniment to the sighs and groans of the whole empire—explain this horrid vision if you can! And the wars, and the famines, and the pestilences, and the earthquakes, and the successful villainies of the ages, and the sufferings of the righteous through earth's centuries! What solution, what word of light or explanation has the human intellect for all these terrible things? Why here is darkness so thick that it can be felt!

And now turning our gaze, our baffled minds from these pages of nature and Providence, have we a right to expect that in the volume of Revelation we shall find everything simple and leveled to our present comprehension? Shall God's works shroud themselves in darkness and His words be all-luminous? What foundation is there for such an expectation? We who can not comprehend an atom of matter, or explain a page of the world's

history, what right have we to expect that our Bible will be all-clear to our infantile minds? Not only is there no foundation for such an anticipation, but there is a strong presumption that the very reverse shall be the case—that we shall find parts of the Scripture hard to understand. That we shall run against mysteries in the Bible, is exactly what, from all analogy, we ought to be prepared for. This from the very nature of the case, from the character of the subjects with which the Bible must necessarily deal, and of which it must necessarily speak. A revelation of words from God to man must, first of all, have as its subject or theme the being and nature of the Infinite. But this is as high as heaven—what can man do? Deeper than hell—what can the human mind know? The very attempt of the intellect of man to form a conception of the Infinite involves it in contradiction, and discloses its hopeless weakness. And for this reason: the human mind in its conceptions, limits, bounds, cuts off from all others the subject of which it takes hold. But it is of the nature of the Infinite that it is illimitable, alike without boundaries and without parts.

Then the revelation from God must necessarily treat of the disturbance and the involution wrought by the sin which is anarchy in the moral realm. Also it must treat of the spirit of man in its relation to and intercourse with the Spirit of God. Also of the subject of the unseen world and the post-mortem life of man. But all these things are necessarily mysterious to us, absolutely removed beyond the reach of human experience and of human demonstration. No doubt, it is impossible for God to communicate to such beings as we are a correct understanding of such matters. He can give us only intimations, suggestions, outlined pictures, calculated to produce a certain and truthful effect upon our minds. So before the engineer the red light is waved. The man knows little about color, less about light, but

from that waving signal he receives a truthful impression, reads the fact of danger in the mysterious symbolism lifted up before him. So, no doubt, revelation deals with the human mind. It can only study salutariness of effect. Satisfactory explanation, complete knowledge, these can not be imparted to man in his present undeveloped state.

Therefore I repeat, that we ought to expect mystery, ought to expect to find things hard to understand in the Bible. He whose words in nature are rolling oceans and flying worlds, and blazing suns and unfathomed universes; He whose words in the sphere of Providence are centuries of heaven-clouding darkness and soul piercing agonies, if He speaks unto man concerning the sublime verities of the universe, must use some words too broad for man to measure, too deep for the human mind to fathom. And it is a pitiable egotism and an immeasurable silliness that would lead any man to reject the Bible because, forsooth, he can not comprehend it all. Then let such a one never look upon opening flower, or springing grass-blade, or quivering dew-drop, or swinging planet, or boiling sun, for he can not know any one of these. And let him never taste morsel of bread, for he can not say how this bread becomes thought-power and will-power and heart-power in his mysterious life. And let him never lift his hand to his head, for he can not explain how the brain uses nerve and muscle. And let him never attempt to think the simplest thought, for this also is a great mystery.

My hearers, so long as we are little children who but yesterday opened our wondering eyes upon the great universe, so long there must be mysteries to us in all that the Infinite One says, and in all that He does. With a far-reaching glance not granted unto many of his day or since, an old-time seer, thousands of years before our text was written, as he looked into the awful depths of the Infinite, broke forth in

these sublime interrogatories: "*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?*" And a very little thought in the direction of space and of matter, of spirit and of God—a little thought in any direction, indeed, will lead us to repeat these questions of the patriarch, and that with a thrill of reverent humility which shall be as honoring to our intellects as it shall be comforting to our hearts.

II. *The second thing which we ought to remember is that the obscure and difficult Scriptures are a small part, a very small part, of the Bible.*

It has suited the purpose of a skeptical critic now and then to speak of the Bible as a mass of hopelessly unintelligible matter. And many others have excused themselves for the neglect of personal religion on the ground that it was impossible for a man to know what God requires of him; that the doctors differ hopelessly concerning the meaning of the Bible, and that therefore a plain man might as well turn away from and give up the whole matter. But nothing could be more unjust than this accusation, and nothing more baseless than this excuse. By far the greater part of the Scripture is very simple and easy to understand. The most important and longest connected discourse in the New Testament is what we know as the Sermon on the Mount. And what is the nature of this sermon? Is it full of subtilty? Is it a metaphysical treatise? Is it a theological argument? By no means. It is the plainest possible homily upon the common duties of every-day life. Let me give you a sample of its style:

"Love your enemies. Bless them that curse you. Do good to them that hate you and pray for them that despitefully use you. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. By their fruits ye shall know them. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Blessed are the pure in heart, for they shall see God. Blessed are

they that hunger and thirst after righteousness, for they shall be filled. Whatsoever ye would that men should do to you, do ye even so to them." And so on.

Is not all this very plain and simple teaching? And of the same kind are almost all of the Savior's utterances. He spoke to the common people of His day and they heard Him gladly. He spoke in pictures, by parable, by allegory, illustrating His thoughts by the commonest facts and scenery of every-day life,—so not only speaking simply, but speaking unto the eye as well as unto the ear, making His teachings so picturesque that the deaf might read them altho they could not hear—setting them forth in raised letters so that the blind could feel and interpret what they could not see.

And what is true of the gospels is also true of the epistles. It is true, as Peter says, that Paul wrote some things hard to be understood, but it is also true that he wrote a hundredfold more things that are easy of comprehension. Take from the Epistle to the Romans a short section from each of the four chapters, viii., ix., x., xi.; a few verses from the first chapter of the Epistle to the Ephesians, and from the fifteenth chapter of the first letter to the Corinthians, and the remainder of the apostle's writings are not obscure, not above the comprehension of the careful and conscientious reader. Let me prove this by quotations:

"Husbands, love your wives and be not bitter against them. Children, obey your parents in the Lord. Fathers, provoke not your children to wrath. Servants, obey your masters, not in the way of eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart."

These are injunctions to special classes, and you see how plain they are. And the apostle is not less simple when he speaks to man as man. Listen again:

"Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouths. Lie not one to another. Put on a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another and forgiving one another. If any man

have a complaint against any, even as the Lord forgave you, so also do ye. Whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report, if there be anything virtuous or praiseworthy—think on these things."

Is not all this very plain, very simple, level to the comprehension of the humblest mind? And is it not enough for the present guidance of the human life? The wayfaring man, tho a fool, need not continue in doubt as to what the Lord asks of him.

The second thing, therefore, that must be said concerning the difficult Scriptures is that they make up a very small portion of the whole Bible. They are like the spots on the sun's face: they do not conceal the brightness of the orb—they must even be looked for to be found at all. And it is not fair dealing to pass over the nine plain words of the Bible and to make a great outcry of the tenth word of uncertain and difficult interpretation. This is not only injustice to the Scriptures, but it is a cruel wound inflicted upon the mind and heart of man. This only will those do who desire not to know the will of God, or who as egotistic rhetoricians crave the notice of the daily papers.

III. *The third thing to be remembered and evermore to be said concerning the difficult Scriptures is this: their dogmatic interpretation may be reasonably and safely postponed.*

This permission rests first of all upon the fact which I have already noted, that there is a sufficiency of plain Scripture for present use to meet the present necessity of man. You say that you can not understand Paul when he speaks of man as being only so much clay in the hands of God the Potter; that you can not conceive how man can be free and responsible if the infinite Power foreordains or determines human life unto this end or that, according to His own pleasure. Well, it is very likely that you do not equivocate when you assert your inability to com-

prehend this relation of the divine to the human. But what necessity is there that you should understand this here and now? Is not the testimony of your own being to the effect that there is nothing in these mysterious words—whatever else they hold—that there is nothing in them which interferes with your present freedom? Do you not know yourself to be a free agent—free to come into the Church, or to remain without, criticizing all churches; free to accept Jesus as Savior, or free to blaspheme the name of the Eternal Christ; free to cultivate chastity or licentiousness, honesty or dishonesty, truth or falsehood; free to determine your life in the direction of righteousness, or to work all uncleanness with greediness? Do you not know beyond your ability to doubt that this day it lies within your power to set your life-course as you prefer; to face in whatsoever direction you please? As a matter of fact, are not all around you doing this very thing: going in the direction which they choose; making such use of the earthly day as best pleases them? As a matter of fact, are you not yourself doing this very thing? What moral pathway are you shut out of? What spiritual goal are you held back from? Unto what in the way of conduct or character are you being compelled as a victim or a slave?

Why, then, need you trouble yourself about the mysterious Scriptures upon this subject of the divine foreordination? Why need you in this, your childhood, plunge into the fathomless abyss of those mighty truths and laws that correlate the divine with the human? Must such great questions as these be settled before you go home this morning? Will you leave nothing for your learning to-morrow? Will you make your whole immortality the saying over of a lesson which you learned when a child, the repeating of an old and familiar tale? Since, then, no present necessity calls for the comprehension of it all to-day, may you

not in harmony with all good reason postpone something of the mystery of the moral universe for future solution?

And there is a second reason that justifies the postponement of these obscure and difficult Scriptures, namely, this: a larger and fuller knowledge, a wider mental horizon, if not an entirely new condition of intellectual perception, is the sure inheritance of our future. "*Now*," says the apostle, "*we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known.*"

And the assurance of this swift coming clearness and breadth of mental vision is an all-sufficient justification of the postponement of the deep and mysterious questions that do now so mock our intellectual powers. We are like travelers ascending the mountain: when we reach the summit or when we have climbed to a higher altitude the whole landscape will clearly define itself. But now as we trudge on our upward way, under clouds and fog and overhanging cliff, we can get but the most narrow view of our surroundings and relations. Why, then, not let the perplexing questions wait for the hour of higher elevation and clearer light? We are like the little child in its first day of school. Eagerly turning over the pages of the book that has just been placed in its hand, it comes quickly to that which is a vast mystery to its present undeveloped mind. Now hear its impatient cry: "Teacher, teacher, here is something that I can get no understanding of. Tell me quickly what it is. Give me the explanation now or I will close the book and leave the school." To such an ambitious neophyte might not the voice of the teacher in all sweet reasonableness come in this fashion?—"Is it in to-day's lesson, my child, that which troubles you so greatly? If not, can not you wait until your advancing lessons bring you unto it?"

Now men, my hearers, are only children of a larger size—often as petulant,

often as unreasonable as their smaller kinsfolk. See them as they turn over the pages of the great deep book of God. Listen to their impatient cry: "Here is something that seems to me most unreasonable; I can not reconcile it either with the goodness of God or the freedom of man. Let me have the explanation at once, and if it is not as I think it ought to be, I shall begin to make faces and to throw vile things at the throne of the Infinite." And all this while the mystery that perplexes is not in to-day's lesson—not necessary for to-day's guidance or safety.

Slow, slow, big-little one who would so storm the heavens—so rush upon infinity. If the universe holds the secret from thee till to-morrow—what then? If until a hundred thousand years from to-day—what then? Wilt thou mutiny? Wilt thou revile God and commit suicide? A grain of thoughtfulness, precocious child who didst lie in thy cradle but yesterday, ought to teach thee to receive and to make liberal use of the words of the great Master which come to you in this fashion and with this assurance: "*What thou knowest not now, thou shalt know hereafter.*" Wouldst thou know all to-day? Would it not be more seemly to consider who thou art, where thou art, what is above and before thee, rather than to make a fool of thyself with thy proud upreachings unto things too great for thy present stature, with thy ludicrous mouthings of protest and mutiny in the presence of the Infinite?

My hearers, I do not speak unto you this morning out of any desire to defend and to conserve the mysteries of the Bible. No church and no minister has any such proprietary interest in these dark sayings as to be called upon to give up the hours of holy time for their honor or their defense. On the contrary, all my words upon this subject have been for your sake. And my last voice unto you is this: Be careful how you deal with the mysteries which come before you during these days of your childhood. They can not

receive any hurt from you, but you may injure yourself by a foolish and impertinent handling of them. The man who but the other day threatened to assault the throne and even the Person of the Infinite, doubtless failed to send a chill of terror through the universe, but he could hardly have failed to soil his own heart by such a puerile imagination, and by such an impertinent and blasphemous conceit.

Recall the sad fate of those to whom the Apostle Peter refers: "*Our beloved brother Paul, according to the wisdom given unto him, has written some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction.*" That is, they so dealt with these hard things—so unreasonably, so egotistically as to bring upon themselves measureless evil. And the fate of these unwise and irreverent handlers of Scripture mysteries remains as a lesson to us. Let us not rush in where angels fear to tread. Let us be so thoughtful, so modest, so reverent in our dealing with the great deep things of the spiritual universe that even if we do not come to an understanding of them at once, we shall at least avoid spiritual injury; that if we can not to-day in the stiff hand of our infantile chirography write *q. e. d.* after all the mysteries of the spiritual realm, we shall at least be kept from making a spectacle of ourselves before men and angels.

Icarus, who was but a weak and wee body, would fain fly as a god through the great heavens! But, alas! the sun melted his waxen and make-believe wings and he fell a helpless victim into the depths of the *Ægean Sea*. And in his pitiful fate lies a lesson for our rationalistic and overconfident day. In the lobby of the club, in the sanctum of the newspaper, in the pulpit of the sensational rhetorician—the wings fashioned in all these manufactories are waxen, and above those who essay them is the blazing sun of Infinity's scorn, and beneath them is the deep sea of pitiless and ludicrous doom.

While I say this, do not imagine that I counsel a superstitious dismissal of reason's high prerogative. This is just what I do not think of advising. Rather it is for you and for me to learn well the province of reason, and then within this province to make faithful use of that which is the highest prerogative of our being. Hence it is that I have brought before you these three canons which reason furnishes you for your guidance in meeting and dealing with the mysteries of the Scriptures:

The first is this: *Because there are things in it which you can not understand, this furnishes no antecedent presumption against the Bible.*

The second is this: *That of the Bible which has application to your present necessities is unmistakably plain.*

And the third is this: *That which is dark and mysterious may safely be postponed to the day of the larger growth and the fuller light unto which you surely and swiftly move.*

Grasping the threads of these three principles, each of which is underwritten by reason's own hand, you will make your way safely through what else were a labyrinth of mortal peril, and, what is almost as important, through all your earthly days you will show yourself becomingly modest and beautifully reverent before the eyes of the celestials. And this seemingly exhibition of your childhood's weakness and ignorance will, believe me, be a pleasant thing for you to look back upon from no far distant point in the path by which you walk upward into the light and forward into the eternity of your God.

Cleansing First.

(John xiii. 8.)

I. NOTE our Lord's affirmation here of His first and fundamental work on men, that of cleansing.

II. The tragedy of men's refusal to let Christ cleanse them.

III. The fatal consequences of that mad refusal of Christ's cleansing.—*Alexander McLaren, D.D.*

THE BLESSEDNESS OF BELIEVERS.

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*What shall we then say to these things?
If God be for us, who can be against
us? etc.*—Rom. viii. 31-39.

PAUL emerges from the despair of the seventh chapter of Romans with the joyful "thanks be to God," and from the subterranean foundations of the science of theology in the eighth chapter with these three most far-reaching questions that have ever attracted the attention of men: "If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect?" "Who shall separate us from the love of Christ?" If the man with the French colors mounting the ramparts shed dismay through the camp of the enemy, what ought he to do who gives an intelligent answer to these three questions as the tri-colors of a campaign against selfishness and sin?

These three questions, properly understood, form a far stronger bulwark in the battle of life than the Grecian diamond ever presented to an inveterate foe. The time is far past when our religious impotency limps in the swaddling-clothes of mere feeling and transient enthusiasm. We are arrived at a time when men are Christians and Christians are men. The intellectual strength of the Christian system has become the admiration of the world. With the power and glory of the other sciences, this science takes its honored place and holds out the palm of victory. She sits as the Queen arrayed in simple white, innocent of the blood, but keeper of the urn in which has been deposited the ashes of the dead theories of bygone ages. The science of theology holds out the golden scepter to all other seekers after truth, and saith, "What wilt thou?" A crown of light is on her brow, a chain of gold is about her neck. She is young with years and sage with truth. In the sci-

ence of truth, then, as respects the vitals of all real life, let us approach with uncovered head these three mighty interrogation-points and lay our hearts under tribute to their charm.

I. If God be for us, who can be against us? That is to say, is our faith well founded?

We have resolved the idea of life and things into this one great First Cause. We have eschewed all other explanations of the phenomena of nature; we have turned our backs upon every other theory of human life and destiny; and now shall the anchor of all our thinking fail to steady the ship? Shall we be torn away from the mooring as if bound only by a rope of sand? Nay, verily, we shall find that "God is our refuge and strength, a very present help in trouble." We shall find that every real approach toward a greater knowledge will but bring us closer to God. And while this is eminently true in mere mentality, it is preeminently true in that greater demand of life which we call spirituality. The heart demands God as the body demands bread. And the up-reaching of the soul shall find the down-reaching of the divine hand, so that space shall be obliterated and distance annihilated as God and man shall meet in Christ as Father and Son; and the heart shall have a knowledge, axiomatic, intuitive, sublimely beyond the necessity of demonstration or illustration.

God is for us and thus all else is for us. Who can be against us? God and you are a majority in all deliberative assemblies. God and you are thirteen of every jury. God and you are the survivors of every conflict, bearing away the spoils of victory from every battle-field. When thou standest alone God is there. "I will never leave thee nor forsake thee." This gracious assurance is heightened by a survey of some of the historic facts of theology in which the apostle employs the very well-known logic of the greater being included in the less.

1. He that spared not His own Son, but gave Him up for us all, how shall He not with Him freely give us all things?

Judge ye, will God who gave Jesus Christ to die for our redemption allow the work thus auspiciously begun to fall short of its consummation? Will God, who saw His Son bleed on Calvary that you might be free, see you dragged down in chains? Will God, whose Son, "tho he was rich, yet for our sakes became poor," allow us to perish with shame under the very light of Calvary? The all things of God's bounty to His people is one of the stars of theology. The scientific discovery ought long ago to have been made of the matrix of every good and perfect gift. Outstripping the other branches of science, the humble child of God, with a divinely imparted scientific sense, has been singing through the ages a strain of dulcet sweetness with a heart doubly gladdened by the refrain, "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Do you need strength, do you need courage, do you need comfort, then He will give it; for how shall He not give us the smaller blessings when He has robbed heaven to furnish the unspeakable gift and provide us a Savior? If God gave Christ to break the power and dominion of sin, think you that He will not give us the incidents of passage from this sinful world to Himself, where Christ shall present us as the trophies of His death?

2. Moreover, the price of redemption indicated God's determination to save.

When combined influences conspire to drag you down, remember that this conspiracy is not of recent origin. Jesus Christ was manifested that He might destroy the works of the devil, and these conspiracies against you were the chiefest of the devil's works by which he desires you to wreak his vengeance. Never allow yourself to think that God is less interested in your

well-being than you are. Our salvation is not estimated by our own poor worth; it is valued as God valued His Son. The heart of Deity has been pierced for your redemption, and every throb of that lacerated heart recalls the price He paid. He made His soul an offering for sin, and shall He not see the travail of His soul and be satisfied? Do you think the Son of God could be satisfied if He should see one whom He had washed in His own blood led away captive by the enemy of the cross? Does it mean nothing that the Savior has said, "Now is the Prince of this world judged"? And shall the condemned and vanquished foe lead away the children of the Kingdom Christ died to establish? Then hush the harpers, stay the triumphal song, and take out of the Psalms the glorious apostrophe: "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and let the King of glory in."

II. But the second question in this triune demands a hearing: "Who shall lay anything to the charge of God's elect?"

These are divine words, and should we translate them into human speech, they would inquire if we fear that our personal characters will likely overthrow our expectations. God knows, all of us are sorely lacking in moral excellence, and the Lord forbid that I should utter a word that should slacken the energy or lessen the effort to live a holy life. Indeed, in what I shall say I believe there is the greatest incentive and the strongest inducement to strive against sin that can be made. It is not a question of excuse for wrongdoing, it is a holy security in rightdoing. It is not a license for evil, but a liberty that provides the sinews of successful combat. No man is half so successful as the man in whose heart is fixed the eternal security against failure. We must not forget that the family honor is maintained by those whose veins are filled by the family blood. Who shall lay anything to the

charge of God's elect? When God justifies, who can condemn?

Then remove this tremendous truth to its proper sphere. It has been held in a wrong light long enough. Let us get back to the setting of this jewel of resplendent brilliancy. Our condemnation, our sentence, and our execution as matters of fact have taken place. On the cruel brow of bloody Calvary the heavens refused to witness what hissing enemies remained to behold—the substitute for sinners suffer the penalty of their sins "in his own body on the tree." "Now, then, there is no more condemnation." "In that he died he died unto sin once. Death hath no more dominion over him." And we are in Him, "for we are hid with Christ in God." "It is God that justifies; who is he that condemns?" Let Him come. Will He charge him with unholiness? We answer: "There is none good, no not one." Does He reply: Without holiness ye can not see God? We joyfully point to Jesus Christ, the spotless Son of God, and humbly claim Him as our holiness. Does He find the record of our condemnation? We answer with the inscription of our justification. Are we charged with the lack of faithfulness? We answer that, tho we are unfaithful, still He is faithful; He can not deny Himself. Do heaven and earth declare that we are unworthy to claim anything? Our tearful answer peals out low and sweet: "Amazing grace, how sweet the sound that saved a wretch like me." The author of our justification is the author of law. It is God's own character that is the lease of law. When, therefore, God justifies, who is there that can condemn? We confess far more than any have ever charged against us. We know as no other how sinful we are. Before the bar of poor, depraved human sense of right we hang our heads in abject confusion. Like the leper of old, we lift our unhallowed hands in the presence of purity, crying, "Unclean, unclean!" And yet it is our privilege to claim the right-

eousness of Christ, and between our condemnation and our execution the blessed God has placed the cross, the mighty real cross, whose lengthening shadow is fast encircling the earth; and never, while the histories of the world or the annals of heaven contain the name of the Victim that perished there, shall we again be brought into condemnation. We walk with faltering step and forebodings of fear toward the doleful tomb, so many of us, unthinking how God has put that "sign of the Son of man" as a seal upon the name of every one of His blood-bought ones; and never, while men or angels speak of the new tomb in the garden, shall we again be the victims of death. "We shall sleep, but not forever; there will be a glorious dawn." That grave and winding-sheet God has made the ante-chamber and nuptial robe of the Bride of His Son. "Oh, grave, where is thy victory? Oh, death, where is thy sting?" "The sting of death is sin, and the strength of sin is the law." The law is satisfied, the Lawmaker justifies, and "thanks be unto God who giveth us the victory through our Lord Jesus Christ."

"Who shall separate us from the love of Christ?" Or, in other words, will our fickleness prove our ruin? Interpreters are divided as to a small point just here. Is the apostle emphasizing the love we have for Christ, or the love Christ has for us? It seems to me unfortunate that any should ever have failed of the tremendous force of the passage in taking either side of the controversy, since to me it is quite evident that in the first galaxy the array is of the conflicts that might be supposed to diminish our love for Christ, while in the second the very universe is traversed to show the impossibility of finding aught that would challenge Christ's love for us, because it has the double assurance of being the love of the immutable God vouchsafed in the sinner's Friend. In the discussion of this sublimely beautiful flight of inspired eloquence, one hesitates as he would who

stood on the beach of the majestic deep when nature was convulsed. We do not intend to discuss it; we hope only to fling ourselves headlong into the sea and be borne up on its incoming tide till crest on crest shall heave us on high, where perchance a little of the great apostle's feelings shall enable us to comprehend with all saints what is the breadth and depth and length, "and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God."

Our fickleness is well acknowledged. If any of us have ever claimed otherwise, it has been in an unguarded hour, and then we were "puffed up with pride and in danger of the condemnation of the devil." But, brethren, our fickleness or our stability is not the basis of salvation. The temperaments of human character were too uncertain a quantity to support the purpose of God. Human frailty, incompetency, and depravity are the very conditions which the Savior's character meets. "They that be whole need not a physician." It is because we are not to be relied upon that God gave us a Savior who is the same yesterday, to-day, and forever. But, withal, we are not to concede that all is gone when the fickle lamp of human enthusiasm burns low. We are not to suppose that because we are incapable of steady attachment we are therefore incapable of being inspired with never-dying love. While we should not claim for ourselves any honor of steadfastness, we may humbly lay claim to the possibilities imparted to us by an ever-present Spirit who has made us His own temple of perpetual habitation.

III. And it is this God-insured stability of which the apostle boasts in his heart-gladdening question, "Who shall separate us from the love of Christ?"

Then with a childlike faith and a martyr resolve he says:

1. "In all kinds and degrees of suffering and affliction we are more than conquerors." As if to answer some unseen sneer about the ability of the humble

Christian to endure to the end, the apostle exultantly declares this to be the very field of our prowess. "Why," says he, "we can endure anything for the love of Christ. We can be killed all day long. We can be killed and digged up and killed over again all the day through. You have mentioned the department of human experience where the love of Christ is most illustrious. Go with me into the hut of poverty, the hovel of affliction, where any of the truly redeemed suffer, and there I will show you against the walls of despair the rainbow of God's promise. Go with me to the field of carnage where the sword drinks blood as the ox drinks water, and havoc and death cover the ground, and wail and agony fill the air, and I will show you how a Christian soldier can suffer and die in the faith. If any think these things are likely to destroy the love of Christ in the heart, let him know once for all that in "all these things we are more than conquerors." This is our field of action. We are not content to suffer like other people, but above the seething caldron where some child of God is boiled, louder than the creaking of the rack-wheel on which some child of God is being broken, above the din of battle, where some Christian soldiers are being butchered, clear and distinct will be heard the transcript of the Master's dying benediction: "Father, forgive them, for they know not what they do." More than conquerors.

2 But should it be possible to doubt experience and history, and still fear that something might somewhere be found that would separate the children from their Father, the apostle mounts higher still, as if a mountain of infinite height rose out of the sea; taking his stand on its topmost peak, he sweeps the horizon of possible imagination, and is "persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our

Lord." Will you be persuaded of the devotion of a true child of God, go to the places where devotion is tried. If you fear that the hope of glory can not be found in the heart in undying devotion to Christ, do not decide too quickly. Make an honest survey of the facts and lend an ear to the actual cry of the really Christian heart. But if still there really remains difficulty of believing, remember God's love for His own: "For God so loved the world that whosoever believeth might not perish, but have everlasting life."

In the vast sweep of the apostle, I shall mention in conclusion but two thoughts, or rather two aspects of one thought:

When the imagination itself was wearied in the search for the influence that might be able to separate us from the love of Christ, the apostle's great mind, like the eagle before the storm when on almost heavenly pinion he soars above the cloud and bids defiance to the thunders beneath him, Paul, rising above the sordid things of earth, catches up one of God's redeemed saints, and on above the stars up into the infinite heights asks: Will he forget God, or will God forget him? And then, as if by contrast, he descends and passes below and beyond the bottomless pit, still inquiring of the deeps below: Will God forget His own? "Neither heights nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Glory be to God forevermore!

GOD'S DEEP CONCERN FOR THE WELFARE OF HIS PEOPLE.

By G. F. LOVE, D.D., NEW BRUNSWICK, N. J.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, etc.—Exod. iii. 7.

I. WHAT God sees: "I have seen," etc.

II. What God knows: "I know their sorrows."

III. What God hears: "I have heard their cry."

IV. What God does: "I am come down to deliver them," etc.

To the child of God this is a delightful fact.

To the enemies of God this is an awful truth.

God will surely interpose in the affairs of men, either as protector or as destroyer.

THE GOOD GOLD.*

By REV. C. A. BENJAMIN, HONESDALE, PA.

And the gold of that land is good: there is bdellium and the onyx stone.—Gen. ii. 12.

IN the mythologies of most people and religions there exists a tradition of a better time when the earth was the common property of man, and produced spontaneously all things for an enjoyable existence. The land flowed with milk and honey; beasts of prey lived peaceably with other animals, and man had not yet, by pride and selfishness, and other vices and passions, fallen from a state of innocence. At the foundation of this legend lies the deep-rooted opinion that the world has degenerated with the progress of civilization, and that mankind, while leading a simple, patriarchal life, was happier than at present. The Greeks and Romans placed this golden age under the rule of Saturn, and many of the poets, as, for example, Hesiod in his "Works and Days," Aratus, Ovid, and, above all, Virgil in the first books of the Georgics, have turned this poetic material to admirable account and defined the decadence of the world as the silver, the brass, and the iron ages, at the same time holding out the consolatory hope that the pristine state of things will one day return.

In this age there are those who look forward into the future anticipating the promised goal. The golden age is not

*Preached to graduating class of the High School, Honesdale, Pa.

in the past nor yet in the future, but in the present for every faithful soul. "The gold of that land is good: there is bdellium and the onyx stone," is a descriptive clause concerning a region famous for gold and treasures, revealed to man in primitive days, and is none the less true concerning his opportunities now. In other words, God places man under the most favorable conditions for working out the problems of life. The age in which our lot is cast is the golden age for you and me—an age without a parallel, the most advantageous the world has ever known. We speak not disparagingly of the past: we honor it, and are devoutly thankful for the rich heritage it has handed down to us; but we believe the present is far better. This magnificent generation is "Time's noblest offspring," the heir of all the ages. In invention and discovery, in spiritual and material progress this age has distanced every other. The scientific discoveries of the past have opened avenues, making greater things possible for the present. Have we not reached the time for which Charles Kingsley longed and labored, "when the ordinary man may become a saint, a scholar, and a gentleman"? "The gold of that land is good." How to make the most of this golden age, how to turn it to the best account and secure the greatest results, are practical questions we may well consider this hour.

1. Coin the gold of intellectual opportunity into brain-power. Make every advantage within your reach contribute to your intellectual strength. Brains, not muscle, are wealth and power in this age. It is often said that muscular labor produces the wealth of the world. This is a great mistake. Intellect is mightier and more important to success and happiness than manual labor. Indeed, muscular energy produces but a small part of the world's work. A sound, well-trained mind in a sound body is the ideal we should have before us. Nevertheless brain-power is wealth. In the United

States, machinery, the product of thought, is doing an amount of work equal to the utmost exertion of the muscles of more than a thousand millions of men. Brain is king. He who teaches us how to develop it is contributing to the wealth of the world. He who taught James Watt the principles of mechanics did more to enrich mankind than ten millions of laborers could have done. God has endowed us with a capital of brain-power. It is the best endowment He could give us; we are to coin it into the gold of intellectual improvement. Some one has said that "books are the world's phonographs of the dead who speak to us in their lives, their loves, their thoughts, their deeds, and their times." The mighty men of the past may talk to us. Love the pursuit of knowledge for its own sake; so surrender yourselves to its study—

"And this gray spirit, yearning in desire
To follow knowledge, like a sinking star
Beyond the utmost bound of human
thought."

This gold costs. There are difficulties in the way. The pages of our own history are rich in illustration of those who have paid the price and triumphed.

2. Culture is a coinage out of the gold of the present. The age boasts of it and we believe in it. It is a gold that may be transmuted into refinement of mind, morals, and tastes. You will find it at a premium in the marts of the world. It is the cultured man or woman who rapidly pushes his way to the front. It is a great and pernicious mistake to suppose, as many do, that the sensibilities can not be educated; that the tone of feeling which is natural can not be modified, but must be accepted as something determined by constitutional law; yet nothing is more common than for persons to excuse their unamiableness, or some wrong habit, as that which they could not help. Moral decay is often laid on others. The impulses can be directed and refined. We should correct whatever is unhealthful, irregular, or exces-

sive. Do not be satisfied to move in low society; fit yourselves for the best.

3. The gold of character is good gold. It brings the highest price. It is like a gold monetary standard whose value is universally recognized. We are not here as a blade of grass or a grain of sand. Personality is the triumphant fact of our being. In our relation to each other, in our relation to society and to the world, we must be men and women of character. No matter how noted you may be for wealth, or great talents, or high position and public favor, you are nothing without character. Do not demonetize your character. Do not introduce into it any alloy of sin or vice or meanness. Small wares can always sell in the market, character is at a premium. You can not have respect unless you deserve it. Do not fawn around people simply because they have wealth or position; if you have character you are as good as the best.

4. There is the sterling quality of noble principles. Unless you have a high standard of action and adhere to it you can not command respect. There are those who tie principles to the apron-string of policy, whose honesty is a convenience, and who are shifted here and there for monetary advantage. They are "gentlemen who serve God as far as will give no offense to the devil," to use Wendell Phillips's definition of a modern politician. You will be tempted to yield to fashion, to overstep the line of propriety, to go to corrupt places of amusement, to succumb to vice. Have the courage to say "No." Wellington "stood four square to every wind that blew."

5. There is the warmth and glow of a steady earnestness, the enthusiasm for great ends. It is good gold in this country. Without it you can not succeed. The formative period in each life is before thirty-five years, if not before thirty. The twenty years now before you are freighted with wonderful opportunities. We improve them, we succeed. We drive our stakes, we

set up our claim, and dig our gold or some one else secures the reward.

"The tender grace of a day that is dead
Will never come back to me."

6. There is the gold of faith that has unspeakable value. It is good gold; there is none better. Now and then a young man or woman will listen to the arguments of skepticism. To break down our confidence in the supernatural, thus destroying faith in God, has been declared to be a work of benevolence. It is the benevolence of one who, because he is blind, insists that every one else would be improved if his eyes were put out. It is a sign of great weakness of character not to have religious faith. I take it you have such a faith in the Word of God and in Christ as a personal Savior. Do not surrender it. If you do you are poor for time and eternity.

7. The gold you coin is to be transmuted into service for humanity. All your possessions of brain, culture, character, manhood, and faith are to be devoted to the good of others. The question has been asked, "Is life worth living?" It is true, some lives are not.

A life of selfishness is not worth living; there is no beauty nor power in it. But life is worth living when it realizes its highest mission and great end. Employ your talents for the good of others. Make a lowly sacrifice to minister to some life in want. We are living in that grand period of which Tennyson speaks in "The Golden Year":

"When light shall spread and man be like
man
Through all the season of the golden year."

"Old writers push'd the happy season back,
The more fools they,—We forward: dream-
ers both;

You most, that in an age, when every hour
Must sweat her sixty minutes to the death,
Live on, God loves us, as if the seedsman,
rapt

Upon the teeming harvest, should not plunge
His hand into the bag; but well I know
That unto him who works, and feels he
works,
This same grand year is ever at the doors."

A QUARTET OF WONDERS.

BY REV. FRED M. PREBLE [BAPTIST],
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God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—2 Cor. v. 19.

ST. PAUL always thought in great circles. His mind seemed to follow a meridian or the equator. In this verse he girdles the globe of Christian truth. He moves along the great circle of human redemption, through Jesus Christ. Here we have the marvels of mercy, the surprises of grace; we have a quartet of wonders.

1. First wonder, *the divine descent*: "God was in Christ." The incarnation of Jesus Christ is the greatest wonder of the world. There is mystery and marvel that God was manifest in the flesh. The sorrowing man tempted the sovereign God. This is a surprise of our Christian faith.

2. Second wonder, *the divine intent*: "God was in Christ, reconciling the world unto himself." It is not strange that man should seek reconciliation with God. The child that has disobeyed parental law may well desire restoration to parental love. But the suggestion that God seeks reconciliation with man seems out of order. Here the aggrieved father asks favor from the aggravating son.

3. Third wonder, *the divine remission*: "Not imputing unto them their trespasses." Our sense of justice demands that law-breakers should pay

the penalty of broken law: "The soul that sinneth, it shall die." But just here we meet with a most gracious surprise. For Christ's sake God no longer reckons the sinner guilty. No one has ever fully explored the wonders of divine redemption. God's forgiveness is the most astonishing thing in the world.

4. Fourth wonder, *the divine commission*: "Hath committed unto us the word of reconciliation." The legacies of men are very often surprising; but it is more surprising that God should give to men the word of reconciliation. We are ambassadors for Christ. Between man and God, God's redeemed children stand. Christ's work was to reconcile God to man; our work is to persuade men to become reconciled to God. This is our wondrous mission.

PHILIP AND THE EUNUCH: A MISSIONARY SERMON.

BY REV. ROBB ZARING [METHODIST
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And Philip said, . . . Understandest thou what thou readest? And he said, How can I, except some man should guide me?—Acts viii. 30.

I. We find here an inquiring mind: "Behold a man of Ethiopia . . . read Esaias the prophet."

II. We find here a sealed book: "How can I understand?"

III. We find here a willing servant: "Then Philip opened his mouth and preached unto him Jesus."

IV. We find what naturally follows: "The eunuch went on his way rejoicing."

SKETCHES OF SERMONS FOR FUNERAL OCCASIONS.**The Heavenly Enrolment.**

Which are written in heaven.—Heb. xii. 23.

THE idea of a heavenly record appears in various forms in the Bible. God has a book in which are recorded the names of the good. There is a book of judg-

ment. According to the record shall be the destiny of men, and through God's grace it is not a record of judgment only, but a book of life including all those who have repented of sin and trusted in Christ. But the thought of this text is not of judgment, or a title to future blessing even by faith, but

after trial and penitence and victory over sin of those who have entered into the heavenly abode, where their names are written now, as the names of its guests in a hotel, because they are there themselves. Such are the blessed dead, at whose burial we sorrow not without hope, but with thanksgiving that they have passed into their rest.

That their names are written in heaven suggests:

1. They have a right to be there. Regular enrolment signifies acknowledged right.

2. Personal identity is preserved, and with it recognition; survival of good characteristics. Those we love are not *lost* in heaven.

3. With personal identity and good affections survives the good work to which they gave themselves.

4. The writing suggests the writer. The finger of God, which wrote the Commandments on tables of stone, has written their names in the Lamb's book of life.

5. Our larger joy is that we may be written with them.

The Continuing City.

Here have we no continuing city.—Heb. xiii. 14.

What are the things which in this hour of bereavement continue?

1. Our memory of a good life and noble actions. Memory of evil things and of faults of conduct fades. Memory of the good deepens, enlarges, and glorifies itself.

2. Our love which was based upon the esteem of real worth continues and becomes sacred.

3. Our wish that we could be with these dear ones now parted from us. This desire amounts to pain here, but will be the ground of much of the joy of heaven when it is gratified.

4. Submission to God's will, painful at first, becomes a habit of the soul, and grows easier till it becomes the controlling joy of heaven.

5. Christ does not change. He con-

tinues with unchanging faithfulness and love.

6. Assurance of forgiveness and reconciliation to God becomes more and more perfectly our possession.

These are some of the immortal elements which make up the substance of the Continuing City.

The Heavenly Dwelling.

We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.—2 Cor. v. 1.

1. Our friends who have died are not homeless. There is a heavenly dwelling. "In my Father's house are many mansions; if it were not so I would have told you."

2. The heavenly dwelling is unlike an earthly dwelling.

(a) It will show no decay, and is subject to no accident.

(b) It is perfectly adapted to its purpose, for God is its Architect and Builder.

(c) For even the poorest tenant its accommodation is roomy as a palace.

3. It is like the earthly home in all good points.

(a) It will shelter every dear affection and association.

(b) It will house generously large families.

(c) It will have the free order of *our own home*.

(d) It is not empty now, but warm with the goodly company looking out for our home-coming.

The Sweet Wholesomeness of Heaven.

A place of broad rivers and streams, . . . and the inhabitant shall not say, I am sick.—Isa. xxxiii. 21, 24.

1. Heaven is adapted to unfallen man. Reversion to the original type of the divine image is encouraged there.

2. It is our true home. We sometimes feel as tho our loved ones who die go out from home into the waste.

In truth, they have entered into the true home of the soul.

3. Strife is over, with its abnormal trials, and there is the repose of absolutely normal conditions.

4. Every hurtful thing is shut out; whether physical hardship or spiritual perversion (Rev. xxi. 27).

5. On earth some wholesome things are not pleasant, and some pleasant things are hurtful; not so in heaven.

6. As happy, good company makes a child happy and good, so the companionships of heaven bring all gladness and shut away all sorrow.

7. The great question of life is, What think ye of Christ? In heaven that question is not asked, for Christ's presence is the controlling and blessed fact.

Children in Heaven.

Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.—Mark x. 14.

1. When they cleansed the famous painting of the Assumption of Mary, the background was found to be not clouds and sky, but filled with the faces of infant cherubs. So is heaven almost crowded with the little ones.

2. Whether Christ refers to this multitude, as well as to the childlike spirit which alone can admit us to heaven, we know that He loved children and drew them to Himself; and we feel that in this He manifested truly the feeling of His Father.

3. In the providential arrangement of our lives the presence of our children in heaven is a strong influence to make our lives more heavenly.

4. As Christ bids us lay up our treasures in heaven, our most treasured little ones we lay away out of our sight; but we comfort ourselves that they are not really in the grave, but laid up above.

5. Whatever the occupation of other redeemed ones, we can conceive of none more fitting for these than some interested service for us. Our Lord said: "I go to prepare a place for you." Is

not a part of this preparation that He makes our lost children ready to recognize and welcome us?

The Joy of the Presence of God.

Blessed is the man whom thou causest to approach unto thee.—Psalm lxxv. 4.

To its writer perhaps this meant only the approach to God's sanctuary when the worshiper felt a nearer influence of the God discerned by faith. To us, as we think of one actually entered within the veil into God's presence, it may mean that coming to God which in death each of us may know.

Death has many elements of pain and deprivation, and we do not know all that it may bring to us; but of one thing we are fairly sure—death will bring us into the presence of God. Is it a joyful fact? There is no joy if we cling to our sins, but if we will forsake them, then to be brought directly into the presence of God will bring to us these things:

1. The infinite loving purpose to redeem and purify us will be made so manifest that it will be the controlling thought of our lives.

2. Our doubting, fearing struggle against God's control will change into perfect submission, and with it will come a peace absolutely restful and blessed.

3. The grandest acts of men have been those of conscious inspiration from God, and most Christians have known something of this; but in God's presence His child takes consciously and freely the impulse of God's word and look and thought.

4. In His presence every effort, being with Him, is a perfect and rapturous success. Flame and storm are feeble images of the work of man with God looking on.

5. All this is offered in Christ *even to us*: the infinite loving purpose of God the controlling thought of our lives; the restful and blessed submission; the conscious inspiration in action; the complete and rapturous success.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Paradox of the Christian Life. "When I am weak, then am I strong."—2 Cor. xii. 10. By Rev. B. D. Stelle, Philadelphia, Pa.
2. The Great Turning-Point in Life. "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."—Acts xxvi. 19. By W. E. Cave, D.D., Paducah, Ky.
3. An Enemy Made a Friend. "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee."—Acts xxvi. 16. By W. H. Neel, D.D., Memphis, Tenn.
4. Ideal Womanhood. "The woman is the glory of the man."—1 Cor. xi. 7. By Rev. Lewis Brown, Indianapolis, Ind.
5. God's Unit. "The Lord called Samuel; and he answered, Here am I."—1 Sam. iii. 4. By William A. Quayle, D.D., Indianapolis, Ind.
6. Independent of External Circumstances. "For I have learned in whatsoever state I am, therewith to be content."—Phil. iv. 11. By M. L. Haines, D.D., Indianapolis, Ind.
7. The Choicest Epitaph. "I am the resurrection and the life; he that believeth in me, tho he were dead, yet shall he live."—John xi. 25. By W. W. Bowdish, D.D., Brooklyn, N. Y.
8. Credibility and Incredibility of the Resurrection. "Why should it be thought incredible, O King Agrippa, that God should raise the dead?"—Acts xxvi. 8. By Rev. Robert McDonald, Brooklyn, N. Y.
9. Evidences of the Progress of Christianity. "No weapon that is formed against thee shall prosper."—Isa. liv. 17. By Reese F. Alsop, D.D., Brooklyn, N. Y.
10. At the Beautiful Gate. "And a certain lame man from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple."—Acts iii. 2. By Rev. George Elliott, Pottsville, Pa.
11. Sympathetic Contact in Reaching Men. "The salutation of me, Paul, with mine own hand, which is the token in every epistle, so I write."—2 Thess. iii. 17. By Rev. Edward Day, Springfield, Mass.
12. Love—Life's Greatest Motive Power. "The Love of Christ constraineth us."—2 Cor. v. 14. By Rev. Prof. Edwin C. Dargan, Louisville, Ky.
13. Theory and Practice; or, Ethics in Purpose and Fact. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5. 44. "Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxiii. 34. By Rev. C. E. Boughter, Pastor U. B. Church, Cressona, Pa.

Themes for Pulpit Treatment.

1. Removals Essential to Progress. ("He taketh away the first that he may establish the second."—Heb. x. 9.)
2. The Altruism of Patience. ("Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."—2 Tim. ii. 10.)
3. A Honeycombed Profession. ("They profess that they know God; but by their works they deny him, being abominable and disobedient, and unto every good work reprobate."—Titus i. 16.)
4. Love's Concessions. ("Wherefore, tho I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech."—Philemon 8, 9.)
5. Solitary Service. ("Wherefore when we could no longer forbear, we thought it good to be left behind in Athens alone."—1 Thess. iii. 1.)
6. Wide-Reaching Consequences of Individual Sins. ("What hast thou done unto us, and what have I offended thee that thou hast brought on me and on my kingdom a great sin?"—Gen. xx. 9.)
7. The Deafness of Suffering. (And Moses spake so unto the children of Israel: but they harkened not unto Moses for anguish of spirit, and for cruel bondage."—Exod. vi. 9.)
8. Forgetfulness a Secret of Unfaith. ("Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night to shew you by what way ye should go, and in a cloud by day."—Deut. i. 32, 33.)
9. Human Ability the Measure of Divine Expectation. ("They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deut. xvi. 16, 17.)
10. The Divine Presence in Human Adversity. ("And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us?"—Judges vi. 12, 13.)
11. Regularity in Religious Service. ("And the man went out to his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh."—1 Sam. i. 3.)
12. Sacrifices of Discipleship. ("And he left the oxen and ran after Elijah, and said, Let me, I pray thee, kiss my father and mother, and then I will follow thee."—1 Kings xix. 20.)
13. The Pathway to Blessedness. ("And he led them out as far as to Bethany, and he lifted up his hands, and blessed them."—Luke xxiv. 50.)
14. Fidelity to the Divine Word a Vitalizing Force. ("So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—Ezek. xxxvii. 10.)

SEED-THOUGHT SECTION.

SIDE-LIGHTS FROM VARIOUS SOURCES.

CLERICAL TABLE-TALK.

BY THE LATE J. SPENCER KENNARD,
D.D., OF PITTSBURG, PA.

Concerning Preachers' Wives.

How many chapters of a parson's biography, think you, should be devoted to his better half? Whether ministers are more dependent naturally than other men I would not venture to say, but certainly the pastor's helpmeet has a much more direct influence on his work than the wives of most men. She can almost make or unmake him. Her counsel and assistance are needed at every turn. In dealing with men and women, her perception is keener and her wit has often helped him out of a difficult dilemma. Forlorn indeed is the man who has bound himself to a woman quite unsympathetic with his sacred calling; but I am inclined to think that in a majority of instances the young man makes a wise selection. There are probably fewer discordant marriages in ministers' families than in those of other professions. We must conclude that there is more asking a good wife of the Lord than among the average of men.

There is a tradition in Princeton Seminary, that dear old Dr. Archibald Alexander established the custom of having the graduating class a few days before commencement assemble in chapel for a free conference and advice about the future. Each man was expected to state whether he was called to any pastorate, whether he was engaged to be married, and so on. Then the good doctor would give them some parting fatherly advice. On the subject of marriage he was accustomed to say: "Young brethren, three things are important in selecting a wife: first, common sense; second, piety; third, a cultivated mind. These are essential.

If she happen to have some financial prospects as well, that should not be regarded as a barrier." When some student would ask him if he gave piety a second place, he would reply: "Yea, for if your wife has common sense and should be found not to have piety, God can supply the latter; but if she is lacking in common sense, even the Almighty can not help her."

Which reminds me of the story related of the great and good Edwards of Northampton, for the truth of which, however, I would not be responsible. It is related that he had a daughter or other relative, a spinster, who possessed a very peculiar temper. However, one of the theologs, somewhat advanced in bachelorhood, fell in love with her, or thought he did, and asked the doctor's permission to marry her. The conscientious divine explained to the brother the unhappy disposition of the lady and the improbability of his spending a happy life with her; to which he replied: "But you believe she is a Christian, do you not, doctor?" "Yes," said the wise man, "we hope she is; but, my young brother, the Holy Spirit is so patient that He can dwell with some people whom you and I would find it hard to abide."

If the bachelor minister wants to be sure before he leaps, he might get a hint from this advertisement, which actually appeared in a Canadian newspaper:

"WIFE—A BRIDE WANTED.—A preacher, thirty years of age, who has traveled six years in the Lord's vineyard with an eye single to His glory, well recommended for his faithfulness and truth, desires to marry a good lady who has talent and ability to assist the cause, a gift to sing, able to weigh an argument and skilled in presenting it by talking and writing, and worth \$2,000. None need apply without reciprocating frankness and giving sufficient guaranties of the above qualities; photograph, age, etc., stating whether settled or unsettled in religious belief. But doctrinal ideas nor perfection will

not be the test, the candor, amiability, and opportunities of past life will be considered."

It is hard to think of the saintly fathers of the faith as lovers, yet we know that they were men of like passions with ourselves; and, indeed, the very idealism which gave them such spiritual insight would render them especially susceptible to a romantic attachment. There is a sweet story of an early love affair of John Wesley, which must appeal to every one who reveres his memory:

"In November, 1729, four young gentlemen of Oxford—Mr. John Wesley, fellow of Lincoln College, Mr. Charles Wesley, student of Christ Church, Mr. Morgan and Mr. Kirkham, of Merton College—began to spend some evenings in a week together in reading, chiefly the Greek Testament."

In these simple words John Wesley announces the beginning of the Methodist movement in Oxford. Robert Kirkham, the last named, was a bosom friend of Wesley's. He had two sisters, one of whom was called "Betsey." As early as 1726 Robert Kirkham, writing from home to his "Dear Jacke" (John Wesley) at Lincoln College, says:

"Your most deserving, queer character, your noble endowments of mind, your little and handsome person, and your most obliging and desirable conversation have often been the object of our discourse. Often have you been in the thoughts of Miss M. B. (Miss Betsey), which I have curiously observed when with her alone, by her inward smiles and sighs, and by her abrupt expressions concerning you. Shall this suffice? I caught her this morning in an humble and devout posture on her knees. I must conclude and subscribe myself your most affectionate friend and—brother, I wish I might write,
"ROBERT KIRKHAM."

Twelve months after, Wesley's sister Martha wrote to him as follows:

"When I knew that you were just returned from Worcestershire, where I suppose you saw your Veronese [the pet name of Betsey Kirkham], I then ceased to wonder at your silence; for the sight of such a woman might well make you forget me. I really have myself a vast respect for her, as I must necessarily have for one who is dear to you."

For more than three years Wesley kept up a correspondence with her,

and spoke of her in the tenderest terms. In 1731 their friendship was interrupted; why, no one now knows. History has told us the kind of woman he did marry long years after, and his bitter experiences with her. The curious mind may wonder what difference it might have made in Wesley's career if this first story had ended differently.

In Mr. Childs's charming book, "The Colonial Parson," one of the best chapters is given to the love-history of the early New England ministers. Of Jonathan Edwards he writes: "He married Sarah Pierpont when she was only seventeen. The union was one of the most notable and happy in colonial days. She filled the home with sunshine, she made an atmosphere of gladness, she quickened every heart that came within the circle of her gracious and noble influence." "A sweeter couple I have never seen," wrote Whitefield after a visit to them at Northampton.

The love-story of Nathaniel Appleton is very dramatic. Having become infatuated with the daughter of Parson Gibbs of Watertown, he was quite worried by the attentions which she received from other suitors. One day he called and saw a rival's horse fastened to the gate. It took him but a moment to set the animal loose and scourge it into a wild gallop off toward the woods. He then entered the house and informed the owner of the departed horse that he saw the animal running away. When thus rid of his enemy, he made the best use of his time, and left the house the young lady's affianced husband.

"Many of the students took a course in love as well as in theology when they tarried in some minister's family preparatory to settlement. Many a parson began his work with far less practical knowledge than his parsonage-bred wife. She brought him a wealth of experience infinitely helpful. The parsons not only married into the 'best families,' but the 'best families' belonged to the parsons. The leading men, other than parsons, came to be the parsons' fathers-in-law, or sons-in-law, or brothers-in-law, or close blood kinsmen. This occasioned the criti-

cism in the mother country that New England was run by the parsons and their families."

Great preachers there have been who, like Phillips Brooks in his self-sustained lonely life, have demonstrated that man *can* live alone; but the testimony of the vast majority has been that it is not "good for him" to do so.

SCRIPTURE TRUTH ILLUSTRATED BY CALIFORNIA SCENES.

BY J. S. DILL, D.D., FREDERICKSBURG, VA.

The dayspring from on high hath visited us, to give light to them that sit in darkness.—Luke i. 78.

I stood one day in a field of California poppies. The sun was high, and the vast acreage of yellow blooms opened to its kindly light. The poppy is a true child of the sun, and so it finds its natural home in that sweet clime of the sun. How they revel in the sunshine! Each blossom seems to vie with the others to see which can stretch widest its petals to the sun's rays and drink in the golden light to tint its beauty. But when the sun sinks to kiss the ocean's brim, the petals begin to fold together, and then close tightly. The poppy does not love the darkness, and it would shut the night from its bosom. So, O my soul, against all the darkness of sin close the heart tightly! But ever let thy petals expand to God's pure light. Open thou to the Sun of Righteousness. Let His healing ray tint thy inner life with glory. Absorb the light that lifts from the fields of earth to the Paradise of God.

Come unto me, all ye that labor and are heavy-laden, and I will give you rest.
—Matt. xi. 28.

Off the coast of Southern California there lies the beautiful island of Santa Catalina, only five miles wide and thirty miles long, yet its mountains rise precipitous two thousand feet high. Thus protected from the ocean winds and the beating surf, its eastern shore

is as calm as an inland lake. On this eastern shore lies the open bay of Avalon, nestling at the foot of the mountains. Your skiff can rest upon its unrippled bosom, and you can see the fish that sport in its clear waters beneath. It is the place of all places to rest a tired body. Amid the tidal waves of sin that beat about us we need a shelter from the storm, a rest from the maddening tumult of life. It is found only at the foot of the great mountain of the love of God manifested in Jesus Christ. This mountain rises to the very heaven of heavens and touches the throne of God. At its foot we find a blessed calm—the soul's sweet Avalon Bay.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. iii. 16.

In the San Geronian pass, that opens the way through the Sierras to Southern California, I spent a few days of a July vacation. On either side of the pass rises a great mountain-peak. Here towers fourteen thousand feet San Jacinto, and on that July day it wore a snow-cap. Opposite, rising also to its fourteen thousand feet, is old Gray Back, with its mystery of forest and its snow-crown. Each seems to vie with the other in speaking forth the praises of God, as they reflect the glory of the morning sunlight or change into a hundred hues the mellow twilight of a closing day. Does any one doubt that these two opposing mountains rest upon the same great bed-rock of the mighty Sierra Madre system? Must you tunnel the mountains to believe that they rest upon the same foundation? So it is that in the mountain-pass that leads to clear views of God's truth there rise opposing peaks. The finite mind may not be able to harmonize them or tunnel to the foundations, but they rest upon the solid bed-rock of God's revealed truth. It is the privilege of the soul to revel in the great

mountain-peaks of God's truth, whether or not He discerns the underlying harmony.

Ye will not come to me, that ye might have life.—John v. 40.

SO NEAR, YET LOST.—One remarkable characteristic of Southern California is the proximity of the balmy air of the valley and the bleak winter of the mountain-tops. There is summer in the valley, but winter on the mountain. The San Gabriel Valley spreads out its panorama of semitropical fruits and flowers. The air is pure, balmy, and life-giving. But just above tower the mountains, and within a half-day's tramp from where the orange blooms you find a dreary winter and a blinding snow-storm:

"The snow creeps down the mountain,
The flowers creep up the slope;
They seem to meet and mingle
Like human fear and hope."

Amid the orange-groves of the valley nestles the village of Monrovia, and from their village home two young men once went hunting upon the mountains. All unprepared for the ordeal, they were caught in a terrible snow-storm. The point at which they perished, and where the frozen bodies were found, was in full view of their cottage home in the valley. So near the balmy summer air, yet frozen in the snow! So near, yet lost! How near is the Christian home, with the warmth of Christian influence, to the wild mountains of sin upon which so many wander! How near the church that cherishes the

choicest fruits and flowers of manly virtue to where are raging the great storms that blight and blast! How many of our young men to-day are hunting upon wild mountains of sin that rise at our very doors!

Hath begotten us again unto a lively hope.—1 Peter i. 3.

In 1849 there arose a bright star of hope upon the slopes of the Pacific. It was the great era of gold discovery, and the eyes of the world turned to the Golden Gate of California. Lured by the prospects, what hardships were endured! I have read of a party of men who at that time set forth from New England with this song of hope, "We are bound for the Golden Gate." They sold all. They left kindred and friends. They battled with the Atlantic, faced the dangers of bloodthirsty robbers to cross Panama, endured the long passage in overcrowded vessels up the Pacific coast. Through it all the heart, big with hope, sang: "We are bound for the Golden Gate." If the fading phantom of an earthly hope could inspire men to such hardships, need we be disheartened whose faces are turned to the Golden Gate of the heavenly El Dorado? We who are bound for the heritage of our God should rather glory in tribulation. Amid earth's trials this is our song: "We are bound for the Golden Gate." We will soon enter "the inheritance that is incorruptible, undefiled, and that fadeth not away."

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

By ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

THE WISDOM THAT IS FROM ABOVE
VS. THE WISDOM THAT IS FROM BE-
NEATH: JAMES III. 15-17.

COMPARE John viii. 21, 24, and note the plain connection of the two passages; as also James iii. 6 with the

teachings in the Old Testament as to *fire* from heaven and from hell. Nothing was more holy than the *fire* upon God's altar—the great expression for the holiness before which mere nature can not stand, and which the perfectness of Christ, and even that only as a sacrifice, could meet, endure, or satisfy.

On the day when the priests of Israel were first consecrated, fire came down from heaven and consumed the sacrifice; and so, when Elijah restored the broken altar, pleading the cause of Jehovah against the priests of Baal. The grand and awful conception of the Old Testament is that the fire of God comes down from heaven and lights the flame upon the human altar, and that it is expected never to *go out*, the morning and evening sacrifice being so frequent as to keep the fires burning. The symbol is plain and its teaching sublime. God communicates His Spirit unto men, and they are not to quench the sacred flame, but rather to guard it by perpetual vigilance and prayer.

On the contrary, hell is the place of fire; but it is the fire of unholiness and of hatred of God. It kindled the fires of human lust and passion. Witness what James says of the tongue: "It setteth on fire the whole wheel of nature and it is set on fire of hell."

Thus we have an awful *threefold contrast*: the wisdom from above and beneath—Christ, the devil, and the Anti-christ: "Wisdom from God," and its opposite principle, with the representatives of both—the fire of God and the fire of hell.

The great lesson of all these teachings, combined, is that of *two opposite tendencies*: a gravitation toward God and a gravitation toward evil. It is impossible to *reconcile* them or to be swayed by both at the same time. "Ye are from beneath; I am from above." Christ's whole life moved upward—their whole life moved downward, and whither He went they could not come.

This awful subject has a *fourfold* application.

1. The *mystery* of sin and salvation. Hell and heaven. Christ and Satan. Spirit of God and spirit of evil.

2. The *purity* of character, work, and worship. Fire from heaven consuming, refining, etc.

3. Human *history* and its enigmas. Man without God gravitates only to-

ward ruin. Fire of Satan inflaming the world.

4. Human *destiny* and its inexorable law. Which way are you drifting?

It is a most remarkable fact that the Word of God plainly sets forth that the very inventions and discoveries on which men pride themselves are the very means of developing atheistic defiance of God, from Babel until now. Revelation especially shows us that in the last days the new civilization, with its fascination of art and culture and beauty, and its fruitful prosperity, even its charity, amity, and human brotherhood, will only ripen into the most gigantic system of impiety and utter defiance of God.

The wisdom from beneath is indicated by three words: *ἐπιγῆιος, ψυχικὸν, σαρκωτικόν*. The first word means *upon the earth*, as essentially material and temporal. It magnifies matter and the age. The second means *soulical*, the soul being the expression of the *self life in man*—seat of the desires and passions and affections and will. The third refers to the devil and demons as the arch-enemies of God and man. The warning is that Satan's schemes to introduce among men a form of *wisdom*—it is *not* obvious folly—framed on principles of worldly prudence and self-advancement, but essentially atheistic. It begins by magnifying what is *earthly*—material and temporal things—then it feeds and pampers man's selfishness until he worships self-interest; then it leads on to diabolical hatred of God and Satanic malice and wickedness, and sows seeds of confusion, envying, strife.

On the contrary, the wisdom from above is first *pure*, aiming to be Godlike in character, then peaceable, and sows the seeds of righteousness and peace.

LESSONS OF THE ECUMENICAL CONFERENCE.

That great assembly, the Ecumenical Conference, in New York, broke up on May 2, never to meet again in one body, until the "gathering together in

him" who is the coming One. It is a solemn thought that while our fellowship may be collective, our duty is individual. The breaking up of such a gathering suggests a few important lessons:

The supreme question is an intensely personal one: "Lord, what wilt thou have me to do?"

That place is nearest heaven where God would have me be. That duty is highest delight which He would have me do. To be in the will of God is absolute security to my person, largest symmetry for my development, noblest service to humanity, and surest victory for my whole career.

Life is measured by love, not by length of days. To lose life for Christ is to save it, as to bury the seed is to harvest the crop. Satan counsels, "Spare thyself," but the Savior's command, illuminated by His own example, is, "Deny thyself."

There is no service without suffering. The success that has not paid that price is not a genuine success. For, as another says, if we succeed without suffering, it is because some one else has suffered; and if we suffer without succeeding, it is that some one else may succeed. As Andrew Murray says, there is no life except through death. Every oak stands in the grave of the acorn, and every stem of wheat in the harvest-field is rooted in the furrow in which the seed was sown and died to bring forth fruit.

Again, we are not to be ensnared by numerical standards of success. In one short passage in Matthew (xviii. 1-20) we have seven references to numbers, but they never go beyond one, two, and three. One little child, one erring brother, two witnesses, two agreed in prayer, two or three gathered in Christ's name, etc.

Our Lord Himself, who taught such lessons, exemplified them. He never disdained to talk to an audience of one, as to the Samaritan woman at the well, or to help one sinner, or sufferer, or inquirer after truth. The love of souls

that passionately seeks one at a time and is never wearied in labors for the few is the Christlike love.

But, most of all, do we need to have faith in God, or, as that injunction doubtless means, to reckon on God's good faith. The prayer that trusts His promises, the life that dares to follow as He leads, and fears nothing when He says, "Be not afraid, only believe," is the prayer and the life that will carry power to prevail, first with God and then with men.

WHY WAS CHRIST BORN?

1. "In him God was *manifest in the flesh*" (1 Tim. iii. 16).

2. "That he might bring us unto God" (1 Peter iii. 18).

3. "Lo, I come to do thy will" (Heb. x. 7). Magnify law, and make it honorable.

4. He was the last Adam—the first Adam being the "figure of him that was to come" (Rom. v. 14).

5. "I am come that they might have life, and might have it more abundantly" (John x. 10).

6. "Leaving us an example, that we should follow his steps" (1 Peter ii. 21).

7. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John iii. 8).

The "dying thief" was a miracle of grace. Consider seven particulars:

1. "Dost not thou *fear God*?" Showing his apprehension of God as Judge.

2. "We indeed justly" condemned, revealing a sense of guilt and of humility.

3. "This man hath done nothing amiss." A recognition of the innocence of Christ.

4. "Remember me"—a petition for *least* blessing, for a *thought* on the part of Christ.

5. "When thou comest in thy kingdom." Undoubting faith in the Lord's kingship, even in such an hour.

6. Consider his previous life. Every disadvantage and unlikelihood of salvation.

7. Yet no such faith shown by others, even Christ's apostles. The dying thief eclipsed all other believers!

Nuggets of Gold from Many Mines.

The fullest definition of faith found perhaps in the New Testament is in Heb. xi. 11: "*She judged him faithful who had promised.*" Faith is simply reckoning on the good faith of God, who, having given His word, is both able and willing to do as He says. The hymn says:

"They who trust Him wholly,
Find Him wholly true"—

but it is also a fact that they who do not trust Him wholly find Him wholly true. "For if we believe not, yet he abideth faithful: he can not deny himself."—*J. Hudson Taylor.*

Writing of a man of colossal conceit, one says: "He is the only person whose egotism could not be content with one pronoun for its expression. He requires two, and writes lovingly of 'I and myself'—meaning, as I take it, the intensive form of the Latin—*egomet ipse*. When one of his style begins to swing, there is no knowing when, where, or how he will get to a safe position of quiescence."—*J. F. M.*

"Out of whom he had cast seven demons." Are there not seven demons in every unregenerate man? The three lusts: avarice, appetite, ambition; malice (including its natural offspring, envy and jealousy); pride, with its sister, vanity; wrath (with its offspring, anger and resentment), and selfishness (with its seven forms: self-righteousness, self-help, self-will, self-seeking, self-pleasing, self-defense, and self-glory).

Of the last days of the republic, President Woolsey says:

It was then that Seneca, a man better skilled in writing than in acting morally, could say that no woman was now ashamed of divorce, since certain illustrious and noble ladies counted their years, not by number of consuls, but of husbands. The moral disease had reached the vitals, and was incurable. As Rome rose to her greatness by severity of family life, so she fell into ruins by laxity just at that point. Rome is a most interesting study for us Americans, because her vices, greed for gold, prodigality, a coarse material civilization, corruption in the family, as manifested by connubial unfaithfulness and by divorce, are increasing among us. We have got rid of one of her curses, slavery, and that is a great ground of hope for the future. But

whether we are to be a thoroughly Christian nation, or to decay and lose our present political forms, depends upon our ability to keep family life pure and simple.

Some one says that modern Christians have largely lost their imperative mood, present tense, and possessive case; they can not command blessing, and say, "Be thou removed," nor confidently say, "This is a present blessing," or "God is my God."

SWEETNESS OF SPIRIT.

We have known some ladies whose presence was always made apparent by the pervasion of the atmosphere with a subtle perfume. Whether Lubin did it or not, we never knew; but the room always seemed fragrant just from their being in it, as if rare flowers had been breathing their delicate odors there. We think all our readers will agree with us that there are some Christian men who somehow carry, in a like manner, the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn toward and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on the one hand, and, on the other hand, such perfect regard for the judgment of others, that one can not help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have reached.

These are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their aspect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when He gives him a sunny disposition, a candid spirit, and the instinct of fairness in controversy. It is exceptionally hard for some men to be just. They are jealous, suspicious, and morose in their natural trend. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace itself can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—*The Congregationalist.*

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

THE INNER LIFE.—Christ came that men might have more abundant life than they had ever known before. No man has ever known life so sweet and rich and full from any other source as that which comes to him whose life is "hid with Christ in God," and who sups daily with Jesus at the head of the table of his heart. How beautifully James McLeod characterizes the richness of such fellowship:

"Purer than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music,
Is God's love in Christ to me.
Why love me so?
I do not know;
I only know
That nothing less than love divine
Could save this sinful soul of mine."

THE UNCHAINED SOUL.—The Champs Elysées in Paris, one of its most famous avenues, witnessed a strange sight recently. The avenue was thronged with a stream of equipages when a police officer rushed into the roadway, and seized by the head a horse drawing a carriage in which were seated an elderly man and woman and a little boy about four years of age. A woman sprang to the side of the carriage and attempted to drag the child from the vehicle. The child cried to go with her but was held back. A crowd soon surrounded the struggling group. The newcomer explained that the boy was her child whom the old people refused to give up. The crowd immediately took sides with the mother, and the old woman bursting into tears relinquished her hold. The child sprang toward his mother but could not get away, it being found that his body was girdled with an iron chain which was padlocked to the man and woman in the carriage. As the old people refused to unfasten the padlock the Commissary of Police ordered the chain filed in two, then the little fellow was restored to his mother, to their mutual joy. You may chain the body but you never can chain the soul by any outward links that may be forged. Paul, in closing one of his letters, noting, no doubt, the imperfect handwriting with which he signed his name, adds pathetically, "Remember my bonds." Many people are hindered from doing what they would like to do, but they can have this comfort, that God is not chained, and He who sees the heart and purpose can give wings to the faithful service they do in their narrow lives, and nothing can chain their thoughts and hopes from winging their way into the loftiest fellowship.

GOD'S HUSBANDRY.—That is a beautiful figure which Paul uses which is translated in King James's Version, "Ye are God's husbandry," but in the Revised Version by the more modern and graphic sentence, "Ye are God's tilled land." There is inspiration in the thought that our hearts may be given over to the tilling of heavenly influences. Some unknown poet writes of it helpfully under the title, "The Heavenly Sowing":

"Sower Divine!
Sow the good seed in me,
Seed for eternity.

'Tis a rough, barren soil,
Yet by Thy care and toil
Make it a fruitful field,
And hundredfold to yield.
Sower Divine!
Flow up this heart of mine!

"Sower Divine!
Quit not this wretched field
Till Thou hast made it yield;
Sow Thou by day and night,
In darkness and in light;
Stay not Thy hand, but sow;
Then shall the harvest grow.
Sower Divine,
Sow deep this heart of mine!

"Sower Divine!
Let not this barren clay
Lead Thee to turn away;
Let not my fruitlessness
Provoke Thee not to bless;
Let not this field be dry,
Refresh it from on high.
Sower Divine!
Water this heart of mine!"

A CHAINED EAGLE.—A hunter in the Alleghenies one day shot a large bald eagle. The bird measured seven feet two inches across the wing. When the sportsman went to examine his prize he was astonished to find one of the eagle's claws held firmly in a powerful steel trap to which was attached a steel chain five feet long. Trap and chain had many marks of vicious blows from the eagle's bill showing how he had vainly endeavored to free himself from them. While they had not been heavy enough to prevent his flying, the hunter believed that they had so impeded and wearied him as to be the cause of bringing the great bird within the reach of his rifle. Many a fine man with brain and imagination and heart capable of high soaring flight has been brought within reach of the enemy's gun by some trap of vicious appetite or passion that has held him down from his place among the stars. How wise the admonition of Paul in his letter to the Hebrews: "Let us lay aside every weight, and the sin which doth so easily beset us."

PERMANENT CHARM.—The death of Munkacsy was for him a merciful relief, as the terrible malady from which he suffered was apparently incurable. His death has reopened the criticism of his work, and the question is being asked whether a great artist was lost when the brushes dropped from his hand. Some years ago, when his huge canvas of "Christ Before Pilate" was being exhibited, the answer would undoubtedly have been favorable. But it now seems doubtful if Munkacsy's fame will endure. It seems that he was addicted to the use of bitumen, and this not only played havoc with his canvases, slowly but surely destroying the value, but it was a symbol of his readiness to achieve an immediate effect at the expense of depth and permanent charm. Good brushman tho he was, the impression he leaves is more theatrical than artistic. He could paint an effective composition, and carry it out on a large scale with force, but there seemed always something meretricious about his work; it had surface brilliancy, but no soul. That temptation is one com-

mon to man in every department of life, to win present success at the cost of permanent charm. Man is tempted to get rich or to gain political advancement at the cost of genuine honor and manhood. But no man ever yet took that path without losing by it in the end. Only sincerity and genuineness stand the test of time and carry with them a charm that can never die.

LOOKING ON THE THINGS OF OTHERS.—There is something characteristic about the brotherliness of Paul, when in one of his letters he urges the Christians in whom he was greatly interested not to think too persistently about their own affairs, but to cultivate a disposition of thoughtfulness about the welfare of their neighbors. The best thing Job says about his life is, that when he found a man who was in trouble or need of any kind he inquired carefully into it, and sought to know in order that he might intelligently be generous and kind. How the climate of the world would warm up if Christian men and women everywhere would really be Christlike at that point. S. C. Allen brings this out very clearly in a little poem entitled, "Who of Us Know?"

"Who of us know
The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—
Who of us know?"

"Who of us think
Of how hot tears have chased the smiling
cheek
Of some we meet who would not dare to
speak
The pangs they feel, the burdens that they
bear,
Each hour that passes through the solemn
year—
Who of us think?"

"Who of us care
To try and think and know their pain and
grief
And help to bring to breaking hearts relief,
To help to bear the burdens of their care
By tender word and loving look and prayer—
Who of us care?"

THE GIVE AND TAKE OF LIFE.—Dr. George H. Hepworth aptly said in a recent sermon that there is too much of self in the world. Our hands are stretched out to take, not to give. We plan for personal gain, are forgetful of the wants of others, build a moat about ourselves, and keep the drawbridge up lest some one may cross to ask for help. All that is like poison to the soul. It causes us to wilt, as a flower that is not fed with water. We become like a field of grain after a long drought, for the very life is parched. And yet nothing could be so unwise as to imagine that the great happiness of life could come from sucking up like a sponge things which we never give out. It is not what we get from the world but what we give to the world that marks our grade of humanity and dictates the real blessing and happiness of living. The Scripture was never truer than in these words: "It is more blessed to give than to receive."

THE SOLDIER SPIRIT.—Nothing is more needed in the Christian Church to-day than the truly courageous and chivalric spirit of the Christian soldier. The Church is looking too much for its own comfort, for its own luxury and ease, and is lacking in the great elements of self-denial and daring that glory in a chance to show love for Christ by taking great personal risks in His name.

We are taking too good care of ourselves. Charlotte Stetson makes it clear in her little poem entitled, "Must a Man Live?"

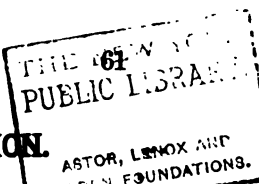
"A man must live.' We justify
Low shift and trick to treason high,
A little vote for a little gold,
To a whole senate bought and sold,
With this self-evident reply.

"But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
'A man must live'?"

"There are times when a man must die,
Imagine, for a battle-cry
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
The coward's whine, this liar's lie,
'A man must live'!"

EXPENSIVE CRUTCHES.—It is said that there is a woman in an Eastern city who uses a pair of crutches which cost over a thousand dollars. She has her monogram outlined in gems on each crutch. To get these decorations finished off in good taste required almost infinite artistic skill and patience. There is something pitiful in the feeling that after all the pains this woman has taken to gild and beautify her crutches she is still lame, and they are only crutches after all. But there are more expensive crutches than that. Men who get in the habit of taking their opinions ready-made from other people, who never do any square honest thinking for themselves, who vote in a party because their fathers did, and who are never able to give a reason for the faith that is in them, are after all lame in a tenderer spot than the outer limbs. Their crutches may not be so visible to the casual observer, but they cost the man who leans on them all the true joy and nobility of free human life.

AN INVINCIBLE ARMOR.—A recent writer has unearthed a record of what is believed to be the last occasion when suits of armor were worn by European soldiers on the battle-field. The incident, according to the chroniclers of the Napoleonic wars, took place in 1799, when a small French force was holding the little fort at Aquila, in the Abruzzi, against the rising of the hostile peasantry of the district. The French were not strong enough to fight their way through the lines of their opponents, who outnumbered them by twenty to one. There were left on the space between the fort and the gathering enemy a dozen or so guns, which the besieged garrison had not been able to take with them into the fort. The necessity of spiking the guns was apparent, but a sortie in the face of the overwhelming musketry fire of the enemy was out of the question. At this juncture a happy thought occurred to an artillery officer. He remembered having noticed in an unused room in the fort some old plate armor, and, selecting from the best preserved twelve suits, he determined to try whether they would not afford sufficient protection for his men to attempt the work. Twelve stalwart soldiers marched out clad in this ancient armor and succeeded in executing their purpose under a hail of bullets that the armor turned off like rain from a wall. There is another ancient armor that the Christian can never allow to fall into disuse. It is the armor that Paul speaks of in his letter to the Ephesians. The girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit, are as necessary now to the Christian soldier as at any time in the history of the world. Happy is he who keeps his armor bright with use.



EXEGETICAL AND EXPOSITORY SECTION.

REFLECTIONS ON NEW-TESTAMENT INTERPRETATION.

BY EDMUND J. WOLF, D.D., PROFESSOR OF NEW-TESTAMENT EXEGESIS IN THE EVANGELICAL LUTHERAN THEOLOGICAL SEMINARY, GETTYSBURG, PA.

Does the New Testament need to be interpreted? Is a book which is accepted as divine truth written under the guidance of the Holy Spirit, so vague, so obscure, so unintelligible as to make it difficult for us to understand what it really teaches? Is the final revelation of God's will mediated to us in hieroglyphics, which only an expert can decipher?

The negative which must be promptly returned to such questions, especially when we remember how the common mind derives infinite delight and profit from the reading of the Bible, is qualified by other considerations which call for scientific interpretation; just as the Constitution of our country—an instrument unsurpassed for clearness of thought and explicitness of language—requires for the interpretation and application of its provisions a bench of able and learned jurists.

The interpretation of the books composing the New Testament is called for by various considerations: They were written nearly two thousand years ago. They are wrapped up in a dead language, in a dialect which has no other remains than the canonical Scriptures and the Old-Testament Apocrypha. They grew out of an environment entirely foreign to modern conditions. They were evoked by historic circumstances concerning which the unlearned are largely in ignorance. They were composed, respectively, for a specific purpose, which is to be discovered, as a rule, only by an inductive process. They were addressed to readers whose situation and state of mind when ascertained must throw a flood

of light on their meaning. They are the products of men with whose training, individuality, and contentions he must be familiar who seeks a clear apprehension of their deliverances. Again, all of them, to a greater or less extent, tho often incidentally, touch or treat a theme which has the most solemn importance to the present and eternal interests of mankind.

Granted, then, that to the first readers these ancient documents were quite intelligible and their purport fully understood, the lapse of nineteen centuries has in the nature of things obscured many passages.

We must, furthermore, bear in mind the extraordinary susceptibility of language to misinterpretation and tergiversation. It is something more than a cynicism that speech was given to man to disguise his thoughts. The punster has a legitimate avocation. Diverse and even contradictory meanings may attach to a sentence, a phrase, or, indeed, to a single term. The declaration "Charity shall cover the multitude of sins" may express the ideal of Christian brotherhood or sanction the basest selfishness. Words of truth may be construed to teach pernicious error. Men's minds have been darkened as well as enlightened by citations from the gospels. It is notorious that Scripture has been wrested from its true purport, that passages have had imposed on them a sense the author never meant, that many a text has been overlaid with false interpretations, that even Satan resorts to Holy Writ to compass his end.

While it follows from the above that much misunderstanding and even positive error attaches to our supposed knowledge of the Bible, yet we regard its true teachings of the greatest practical import to man and to society. They are for us authority, yea, the final authority, for our religion, the standard of our creed, the norm of our conduct.

They have a message to us from God, they portray our Redeemer, His work, and His teaching, and this portraiture it is the task of the Christian minister to represent, to unfold, and to enforce.

All preaching has value and validity only so far as it is directly and correctly derived from these writings. "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" And if it give a false sound, is it not the signal for destruction? A false interpretation of the supreme law of the land not only may bring infinite wrong and suffering to millions who trust it as the shield of their safety, but may involve the ruin of the republic. Who, then, can forecast or measure the evil wrought by a false interpretation of that instrument which is the supreme divine law for man?

Surely it behooves us first to make sure that we apprehend the true import of all Scripture before we teach or preach it as Scripture. Said an eminent Biblical scholar lately in *The Independent*:

"If the clergy were eager to learn the real mind of the divine Spirit, and were determined to be sure of it before they undertake to apply it, then there would be more real power in the pulpit and in the chair. They would speak with authority, assured that the divine Spirit was speaking in them and through them. The pulpit lacks power because it lacks certainty, and it lacks certainty because it has not been made certain of the teaching of the Word of God."

Once more, experience has abundantly shown that while the spiritual and ethical teachings of the Scriptures have been for ages the light and the inspiration of the world, their stores of wisdom have not been exhausted. Like the mine which consists of strata beneath strata, with depths as unfathomable as the sea, yielding treasure upon treasure, now of one precious mineral, now of another, so this book divine has illimitable, exhaustless riches of truth. And after all the wealth of wisdom and knowledge which the devout learning of many

centuries has drawn from it, the earnest and trained exegete is ever able to bring forth from its hidden recesses fresh acquisitions, original interpretations. Every age finds its own mirror here, every interpreter discovers ideas corresponding to his own idiosyncrasies, every penetrating eye may have an insight probably vouchsafed to no other. A sense heretofore hidden may at any time burst upon those vitally imbued with the Spirit which searcheth the deep things of God.

On each generation of scholars the Gospel sheds a new light. While every Scripture inspired of God yields what is profitable for teaching, for instruction which is in righteousness, much of it still passeth understanding, much is left for the elucidation of future scholarship. The Word of God is deep and boundless as the mind of God.

The very considerations which render obvious the necessity for a scientific interpretation of the New Testament, suggest also the factors with which such interpretation must reckon. These are, in general, the same as those which rule in the interpretation of all ancient writings, and may be summarized under what is known as the *grammatico-historical method*.

The grammatical principle refers to linguistic data. It seeks the actual meaning of the text by tracing the ordinary sense and force of words. It reaches the actual thought or fact as given by the language according to the laws of grammar and the *usus loquendi*. Language is employed here just as it is in any merely human composition. Words, idioms, phrases retain, as a rule, the same import as elsewhere, and a learned and honest interpreter will subject them to the same analysis and bring out the proper force of moods, tenses, cases, construction—applying for this purpose all the results of lexical scholarship. Linguistic canons must determine the exegesis of the inspired volume, just as they control in the interpretation of profane literature: "Non potest Scriptura

intelligi theologicæ, nisi antea intellecta sit grammaticæ" (Melancthon).

The historical principle comprehends everything knowable of the circumstances under which a literary product originated: the world-period, the author's mind, his individuality, situation, point of view, purpose, readers, and whatever special influences may have affected his writing. The New Testament is a historical phenomenon, it deals with contemporaneous personal and social subject-matter, and its interpretation is determined by the historical conditions from which it sprang. So far as practicable, therefore, the interpreter must live himself into the circumstances and mind of the writer, put himself in his place, if he is to grasp what the writer actually thought and to think it as he thought it. "No Biblical book," says Schleiermacher, "can be perfectly understood except as it is studied with reference to the whole environment out of which it grew, and in connection with the position of author and readers."

Let us consider these points in detail. The object of all true interpretation is to ascertain the primary intent and meaning of the author and to reproduce the same in equivalent idioms of modern thought and expression. It is a twofold task: to make out with certainty and accuracy what the writer proposed to communicate to his readers, and to render this communication, unchanged, undistorted, and unimpaired, clearly intelligible to our ways of thinking. Justice to the author and fidelity to the content of his work must control the conscience and the intellect of his interpreter.

Scientific exegesis requires, therefore, first of all, the mastery of the original tongue and dialect. Only the interpretation of the original is here under consideration, for a translation is *per se* in large part an interpretation. All the books of the New Testament, with the possible exception of Matthew, were written in Greek—not, however, in classical Greek but in

what is known as the Hellenistic dialect, the popular speech of the later Greeks. As employed in the New Testament it is modified by a considerable Hebraistic infusion, the religious phraseology of these Greek-speaking authors having naturally a conspicuous admixture of the idioms of their vernacular.

This dialect, its lexical, grammatical, and idiomatical peculiarities, its defects and corruptions, its foreign tinge, and its variations among the different writers, must be thoroughly understood before the would-be expositor can faithfully interpret the documents which were molded in its forms.

Moreover, one must study the peculiarities of the different authors. As each document is stamped with the writer's idiosyncrasies, mode of thought, and point of view, so also is it marked by his linguistic peculiarities. The New Testament betrays "a distinct idiosyncratic impress of many minds." The Hebrew influence varies greatly. It is strongest with Mark and in Revelation. It is least discernible in Luke, whose gospel bears the highest literary character, while Hebrews approaches the nearest to the classic standard. Matthew loves to give the very words of the Lord and to point out the fulfilment of prophecy. John's style is "clear, calm, serene, simple, and childlike"; while Paul's "reflects the originality and intensity of his mind and the violence of his transition from Judaism to Christianity, by which the fanatical persecutor became an enthusiastic friend. His style is full of force and fire, but rough and incorrect. He wrestles with the language and tries to subdue and to mold it for his purpose."

Many historical considerations have to be noted for the true understanding of these very ancient writings. We must know the personality and the situation of the author. For, while of divine origin, the Bible is a most human book, its thought, language, content, and form being largely affected by the subjective characteristics of the

writers respectively. Each has his own conception of truth, his own mode of reasoning, his own point of view, his own literary style. Who wrote a given document? What was his race, his antecedents, his training, his station, his profession, his environment? Was he an apostle, or only the associate of one? Does he draw from his own memory and consciousness, or from outward sources? Does he express his own thoughts, or report verbatim our Lord's teaching, assuming that He usually spoke Greek?

This personal factor is of inestimable importance in the exposition of any literary work. What a flood of light falls, for instance, upon Paul's epistles, especially those to the Romans, the Galatians, and the Ephesians, from his earlier fanatical career as a Pharisee, his radical conversion, and his own experience of bitter persecution from his former *confrères*.

It is equally important to know the parties to whom a writing was addressed. Was it the general Christian public—as was probably the case with the four Gospels—or a particular community? If the latter, did it have a local habitation, or was it "scattered abroad"? Or, was it an individual that was addressed, as in the case of Philmon and the pastoral epistles? Is it a personal or an official document, of local or of universal import, aimed at contemporary or at permanent relations? Is it merely of an advisory character, or is it authoritative? Is it irenic or polemic, didactic or narrative, or both? Were the first readers disciples of the author or strangers to him? Were they constant in their Christian faith, or wavering? Were they of Jewish or Gentile extraction? Was there a mixture of elements, harmonious or contentious? Were they prosperous or afflicted?

So the country of the author, as also that of his readers, has to be known, its natural history, its civil history, its national peculiarities, its social customs, its political institutions. So must the

epoch when a document was composed be brought before our view, the spirit of the age, the state of civilization, and whatever could possibly add tone or touch to the writing which is to be interpreted.

So also the purpose for which it was sent forth must be discovered, where that purpose is not explicitly expressed in the document itself—as, *e.g.*, the gospels of Luke and John. A key will thus be furnished for the interpretation of individual passages, the setting of each part being determined by the drift of the entire discussion; and if with this the specific theme is once known, these two factors, aim and theme combined, will prove a safe and a sure guide to every part of the discussion.

By this process the author's mind will be laid bare to the expositor. The latter is, in a measure at least, made sure of what the former meant to communicate to his readers, and what was the bearing of his communication upon their objective and subjective condition. And having ascertained this, it behooves him to express the same in modern equivalents.

The grammatico-historical method, however, does not exhaust the interpretation of the New Testament. Primary and indispensable as it is to a sound exegesis, it does not take into account all the elements of the text. The Bible is something more than a literary or historical product, and its chief interest for us does not lie in these features. It has something which is not present in any merely human literary product. These documents were written with the highest practical aim. They discuss a transcendent theme. They solve life's mystery, and they reveal life's possibility. They are instinct with a force that is not of man. While they employ the ordinary forms of human communication, and while these are subject to the general laws and limitations of human speech, they enswathe a supernatural element. Their human authors were directed by a higher mind. These words of man con-

tain the Word of God. Within the dead letter breathe and throb the vitality and energy of divine truth, which effect conviction of conscience and faith in the unseen and eternal. It is abundantly verified by history that from these documents issues a divine influence, a living power, which makes for righteousness and blessedness.

The exegesis of these inspired and inspiring writings must not, therefore, stop with the literal understanding of them as literary compositions; it must penetrate the divine thought couched in human forms of speech. He has but begun the true interpretation who has brought out the original intent and application of a passage. He must seek the permanent principle which the text enshrines, the practical lesson it offers to us. By overworking the letter one may strangle the spirit which it embodies. While exploring the constituent elements of the sun one may disregard the light which it gives to the world. "It is not to be ignored," says Immer, "that the grammatico-historical inquiries and the historico-critical researches may be made so much the chief thing that what is properly the chief thing, the sense and spirit of the author, may be altogether neglected." Certainly, what was inspired by the Holy Ghost can not be fully measured by the canons which are applicable to ordinary, *i.e.*, purely human, compositions, any more than the person of Christ can be measured by the standard of ordinary mankind.

This literature is the product of Christianity — itself an inexplicable historical phenomenon, the mightiest moral force that has appeared upon earth. It centers in the personality of Him whose life and works and doctrines constitute an inexhaustible theme for human thought and the only ground of human betterment and salvation. Devout science can not, therefore, restrict itself to the grammatical and historical consideration of the sacred text. In conjunction with the results of this method and by their as-

sistance, it seeks the vital sense and inner spirit, which speak to man now as the explicit voice of God. The original intent and purport of a book made apparent and intelligent, the very nature and aim of the contents warrant us in seeking their spiritual, their paramount sense, in discovering their ultimate religious and soteriological import for us.

And the call to this is found not only in the theme and object of the revealed Word, which is salvation, but also in the precedents furnished by this very Word, in the modes of interpretation and representation which characterize the sacred authors themselves and even the Master.

"It is in the New Testament itself," says Thayer, "that we find, for instance, our Lord's prediction that He will rebuild the temple, taken now outwardly of the material structure, now typically of that body in which the eternal Word became incarnate, now ideally of the eternal habitation of God through the Spirit in which He will forever tabernacle with men." We may also take the "Sabbath" as treated in Hebrews (chap. iv.), now referring historically to the completed creation, now typically to the rest which follows Israel's wanderings, and to the peace promised in David's time, and at last spiritually to the everlasting rest reserved for God's people.

The letter gives forth the Spirit. Didactic interests blend with historic realism. The rigor of the text yields to the elasticity of the idea. Events, incidents, persons, like language itself, are charged with a spiritual sense, teach moral lessons, project visions, set forth ideals, embody eternal truths. Beneath the dead form throbs a deathless thought.

Even in profane literature that is but a partial interpretation which merely transfers an author's expression into other equivalent idioms. In any clever composition individual words and phrases may have an elasticity and variety of meaning, may be used in a

higher or in a lower sense, in a wider or a narrower. The poet has a double vision, and behind an object or scene described he points to an idea not expressed in terms. So the philosopher and the historian give their true readers something more than the cold, formal, jejune communication of abstract ideas or concrete chronological occurrences. The soul of things, ideals, reflections, visions, come to the sympathetic reader through the study of such products of genius. They are surcharged with a spiritual sense.

In all true art there breathes the internal through the external. There is an idea, a sentiment, a spirit animating the material clay or painting. Thiers was wont to employ certain artists to copy famous paintings, but as they failed to catch and transfer the inspiring soul they became the butt of Parisian ridicule.

Where, then, a book has a confessedly supernatural element, ideas in-breathed by the Spirit of God, where ordinary forms of communication are made the vehicle of light from God, in this extraordinary, unique, theanthropic literature, we must seek a spiritual sense, draw out and unfold spiritual truth. Herein is ever to be found something momentous for man, for his greatest good, for the life here and that to come, for every age of humanity—not that age only which first read these documents.

But the precious teachings of the Scripture are almost sure to elude the gaze of the interpreter whose heart is not in sympathy with their real aim and purport. "All," as Schaff observes, "depends at last on the proper spirit. No amount of grammatical and historical learning can compensate for the want of spiritual affinity and insight." Who that is not endowed with a genuine love and taste for poetry could understand or interpret the immortal singers of the race? And who but a believer enlightened by the same Holy Ghost that inspired these writings can rightly grasp their true mean-

ing? "The perfect expositor," says Farrar, "needs to be endowed with a genius cognate with that of the sacred writer."

"A perfect judge will read each work of wit
With the same spirit that its author writ."

"The interpreter," says Landerer, "must be led by the spirit of truth which rules in the Bible." "A living faith," adds Bengel, "is the first qualification of a Biblical interpreter." Luke x. 21; 1 Cor. ii. 6 ff. Here is the secret of knowing Holy Scripture. "For," as Fairbairn observes, "as an authoritative revelation of the mind of God, it unfolds things above the reach of our natural desire and apprehension, and unfolds them not as things that may be coolly surveyed and thoroughly understood from a position of indifference, but as things affecting our highest interests, and demanding our implicit and cordial acceptance." One, therefore, who feels absolutely sure that there can be no divine revelation to man is thereby unfitted to interpret the books which contain a revelation. And so is every one who is not ready to open his heart and to submit his life to the mind of God herein expressed.

This spiritual insight must be aimed directly at the real and essential import of the text. Even the believing and reverential expositor needs to guard himself constantly against the temptation of putting upon inspired writings a sense conflicting with that which originally and properly belongs to them. He is ever in danger of modifying or even ignoring this, of reading his preconceived opinions and his sectarian or inherited views into given passages. Many a pious expounder of Holy Writ has, perhaps unconsciously, substituted his personal notions for the actual teaching of his author. He has acted the rôle of authorship instead of that of interpretation. He has made a Bible for himself and his followers, instead of expounding one. Whoever truly seeks the mind of the Spirit must free him-

self from the conceits and prejudices which becloud his own mind.

So, too, it is incumbent upon the expositor sharply to discriminate the essential, imperishable kernel of truth from the non-essential, perishable shell in which it is contained; to detach from the Word what has a merely local, national, or archeological import, so as to bring out its specific and unchangeable doctrine. He must distinguish the idea from its expression, the body from its garb, the matter from its form, the meat from its husk, the spirit from its letter, the everlasting jewel from its historical setting. He must after the fullest investigation determine for himself whether a given portion of Scripture offers a fixed and unalterable mold of truth, or only its primordial formative germ; whether it is apocalyptic or historical, mandatory or prudential, serious or ironical; whether it is eternal truth or an orientalism, a direct revelation or a traditional maxim, an original statement or a quotation, a positive doctrinal deliverance or a concession to contemporary conditions; whether it is of permanent or transitory application, fact or fiction, substance or symbol, prose or poetry, a universal principle or a current saying, a fiat from God's throne or a human judgment.

From what has been observed, common sense must indicate to students of the Word how to get at the true meaning intended by the Holy Spirit to be conveyed. Yet it behooves us to emphasize certain fundamental maxims.

For the true intent and content of a text one must look first of all in the context. The connection of a passage is usually decisive of its true import, whereas when torn from their original place and bearing a few words may have almost any meaning attached to them.

It may be necessary, in order to gain the author's mind in a given extract, to study the whole of the writing in which it appears. No one can doubt

the import of "justify" and "justification" as used by Paul, after reading Romans or Galatians, altho the same term is used in the gospels with a different sense. Thoroughly to understand an author in any single passage one ought indeed to master his collective writings, his general point of view, his entire theology. To interpret a fragment without knowing the whole is like an attempt to identify a bone by one who is ignorant of anatomy. The author himself becomes the safest guide to the elucidation of an obscurity in his writings. Much of his composition is clear enough, and it is a safe maxim to interpret passages which are obscure by the light of those which are clear. Once you recognize Paul's principle of evangelical freedom, you will not be entangled in any legalism by the practical warnings he administers to the Corinthians and others under peculiar and perilous circumstances.

Yea, the whole Bible, in all its intent and content, needs to be known by him who undertakes to expound with certainty any of its parts. That the Bible is a unit, a self-consistent whole, an organic and complete body of truth, has been the consentient testimony of its profoundest students. The best interpreter of the Bible, the best commentary on the Bible, is, therefore, the Bible itself. All its parts are in unison with the whole. Each portion is correlated with every other. The full light which flames from the whole illumines such portions as are obscure. Whatever teachings seem to conflict with other teachings in it can be reconciled in the higher unity of the Scriptures as a whole. A large proportion of the New Testament is either quoted from the Old Testament, or in various ways has reference to it, and its elucidation is accordingly derived from that. So, apostolic teaching receives its solution often in the words of Christ. And many terms and phrases occurring in the New Testament derive their indubitable import from their use in the Septuagint.

The work of the interpreter is greatly facilitated by the use of a Greek concordance, of a lexicon and a grammar of New-Testament Greek, and finally of a reference Bible, which may be in English.

Further aids are of questionable value—contingent on their intrinsic character and on the mentality of those who use them. He who industriously employs the helps just mentioned has comparatively little need of commentaries. These serve, no doubt, in many instances, as sound expositions of the original text, but they have also done much to obscure and to distort its true and intended sense, and they often lead their devotees away from the study, and therefore from the knowledge, of the Scriptures. Ministers are often much more familiar with the opinions of commentators than with the inspired utterances of the authors who are subjected to comment. This paper has not been written for such as substitute the interpretation of a commentator for their own efforts to ascertain the true teaching of the Word.

GLINTS FROM THE GREEK.

BY REV. WILLIAM LOVE, PH.D.,
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"THAT the man of God may be thoroughly furnished." This was the heartfelt desire of the veteran Paul. It is the desire of all his true successors. The "man of God" who preaches will gladly welcome all who can widen the scope of his knowledge by bringing before his gaze truth from the ends of the earth, from the hidden parts of the earth, or from the farthest star. Yet some of the best and sweetest truth for the preacher can be had without an ascent to heaven to bring it down, or a descent into the deep to bring it up. It is very near to him; it is even in his hand when he takes up the New Testament. The New Testament in English is good. It is for the left hand, close to the heart; the Greek New Testament is for the right hand, close to the head.

With either of them in possession no one can sing the ancient plaint:

"And all the boards did shrink,
With water, water, everywhere, and not a
drop to drink!"

But with the Greek New Testament in his hand the preacher may say with Sir Launfal:

"The Grail in my castle here is found!"

For there are exquisite touches, flashes, and gleams of mellow light in it which make the soul rejoice in the certainty of truth, where the English is either opaque or sheds its feeble light in the wrong direction.

Of course, no one is ignorant of the intellectual ferment which got into the world when men began to turn from the Vulgate to the Greek. When the whole lump was leavened Clio wrote on the page before her the single polysyllabic word, Reformation! There is no attempt in this short article to cover the whole field, but only to pick up and exhibit a few sample grains of golden truth, and indicate the topography of the auriferous quartz where each for himself may gather up precious nuggets, that with almost no effort may be polished so that they will shed light on all their surroundings. Whoever seeks for himself the riches of the Scriptures in the original will find he has entered a region where truth presents, not a flat surface, but a continual alternation of valley, undulating hills, and mighty mountain-ranges, with rare atmosphere and glorious perspective—perspective unknown, impossible, many times, to the English.

There is hardly a phase of truth which would not be made more plain by a familiarity with the Greek New Testament.

1. If one wishes to make his style picturesque, where can he get the power to do it better than by noting closely the graphic statements of the apostles or their Master? We read when the disciples saw Jesus after His resurrection they worshipped Him, but

some doubted—*edistasan*, they stood twice. They shifted from side to side. Now one mental foot is down and then the other. Paul writes to Timothy to stir up the gift that is in him; and how rich in suggestion is the word Paul uses, which we translate "stir up"! It is "*anazopurin*"—*ana*, up, *zo*, life, and *purin*, to burn. Stir up into life and flame the dying embers on the altar of your heart! Kindle into life and flame the devotion of your spirit! When Luke tells us the fishermen's nets brake, he gives us a picture in a word. It is a lively scene; we can see the fish wriggle and squirm and plunge again into the water, for Luke says the nets had "diarrhea"! What a condensation of scorn the same author puts into the word "scoff"! The Pharisees scoffed at Jesus—*exemukterizon*, they showed the mucous membrane at Him; they turned up their noses at Him; they kept doing it, for Luke puts it in the imperfect tense. How true to Oriental life! John shows us not only those in heaven who were beheaded for the Word of God, but also the weapon with which they were beheaded; their heads were cut off with an ax—*pelekus*. The young lawyer willing to justify himself asked, Who is my neighbor? Jesus pulled out his underpinnings and then made His reply. After Jesus used the first word, that young lawyer saw he could not evade the main question by raising a false issue. At the grave of His young friend, Lazarus, "Jesus wept" silently—*edakruen*; but when beholding the holy city, "He 'wept' over it," He was convulsed with emotion and uttered sobs and loud lamentations—*eklausen*!

2. There are passages that in the English are flat contradictions, but which are self-consistent in the Greek. In Acts ix. 7 Paul says the men who journeyed with him stood speechless hearing a voice, but seeing no man. Later in xxii. 9 he tells us those who journeyed with him saw the light, but heard *not* the voice of him that spake.

The verb to hear, used here—*akuo*—when with the genitive is to hear and not to understand, with the accusative to hear and to understand what is said. In the genitive sense, then, they did hear a noise—air-vibrations smote their ears; but in the accusative sense they did not hear—they received no intelligible message. So instead of a contradiction we have here an exquisite distinction.

3. Consultation with the Greek text will often save one from making blunders. Who has not heard sermons preached from the texts, "Have ye received the Holy Ghost *since* ye believed"; "Ye shall receive power *after* that the Holy Ghost is come upon you"—where the preacher seemed to be entirely oblivious to the fact that the words he was laying the emphasis on were not in the text? The text plainly says that the receiving of power and the Holy Ghost was a simultaneous act with the believing! We read in the English that he that sinneth hath neither seen nor known God. But who can say he has never sinned, even after he gave himself to God? Then according to this teaching we must accept one or the other horn of the dilemma: either we have never sinned, or we have never known God. When we look at the Greek, we see, however, at a glance that whosoever sinneth hath not seen or known God while he was in the act of sinning. Likewise we read, whosoever is born of God sinneth not, for he that is begotten of God keepeth himself, and that wicked one toucheth him not. Inspection of the original cancels the "self" out of the passage, and like every place else where "self" is canceled, there is more light. It is not the believer who keepeth himself, but the One born of God—Jesus—that keeps him. The difference here in the reading is not much, only the fore end of a personal pronoun, but the difference in the teaching is sky-wide.

These passages are given simply as samples. Whoever reads the Greek

New Testament with his senses awake will not only enrich his style and escape difficulties, but will also get to the very heart of the truth and feel it

pulsate with life and power. He passes beyond the veil of a translation and stands in the presence of the glory of the shekinah!

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D., PHILADELPHIA, PA.

JULY 1-7 (FOURTH OF JULY MEETING).—WHAT GOD HAS DONE FOR US. *The Lord hath done good things for us; whereof we are glad.*—Psalm cxxvi. 3.

STANDING as we do in the last year of a century, it is well to take swift, large glances at the advances which, under God, our nation during the century has made. Upon such retrospect every patriotic Christian must thankfully and jubilantly exclaim: "The Lord hath done great things for us" (Psalm cxxvi. 3).

I. In respect to *territory*, the Lord hath done great things for us.

"The American Revolution had secured the independence of the United States, but the western portion of the new republic was a most uncertain and wavering line. In the year 1800 France still held most of the territory west of the Mississippi under the name of Louisiana. Spain owned certain territory east of the Mississippi and south of the thirty-first parallel of latitude, under the name of Florida. East and north of these boundaries, to the Atlantic Ocean and the Great Lakes, lay the possessions of the United States of America, eight hundred and twenty-eight thousand square miles. The twentieth century opens with that area, on this continent alone, increased almost seven-fold, or over three and one-half million square miles, while the flag of the republic floats in possession over islands once crushed beneath the power of Spain."

II. In respect to *population*, the Lord hath done great things for us.

In 1800 our population was little more than four millions. In 1900 our population is beyond eighty millions.

III. In respect to *diffusion of intelligence*, the Lord hath done great things for us.

Said Washington in his farewell ad-

dress: "Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion should be enlightened." For nothing should we be more grateful than for our great system of free public schools. For nothing should we be more instant in defense. And there is steady need. Witness the recent episcopal letter of Archbishop Corrigan. During the year 1899 over \$55,000,000 was given to, chiefly the higher, educational institutions.

IV. In respect to the *diffusion of religion*, the Lord hath done great things for us.

Nothing is more noteworthy here than the recent great Ecumenical Conference for Foreign Missions. At the present writing we—

"are hardly far enough away from the Ecumenical Conference to get very definite and comprehensive ideas of the results. But there are a few results which can be spoken of with considerable assurance. The committee has given out the following figures: societies represented, 115; countries, 46; delegates, 1,500; missionaries, 600; number of meetings, 75; number attending, 163,000; attending missionary exhibit, 50,000. This makes an average of seven and one half meetings each day, with an average attendance of 2,173."

No such great and sustained meeting concerning religion, or anything else, ever before occurred. And while its subject was foreign missions, the presence of the President, one of the ex-Presidents, other great officials, the

notice of the public press, the intense interest the land through, showed that Christianity and its world-wide diffusion was an entrenched and uppermost idea among us.

V. In respect to patriotism, the Lord hath done great things for us.

As never before in our history we are one nation at the core, with all sections no longer sectional, but united and rejoicing under the one flag.

VI. In respect to general advances of every sort, the Lord hath done great things for us:

"In 1800 men rode in stage-coaches, and in 1900 in automobiles; they carried flint and steel, when to-day they use the electric light; they groaned beneath the surgeon's uncertain knife, took months to cross the ocean, had scarcely one newspaper a week; drunkenness was the fashion, duelling the only code of honor; slavery or serfdom was the normal condition of the majority of the world's people; education was for the few; the 'submerged tenth' of 1900 was the submerged nine tenths of 1800."

The old times were the worst times, the new times are the best.

To be sure, many wrongs need righting still. Christ is not yet universally acknowledged Savior and Lord. But the signs are hopeful. Still better times are coming. Our God is moving on. Let us be courageous, alert, steady to our work. I was walking once on some great hills almost wholly formed of the slight fossils of bygone ages. They were not lost. God had built His hills of them. So no work we do for Christ can come to loss. God shall build each least and routine service into the accumulating purposes of His benignant grace.

JULY 8-14.—A NOBLE THRALDOM.
Paul, a servant of Jesus Christ.—Rom.
i. 1.

The Epistle to Philemon is of peculiar interest. Among other things, it shows how Christianity, without directly attacking a great evil, does, nevertheless, bring to the front principles which will inevitably uproot it. Philemon was a resident of Colosse. He was a man of position, large wealth,

influence. Somehow he had become a Christian through the personal ministrations of the Apostle Paul. As was then the universal custom with wealthy people, this Philemon was a slaveholder. One of his slaves was by name Onesimus. He runs away from his master, and hies him to Rome. St. Paul is prisoner in Rome. Somehow Onesimus comes into contact with St. Paul. Through the personal ministry of the apostle, this Onesimus becomes, there in Rome, a Christian. St. Paul sends Onesimus back to his master Philemon—makes him, indeed, the bearer of that exquisite epistle to him. But, tho the apostle sends the runaway slave back to his master, he sends him back the carrier of such Christian principles that at once his slavery must be cushioned; and when the principles shall have had time to get at work, must inevitably altogether break the manacles from Onesimus. (See verses 10-18.) Remember, Christianity emerged amid a social system a main factor of which was a horrible and relentless slavery. The largest number of converts to Christianity were won from among these slaves.

I have been detailing this that you might get unblurred vision of the meaning of our snatch of Scripture. Paul, a servant, literally bond-servant, slave, of Jesus Christ. You see, it is from such unmitigated slavery the apostle borrows his figure by which to set forth his relation to Jesus Christ.

That a spirit so proud and free as St. Paul, so radically refusing subjection to any man, so restive under and resolute against the slightest ecclesiastical domination, should take to himself, gladly and proudly, such a figure of service, shows the depth, joy, spontaneity of his devotion to Jesus Christ. Yes, St. Paul has come under thralldom.

First, a Question—*In Jesus Christ then so worthy that any free, immortal soul ought to become His bond-slave?* Well, three things constitute claims for service—character, sacrifice, gifts. Try this Christ by these tests—His sinless

character, His limitless sacrifice, His gracious gifts—forgiveness, regeneration, help, sympathy, heaven—and surely He is worthy of utmost devotion.

Second—*Nothing can be nobler than such thralldom.* I am three things—intellect, affection, will. It is a noble thralldom for my intellect to surrender it to Christ, for He is *the Truth*. It is a noble thralldom for my affection to surrender it to Christ, for He is *the Best*. It is a noble thralldom for my will to surrender it to Christ, for He is *the Exemplar*.

Third—*An Implication.* Such noble thralldom to Jesus Christ implies, that I will do what He would have me, that I make Him the test for life.

Fourth—*Results.* What will such noble thralldom do for a man? Ask St. Paul. It will give him: (a) joy; (b) increasing knowledge of God; (c) consciousness of God's presence (see 2 Tim. iv. 16-18); (d) heaven (see 2 Tim. iv. 6, 7).

You are necessarily the slave of something. Whose slave are you?

JULY 15-21.—A GREAT PRIVILEGE.
Making mention of you in my prayers.
—Ephes. i. 16.

Let us make this Scripture a kind of disclosing lens, and beholding the great apostle praying through it, seek to see what impulse, habit, delight, instrument, atmosphere, the great privilege of prayer was to the apostle. I have no space for any more than indicating the various Scriptures, but I am sure, if you will heedfully look them out, you shall see, in wondrous way, what a gracious privilege St. Paul esteemed prayer to be.

I. St. Paul *began* his Christian life in prayer (Acts ix. 6).

II. St. Paul *advanced* in his Christian life by prayer (Acts ix. 10, 11).

III. St. Paul was *ushered into his mighty evangelizing ministry* by prayer (Acts xiii. 1-4).

IV. Take now another step, and mark how St. Paul was constant in his

use of prayer *for himself* and about all *sorts of objects*.

(a) St. Paul prayed about *sickness and physical infirmity* (2 Cor. xii. 7-9).

(b) St. Paul prayed about *difficult circumstances* (Acts xvi. 19-26).

(c) St. Paul prayed about the *weather* and a *rough sea* (Acts xxvii. 22-25).

(d) St. Paul prayed about *his plans* (Rom. i. 10-13).

V. Take now another step, and notice how the apostle used prayer in the *behalf of others* (Rom. i. 9; Phil. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Tim. i. 3; Ephes. i. 15, 16).

VI. Take now another step, and notice how *constant and habitual* were the prayers of St. Paul: Rom. i. 9, "without ceasing"; Phil. i. 4, "always in every prayer"; Col. i. 3, "praying always for you"; 2 Tim. i. 3, "without ceasing, night and day."

VII. Take now another step, and notice how constantly *craving* the apostle was also for the prayers of *others for himself* (Ephes. vi. 17-20; Col. iv. 2-4; 1 Thess. v. 25; 2 Thess. iii. 1, 2).

VIII. Take now another step, and notice that, as the apostle was in such use of prayer himself, and so *craving* of it for himself, he was *steadily urgent on the use of prayer by others too* (1 Thess. v. 17; Rom. xii. 12; Ephes. vi. 18; Col. iv. 2; Phil. iv. 6).

Veritably, the apostle was a man of prayer. Even as the summer air wraps us round, he was wrapped about by a perpetual atmosphere of prayer.

Learn, first—Evidently, in the apostle's mind, there were no objections against prayer as a real, valid, inestimably precious force and energy.

Learn, second—The great width and variety of subjects for prayer.

Learn, third—The benefactions we may do others by praying for them.

Learn, fourth—How much we lose by prayerlessness. Imagine St. Paul prayerless instead of prayerful—how utterly less and different would have been his life!

Learn, fifth—To appreciate and put in practise the great privilege of prayer.

JULY 22-28.—CREED AND CHRIST.
The beginning of the gospel of Jesus Christ, the Son of God.—Mark i. 1.
Repent ye, and believe the gospel.—Mark i. 15.

The meaning of Gospel is glad tidings.

I. Consider—Here are glad tidings of a *Person*. Our Christianity is faith in, adherence to, a *Person*—Jesus Christ.

That is a mistake many people make—they imagine that, in the first place, Christianity is the subscribing to a creed. But the first step in Christianity is to take Christ. The first thing to do about Christianity is to accept Christ. Just as the sun is the day is Christ Christianity. Get the sun and you get the day. Get Christ and you get Christianity. The glad tidings are of a *Person*.

This is a great and glorious fact about Christianity.

(a) It so simplifies matters about *doctrines*. The determining question is, What does the *Person*, Christ, teach?

(b) It so simplifies matters about *duty*. The little child told it well and all: "To do as a Christian is to do just as Jesus Christ would do, were He living in our alley."

II. Consider—These glad tidings are those about a *unique Person*—Jesus Christ, the Son of God.

(a) He is *Jesus*, *i.e.*, Help of Jehovah. Does not that title appeal to you? Have you not known moods when the most precious thing you could conceive of would be just that—Help of Jehovah?

(b) He is *Christ*. Was there ever such a dreamer as John Bunyan?

"Now I saw in my dream, that the highway up which Christian was to go was fenced on either side with a wall, and that wall was called Salvation (Isa. xxvi. 1). Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

"He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulcher. So I saw in my dream, that just as Christian came up with the cross, his bur-

den loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in, and I saw it no more.

"Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still a while, to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the water down his cheeks (Zech. xii. 10). Now as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with, 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee' (Mark ii. 5); the second stripped him of his rags, and clothed him with change of raiment (Zech. iii. 4); the third also set a mark on his forehead (Ephes. i. 13), and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing:

" 'Thus far did I come laden with my sin,
 Nor could aught ease the grief that I was in
 Till I came hither. What a place is this!
 Must here be the beginning of my bliss?
 Must here the burden fall from off my back?
 Must here the strings that bound it to me
 crack?
 Blest cross! blest sepulcher! blest rather be
 The Man that there was put to shame for
 me! "

Notice, *where* Christian felt the burden loosening from his back. At the cross. And the cross means atoning sacrifice for sin. And He who offers this sacrifice is this great *Person*, and the sacrifice is Himself. And He can offer the sacrifice of Himself because He is the *Christ*, *i.e.*, the Anointed, *i.e.*, the Priest. He is our great efficient, sufficient High Priest.

And I dare affirm there is in every human heart a craving for this priesthood and priestly service. Sin demands sacrifice. Christ has offered it.

(c) He is the *Son of God*. If anything is evident, this is—that no mere man can support and carry these great titles: Jesus, Help from Jehovah; Christ, *i.e.*, Anointed One, sufficient and efficient Priest. My need, in my sin and weakness, is beyond human power. But if Jehovah Himself is help for me: if God enters into my nature to be priest for me—what help! And this God

does. For this Person, who is the substance of the glad tidings, this Jesus, this Christ, is the stamp of God's essence, the effulgence of His glory, the Son of God—the Unique Person.

III. Consider—How you may *lay hold of this Person*. Repent and believe the glad tidings about Him.

(a) Repent, that is two things—sorrow for sin and forsaking of sin.

(b) Believe, that is two things—assent of intellect and consent of heart to this Person of whom the glad tidings tell.

Do not bother first about creed. Take Christ. And under His teaching the right creed will come.

JULY 29-31; AUGUST 1-4.—THE NAPKIN THAT WAS ABOUT HIS HEAD.

And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.—John xx. 7.

A great event lends dignity to the smallest matters gathering about itself.

One of the most interesting books I know is General Porter's "Campaigning with General Grant."

The story of the book culminates in the account of the surrender of General Lee to General Grant, then at Appomattox.

And immediately, as the story takes this crowning event into its embrace, it particularizes and specifies. It tells about the house in which the surrender took place, the room which held it, the furniture of the room, precisely who were present, the dress and appearance of General Lee, the muddied boots and somewhat disheveled garb of General Grant, the table on which were written by General Grant the terms of surrender, the pen which did the writing, etc. Each least thing, each smallest circumstance was endowed with dignity and undying interest by the vast and determining event then and there enacted.

So, too, this imperial event of the Resurrection of our Lord puts value

and interest upon everything connected with it—even the least thing.

Thus, this apparently small thing—the napkin which was about His head, neatly folded, and laid apart by itself—is full of interest and can teach great lessons.

Learn, first—This napkin teaches that the attempted explanation of the haunting and unbelieving Jews about the Resurrection is entirely *unsatisfactory* and *untrustworthy*. There are certain things those Jews then, and unbelievers since, have found it utterly impossible to deny.

(a) They could not deny the tomb—it was abundantly and precisely identified.

(b) They could not deny the death—the Roman spear cleft His heart.

(c) They could not deny that the dead body of Jesus was laid in that tomb—Pilate, Sanhedrin, as well as disciples, were witnesses.

(d) They could not deny that on the first day of the week that carefully marked tomb was empty of the body of Jesus.

They must, somehow, explain the fact of that emptied tomb. What was their explanation? That, notwithstanding Roman seal and Roman sentinel, the tomb had been rifled of the body (Matt. xxviii. 11-15). And others than those Jews have tried thus to explain away the fact of the Resurrection.

But do those smoothed grave-clothes and that neatly folded napkin, laid by itself, look like rifling? If there had been rifling, the tomb either had been entirely empty, or there had been evidence of disorder. No, the neatly folded napkin is perfect testimony against the notion of the stolen body of the Lord.

Learn, second—From that napkin, neatly folded, that Christ is death's *easy Master*. No one was ever deader than Jesus. That spear-gash is perfect evidence. But, mastering death, how easily our Lord mastered it! In that tomb, the place of death's defeat, there is nothing of the débris of struggle.

See, it is all so calm and masterful that even the neat folding of that napkin is not forgotten. *Such* a triumphant Christ is worth the trusting. I need not fear death if He be with me in it.

Learn, third—From this napkin, neatly folded, that our Christ has care about little things. Even in the stress and strain of His great victory over death our Christ could wait to think about so apparently slight a thing as the due arrangement of the cerements which had wrapped His dead body

round, as the folding and appropriate placing of the napkin which was about His head.

What is life made up of? Chiefly of little things—little duties, little perplexities, little annoyances, little sorrows.

But these are very real to me. Is this Christ of ours so engaged with great affairs that He can have no concern about the little things which try and shadow us?

Let the folded napkin answer.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

"Baptism for the Dead."

IN an article in the January number of THE REVIEW, on "The Baptism for the Dead," the writer goes on to set forth the four principal theories as to the meaning of the words of Paul in 1 Cor. xv. 29, viz.:

1. That it means baptism administered by a living Christian to suffice for one who had died without receiving the rite.
2. To take the place of the dead, etc.
3. A baptism over the dead, etc.
4. The baptism of those about to die, etc.

As the writer takes the position set forth in the first theory, I deem it unnecessary to say anything of the other three, more than that I consider them all, including the first, in error.

I do not make this criticism with a view to controversy, but that we may look a little closer into this text and study it in the light of other Scriptures, and I think it will be clear.

By reading the entire chapter we see that the whole aim of the apostle is to teach the resurrection of the dead. He emphasizes and illustrates it in various ways, this verse being one of them.

Rom. vi. 3, 5, the apostle teaches us that we are "baptized into" the death of Christ—"buried with him"—"raised up to walk in newness of life"—"planted together in the likeness of

his death, we shall be in the likeness of his resurrection."

Now when we compare this with the text in question, it seems to me the most natural conclusion is, that they (any one) who are baptized for the dead (*i.e.*, baptized in a belief of the resurrection of the dead) show their faith in a resurrected Savior, and at the same time, by their emersion from the baptismal waters, anticipate their own resurrection. In other words, all who are baptized into Christ—into His death—are "*baptized for the dead.*"

W. B. CARNES.

MELISSA, TEXAS.

Ten Decisive Battles.

THE following course of sermons, on "Ten Decisive Battles of the Scriptures," was given on Sunday evenings, by the pastor, at the Baptist church:

1. Sin against Innocence.—Gen. iii. 1-6.
2. Envy against Brotherly Love.—Gen. xxxvii. 12-28.
3. Bondage against Liberty.—Exod. iii. 7-22; iv. 1-17.
4. Weakness against Strength.—1 Sam. xvii. 38-58.
5. Polytheism against Monotheism.—1 Kings xii. 25-33.
6. Human Nature against Divine Love.—Matt. xxvi. 36-46.
7. Vice against Virtue.—Matt. xxvii. 17-30.

8. Death against Resurrection. — Matt. xxvii. 62 to xxviii. 8.

9. Judicial Authority against Divine Command. — Acts iv. 19.

10. Pharisaism against Christianity. — Acts ix. 1-9.

S. V. WHITTEMORE.

RICHARDSVILLE, PA.

Suggestions for an Evening Bible Class.

THE following outline of the Thursday-evening Bible class, fifth winter, 1900, in the First Congregational Church, Pasadena, Cal., may prove suggestive to some of the readers of THE HOMILETIC REVIEW:

THE ACTS OF THE APOSTLES.

February 1, The Apostolic Church.—Its formation, organization, and mission. *Introductory*: The Book we study.

February 8, Christian Life in the Early Church.—Brotherhood of disciples. Their relation to the world. Their inner life. *Discussion*: "Has the modern Church departed essentially from primitive Christianity?"

February 15, Holy Spirit in the Book of Acts.—Spirit-filled men. Spirit-filled churches. The Holy Spirit in the world. *Paper*: "What did the Holy Spirit do for Peter?"

February 22, Book Review.—"Things of Northfield." (By Rev. David Gregg, D.D.) At pastor's house.

March 1, Types of Conversion in the Book of Acts.—The way of the Spirit with the Eunuch, Saul of Tarsus, Cornelius, Lydia, the Jailer, Felix, Agrippa. *Conference*:

"What were the chief influences, under God, that brought me to Christ?"

March 8, Early Revivals.—Rapid growth of the Church. Secrets of the success of the Gospel. The preaching which produced revivals. *Paper*: "Similar instances of rapid results in modern mission-fields."

March 15, Prayer in the Book of Acts.—A crisis in the prayer-life of the disciples. Secret of conquering prayer. Fasting as related to prayer. *Paper*: "What habits of prayer should believers cultivate?"

March 22, Prayer in the Book of Acts (continued).—The power of united prayer. Prayer fostering fellowship. How God answered prayer. The Church learning God's will through prayer. *Paper*: "Christ's teachings as to prayer illustrated in the book of Acts."

March 29, Book Review.—"The Life of George Müller." (By Dr. A. T. Pierson.) At pastor's house.

April 5, Divine Providence in the Apostolic Church. Safeguarding the workers. God's use of evil men. Special interpositions. *Paper*: "Faith in divine providence—what bearing has it upon success in Christian work?"

April 12, Beginnings of Foreign Missions.—The men who were called. The manner of their call. The spirit in which they worked. *Paper*: "The Student Volunteer movement in the United States."

April 19, Expansion of Foreign Missions.—Paul's missionary journeys as models. Hindrances within the Church. Outlook for Christianity when the book of Acts ends. *Paper*: "Something about medical missions."

April 26, Book Review.—"History of the China Inland Mission." At pastor's house.

HERBERT W. LATHE.

PASADENA, CAL.

SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE CLOSE OF THE NINETEENTH CENTURY.

By J. H. W. STUCKENBERG, D.D., LL.D.

I. RELIGIOUS THOUGHT AND MOVEMENT.

A Universe of Intelligence and Design.

ON the continent of Europe, no less than in England and America, there are numerous scientists who reject materialism and behold in the processes of nature evidences of reason and of a

tendency to a definite and purposed end. They dissent from the view that the natural laws will account for everything by means of an unintelligent and undesigned evolution. As an illustration quotations are here given from "The Mechanical Conception of Nature," by Dr. A. Weismann, professor in the University of Freiburg, an emi-

nent scientist and stanch defender of Darwinism.

He quotes Ernst von Baer, a prominent scientist, who says:

"The Darwinian hypothesis, as stated by its supporters, always ends in denying to the processes of nature any relation to the future, i.e., any relation of aim or design. . . . If the scientific correctness of the Darwinian hypothesis is to be admitted, it must accommodate itself to this universal striving after a purpose. If it can not do this, we should have to deny its value."

Professor Weismann's answer is that Darwinism and the mechanical conception of nature do not eliminate the idea of design:

"The harmony of the universe and of that portion of it which we designate organic nature, can not be explained by chance; by the side of mere mechanism it is impossible not to acknowledge a teleological principle."

Science has reached no conclusion which interferes with the conception that behind all the laws of nature, and working through them to accomplish a particular end, there is an intelligent being, God:

"We now believe that organic nature must be conceived as mechanical. But does it thereby follow that we must totally deny a final universal cause? Certainly not; it would be a great delusion if any one were to believe that he had arrived at the comprehension of the universe by tracing the phenomena of nature to mechanical principles. . . . He who can content himself with the assumption of matter may do so, but he will not be able to show that the assumption of a universal cause underlying the laws of nature is erroneous."

This recognition of consciousness, intelligence, and will in the "divine Universal Power" behind natural phenomena gives a basis for religion and ethics. The process from nature to nature's God is possible. Man is helpless in a universe under the control of blind force; but in a universe under the control of intelligent design, man has a purpose, his reason and conscience have a meaning, and the aspirations and longings of the heart must have an aim.

At the close the author states clearly his conclusions:

"I believe that I have shown that the the-

ory of selection by no means leads—as is always assumed—to the denial of a teleological Universal Cause and to materialism." And his very last words are: "The final and main result of this essay will thus be found in the attempted demonstration that the mechanical conception of nature very well admits of being united with a teleological conception of the universe."

In one view of Dr. Weismann we miss his usual logical acuteness and scientific exactness. He holds that miracle is eliminated. The watchmaker, we are told, attains his end when the watch is made, the farmer his by sowing the seed, which then grows of itself:

"From the moment when the mechanism of the watch is combined harmoniously and the spring wound up, it goes without the further interference of the watchmaker, just as the corn-seed when once placed in the earth develops into a plant without assistance from the farmer."

This is, however, not an analogy with the working of God. The watchmaker and farmer *use* the laws of nature; God *establishes* them and therefore is in them. Even the farmer can cultivate the grain after sowing it; and why should not God continue in His laws, directing and adapting them as occasion requires? The deistic conception of God as establishing the universe and then withdrawing from it, to let it run by the power given, like a machine, is not rational. God as immanent to the universe, as ever concerned about its movements just as in the beginning, has far more reason. To adapt the forces of nature to a specific end, say in a miracle, is no more an interference with the natural laws than is the work of the watchmaker and gardener. What right has science or philosophy to assume that God's withdrawal from the universe is more reasonable than His continuance in it? There may be reasons for his continued creative energy which we do not know. Science has no demonstrations against the possibility of miracles; it leaves the whole matter exactly where theology does, namely, to the credibility of the evidence in their favor.

Why People Fail to Go to Church.

The president of the Boston Congregational Club recently stated that inquiries made show "that probably one half of the population able to attend church did not participate in divine service on Sunday." Dr. Harris, president of Amherst, thought the decline in churchgoing due to the fact that formerly more stress was laid on it as a condition of salvation, while "nobody now thinks that his salvation depends upon his going to church." But this he does not interpret to imply necessarily that there is a decline in religion; it means that a new conception of religion has been formed. Dr. Tucker, president of Dartmouth, who also spoke, thinks we need to learn better the art of worship in order to attract the people to church. "We do not know how to lift the souls of men in worship. Our reason for churchgoing lies in the straight, honest, imaginative, emotional appeal which can be made to the whole man along the lines of truth. The time has come for a revival of preaching. Never was there a time when the pulpit had such a chance as it has to-day, provided the pulpit first gets the requisite knowledge of humanity."

That all the religion is not in the churches is as clear as that there is much in the churches which is not religion. Whether salvation depends on churchgoing or not, there must be something radically wrong if the pious do not find attendance at divine service the best means for expressing and cultivating their devotions. The people will not attend a church which does not meet their needs; and perhaps there never was a time when it was harder to meet these needs. Dr. Harris says: "The emphasis has shifted from the life to come to the life that now is; our religious life is in the present—in the work and faith and worship of to-day." Very true; and yet one of the deepest needs is the assurance of the hope of immortality.

The following words of a French writer are worthy of attention: "If the people turn away from the churches, it is because they possess in themselves the crude germ of a religion more grand than that which the churches preach."

Doubt has increased; but is not divine service the place to dispel it? Worldly interests have become absorbing; but is not the responsibility largely with the church? The social demands have become greater than ever; but where is there a grander social institution than the church, if modeled after Christ's ideal? So far as the spirit of Christian brotherhood, however, is concerned, many an attendant at church has no more evidence of it than in the world. There is a service of song, of prayer, of preaching, and of the offertory; but no service of man, no kind word or act, to make him feel that he is with his brothers in God's house and that his personal needs are the personal concern of any one.

The church has more rivals than formerly. The Sunday press is in many places the mightiest. The news of the day, bright stories, entertaining pictures, interest more than the pulpit. And what an attractive literature is now at the command of young and old! Then there are clubs and other associations, and numerous meetings of various kinds, to say nothing of the claims of the family, outings to enjoy nature, and the desire for rest on Sunday after a week of excessive toil. Once the church was the great educator; but now schools and journals and books abound which are independent of the church. Even in religious instruction the pulpit does not always take the first place.

In so far as the church has rivals, its aim must be supreme excellence. It should take the highest rank in instruction, in eloquence, in music and every other art, and in social attractiveness. Sometimes it can learn from its rivals, and thus prepare to compete with and surpass them. The truly di-

vine service ought to appeal to all that is exalted in man. The time is past when religion could be separated from the great ethical, esthetical, intellectual, and social organism of which it is a part.

Still more weighty is the consideration of the objects respecting which the church practically has a monopoly. The culture of these will aid it to get the supremacy it seeks. Its special mission is the redemption of man, the whole man, body and soul, inclusive of all his relations and interests. From this we can not separate the redemption of society. We must return to Christ's emphasis of persons, not of things; to the emphasis of the truth, and creeds, and religion, and institutions, and all rites and services and organizations, as having significance for the sake of souls. As a communion of souls in Christian truth and faith and love and worship the church has and can have no rival. That the kingdom of God is a kingdom of persons, and of creeds and institutions and services only so far as of God and for persons, has been too much lost sight of, and this has robbed the church of power. Sometimes divine service is treated as something which God requires of us; but that it is of greatest significance for man's sake is overlooked. Man needs it, he finds his joy in it, is exalted by it and made divine. The divine service which attracts is one which man requires as much as God, and which serves man as much as God. The revival needed is a revival from religious abstractions to religious personalities.

II. SOCIAL THOUGHT AND MOVEMENT.

What is an army for if not for bloodshed? The law of Germany punishes dueling, but an officer is expected to resent a real or supposed insult with a challenge, and when a challenge is sent him, reconciliation being out of the question, he is disgraced if he does not accept it and fight. Lately a lieutenant

of Baden, the only son of a widow, fell in a duel. At the grave the pastor denounced dueling as against the principles of Christianity. Thereupon a Prussian major made an address defending the duel, and expressed his gratitude that the deceased had the courage to defend the conviction of honor prevalent among army officers. When the matter was brought to the attention of Parliament, the Minister of War stated that the major's address had been censured by his superiors. But it is well known that the duel is encouraged and even demanded in the army, and that a word from the Emperor would end the barbarous practise. The Catholic clergy demand its abolition, but the Protestants are too much afraid of offending the political authorities by uniting with them in their demand.

Many orthodox Lutherans of Germany have been less inclined than some other Christians to take an active part in attempting to solve the great social problems, regarding the social work as not belonging to the functions of the church. But now Rev. Gensichen, one of their number, makes a strong appeal for special efforts in behalf of the masses which are becoming more and more alienated from the Gospel, and urges his Lutheran brethren to do their utmost for the recovery of the people. He thinks the pastors and churches ought to become the leaders and directors of the social movement. "The solution of the social problem is surely one of the great demands of our age. It is beyond all question our duty as Lutherans to take part in this work. Unfortunately, it can not be said that heretofore we have had a prominent share in the undertaking."

Long ago Prof. Edwards A. Park gave in a nutshell the great purpose of the pastor. He taught his pupils that the "one aim of the Christian ministry is to develop the importance of every individual soul, to give a con-

sciousness of their own worth to the lower classes, to bring together both the rich and the poor before the Maker of them all, and thus to prevent the evils, if not the existence, of pauperism."

The Evangelical Labor Association of Germany now numbers sixty-five thousand members. It has eight journals to aid it in promoting the interests of laborers in the name and spirit of Christ as understood by Protestantism.

According to the official statistics, Japan had, at the close of 1897, 43,228,863 inhabitants, of whom 21,823,651 were male, 21,405,212 female. As many as 162 were between one hundred and one hundred and ten years old. There were also 9,397 foreigners in the country, while 51,733 Japanese were in foreign lands.

A new Christian union of mechanics and factory laborers has been organized in Berlin. It has the following aims:

1. To regulate the relation of employers to employees on the basis of Christian morality and Christian love to the neighbor, and to work for the general improvement of the condition of the laboring classes.

2. To promote the mental development of its members, and to obtain light on economic questions.

3. To make strenuous efforts for the removal of unfavorable conditions in factories and workshops, so far as they are injurious to health and opposed to the moral law of Christianity.

4. To help in developing the laws which protect laborers and to secure their proper enforcement.

5. To further the establishment of trade-unions on a Christian basis, and to give aid to the members in legal contests arising from labor contracts.

In spite of the old cry that economic affairs are to be left to individual control, England has not hesitated to extend the power and influence of the state with respect to the industries,

for the purpose of promoting the public welfare. The Hon. G. Shaw Lefevre, M.P., says that democracy has not been afraid of exalting the authority of the state:

"It has already taught most of the great interests of the country that they are subordinate to the public good. Land-owners, railway companies, owners of public houses, mine-owners, ship-owners, factory-owners, and other interests have been necessarily dealt with and made to understand that the state is supreme." He claims that these views are favored by the more recent school of political economists in England, and still more on the continent, who hold "that, while free exchange, free labor, and free contract are important principles to maintain, yet that the State is bound to interfere when individual interests result in the degradation and oppression of the lower classes, and that it is justified in undertaking those works and functions which can be better attained by it than by individual effort."

How far the young should be employed in the industries is a vital problem for England and all the enlightened nations. He says:

"I take it that no problem in social science is more certainly proved than that unrestricted competition in the employment of the young leads to evils of the greatest magnitude, and that it is necessary for the law to impose limitation, as a check, on the one hand, on the competitive race for profits of the masters, and on the other hand on the greed and ignorance of parents."

Max Lazard, for some time resident in Toynbee Hall, has organized on the English model a club of three thousand Paris working men. Similar clubs are being organized in various parts of France, Paris alone having ten. Their meetings are devoted chiefly to lectures and discussions. University men are taking part in the movement.

Prof. Leone Levi of England has attained eminence in various departments of social investigation. He is a specialist in gathering and interpreting statistics. His inquiries led him to conclude that the working classes of England constitute "seventy per cent. of the population." He does not share the fear of those who think that education may lead working men to regard

with aversion the lower kinds of employment. "Depend upon it, if ignorance is likely to be the mother of pride and idleness, education is certain to engender humility and industry." The progress of this education is seen in the fact that the number of children in the primary schools of Great Britain had increased from 531,000 in 1857 to 3,560,000 in 1888.

Statistics gathered a few years ago in France ought to be weighed by those who preach that beer and wine are comparatively harmless and prevent the consumption of stronger drinks, such as whisky and brandy. "Alcoholic insanity is twice as common in France now as fifteen years ago, and the number of persons placed under restraint on account of it has increased twenty-five per cent. in the last few years." It is facts like these which have given an impulse to the recent temperance movement among French physicians and scientists.

Interesting facts have been revealed by the statistics of the economic condition of the inhabitants of Germany. It was found that the number of those economically independent, such as capitalists and employers, had decreased from 34.4 per cent. in 1882 to 24.9 in 1895, while the dependent laborers or employees had increased in the same time from 65.6 to 75.1 per cent. In these years the number of women engaged as laborers had increased from 24.2 to 25.4 per cent. Whatever the causes may be, the large increase of those dependent on a wage for a living is significant.

A New Experiment.

Professor Stumpf, of Berlin, states that six years ago the idea of performing Bach's "Passion According to Matthew" and Brahms's "Requiem" before an audience of laborers would have aroused apprehension of failure. There was a time when these classical pieces of music were thought to be beyond

the appreciation even of the cultured. But for five years concerts of classical music have been arranged in Berlin for laborers and they have proved remarkably successful. In all there were twenty-four performances, and fifty thousand persons attended. The character of the music can be inferred from the fact that Bach's "Passion" was given four times; Handel's "Messiah" and "Creation," and Graun's "Death of Jesus," each twice. Professor Stumpf, who was skeptical respecting the experiment at first, thinks the result proves that the laboring classes are prepared for the music of Bach, Handel, Haydn, Mozart, Beethoven, Schubert, Weber, Mendelssohn, Schumann, Brahms, and others of the first rank.

When the experiment began it was thought that notices might be necessary requesting the people not to smoke and not to leave the hall before the close; but they were not required. The audiences were very attentive, and their remarks on leaving showed how greatly they appreciated the opportunity afforded them. In order to secure the direct cooperation of laborers, twenty-five were put on the committee of arrangements and they were consulted about all the measures taken. They distributed the tickets in factories and working men's associations, in order to be sure to get them into the hands of laborers. The concerts cost eight and ten cents apiece. They began at 8:30 P.M., so as to give workmen and their wives time to come after the day's work was over. Late as the hour was, they sat through the concerts without signs of weariness or uneasiness. So great was the demand for tickets that on various occasions the program had to be repeated. All the performers gave their services without pay. But in order to make sure of the financial success persons of means subscribed a guaranty fund to meet any deficit that might exist at the end of the year.

Each concert was preceded by a brief oral account of the music, or the ex-

planation was given on the program. The aim was to enable the people the better to understand the origin and general character of the pieces performed.

The lesson of the experiment is: Give the laboring classes the best music. Many of the eminent musicians have listened to the songs of the people to learn from them the art of effective composition. Perhaps a great composition only interprets the heart of the people. There are grand oratorios and other classical pieces which entertain, instruct, inspire, and elevate. The people can respond to music and the other arts which appeal directly to the feeling and through that to the intellect. The capacity for patriotism, for religious enthusiasm, for ethical inspiration, and for heroic sacrifice exists in the masses. It may slumber and need arousing, but it is there. These qualities may be in them in as high a degree as in the more favorably situated classes. It is different when an appeal is made to intellect, as by philosophy or science; in that case the degree of education must be taken into account. But this is not the case in an appeal to the emotional nature, particularly through music; in that respect the laborers may even be more easily moved than others.

The actual capacity of the masses is apt to be underestimated, and society is the loser. Even in intellect, especially in common sense, there are often a surprising grasp, strength, positiveness, and directness. It is time to consider that Buddha turned from the Brahmins to the people and achieved his great results; that Jesus turned from the spiritual hierarchy to the common people who heard Him gladly; that Luther was hated by popes and cardinals, but loved by the people; and that Wesley found a hearty support in the masses. The estimate of the common people, shown by Jesus in preaching to them His sublime doctrines, is an abiding lesson for the Church.

The very best for the laboring classes, so far as adapted to their capacity—that is the demand. Only just good enough for them are the best music by the best performers, the highest eloquence, the purest spirituality, the most exalted ethics, and the most inspiring truth. If it is true that the masses are most needy, and most of all require elevating, why not give them the utmost perfection of the kingdom of God?

Numerous efforts made in America and England prove that working men and their families are prepared to respond to some of the highest opportunities and influences that can be exerted by the church and the school. The kingdom of God has vast buried resources which might be used to elevate the people. Why can not such musical experiments as those of Berlin be made in our country? The very attempt would prove that the cultured classes are concerned for the welfare of laborers and their families. Church choirs and musicians could be found if influential persons would take the lead. One of the most important matters is the cooperation of the working men themselves.

The following gives in epitome an idea of the economic position of Great Britain: 2,561,000 persons are engaged in agriculture, 5,189,000 in manufacture, and 7,985,000 in commerce.

QUESTIONS.*

What Is Meant by Equality of Opportunity and How Is It to be Attained?

By equality of opportunity is meant that all persons are to have an equal chance in the race of life. Whoever may be to blame for it, this condition does not now exist. Some have great advantages, while others no less capable or moral are beset with difficulties without counterbalancing advantages.

*Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, Cambridge, Mass.

Not only is this true in respect to economic questions, social position and influence, but also respecting education. When equality of opportunity is advocated, the idea is that all persons ought to have such conditions as will enable them to make the most of themselves. To claim that persons are equal, while at the same time some are doomed from birth to physical toil and limited means of education, and others need not labor and have leisure and the best means of education, is simply absurd.

Equality of opportunity is an ideal, and, like ideals generally, its perfect realization is not possible. Even if society made the best arrangements, the family life of all could not be equal, and at the very foundation of life the opportunities would differ. But the aim is to bring society to recognize the justice of the demand for this equality, and then to make an honest effort to realize it so far as possible. Even for this realization we have not yet the means. The excessive concentration of wealth in a few hands and a corresponding impoverishing of the rest of the community is one of the difficulties in the way. Unjust monopolies which promote this concentration ought to be made impossible. An income and an inheritance tax have been advocated as a relief to the poorer members of society. The social democracy wants to socialize all the industries as the remedy. Many who can not see in this either a practical or a just scheme demand that what belongs to the public shall be under public management, not for individual aggrandizement. Another way to secure greater equality is

by means of cooperative production and distribution. Other methods will no doubt be discovered, as society and economic affairs are better understood. Much can already be done by the prevention of dishonest competition and fraud of every kind.

Is It True That Some of the Labor Organizations are Controlled by Catholics in the Interest of Their Church?

Investigation compels an affirmative answer; but the data at hand do not show how largely this is the case. There is reason to believe that there are instances where the priests use them for their own ends. Reliable testimony states that cases are known where Protestants are at a discount in labor associations, and are actually hindered in their efforts to get employment where Catholic foremen are employed. The latter may, however, be independent of the labor unions. In places where Protestant laborers predominate the conditions are of course different. It must be remembered that in some cities the foreign and Catholic laborers, especially the Irish, are very numerous. A Protestant pastor stated recently that he had no difficulty in getting employment for men, except Americans. The data are not given which enable us to determine how far the charge is true that Jesuits are trying to gain influence in the labor organizations. Perhaps some light is thrown on the situation when it is considered that Catholic priests take a more active interest in these associations than Protestant preachers.

LIVING ISSUES FOR PULPIT TREATMENT.

Where Our Criminals Come from.

I was in prison and ye came unto me.—
Matt. xxv. 36.

REV. AUGUST DRÄHMS, chaplain of
the California State prison at San

Quentin, is the author of a new book on "The Criminal," which contains some interesting information on the racial and geographical distribution of the American law-breaker. It is not widely known that the percentage of

criminals among our native-born population is increasing faster than among the foreign-born, but such appears to be the case, as is shown by the follow-

ing table, giving a summary of the prisoners in the United States from 1850 to 1890, that will appeal to those engaged upon the criminal problem:

Sex, Color, Nativity.	NUMBER OF PRISONERS.					RATIOS TO 1,000,000 POPULATION.				
	1850.	1860.	1870.	1880.	1890.	1850.	1860.	1870.	1880.	1890.
Total	6,737	19,048	32,901	59,009	82,339	290	607	853	1,169	1,315
Male				53,604	75,924				2,101	2,368
Female				5,005	6,415				313	316
Native born	4,326	10,143	24,173	45,812	65,070*	307	371	732	1,054	1,223
Foreign born	2,411	8,905	8,728	12,817	15,982	1,074	2,161	1,568	1,917	1,788
White				41,851	57,310				740	994
Colored			8,056	16,748	25,019			1,621	2,480	3,275

*907 nativity unknown not included.

The Western States, it appears from the table below, lead the country not only in the high percentage of criminals, but in the increase in the decade before the last census:

Geographical Divisions.	RATIOS TO 1,000,000 INHABITANTS.		Increase.	Decrease.
	1880.	1890.		
The United States...	709	722	13	..
North Atlantic.....	768	832	64	..
South Atlantic.....	704	730	26	..
North Central.....	510	491	..	19
South Central.....	491	545	..	49
Western	1,368	1,341	73	..

Looking over the whole field, however, Mr. Drähms reaches the encouraging conclusion that "while petty offenders and general misdemeanants are on the whole on the increase, perhaps somewhat in advance of the growth of population, serious crimes do not share in any appreciable degree in this onward movement."

Total Abstinence in the Army.

And the Lord said unto Gideon, By the three hundred men that lapped will I save you.—Judges vii. 7.

THE recent declarations of representative gatherings of Methodists, Baptists, and Presbyterians against the sale of liquor to soldiers give added interest to figures showing the splendid record of the Army Temperance Association of India. Lord Roberts has been one of the strongest support-

ers of this association, and Sir George White, the defender of Ladysmith, was for some time its president. More than 20,000 men, one third of the entire British force in India, belong to the association, and the official returns show that the members of the temperance organization are far ahead of the non-members in the matter of soldierly conduct and good health. Here is the record for 1898 and 1897:

	Members	
	Army Temp. Ass'n.	Non-Mem. bers.
Year 1898.		
Number soldiers included in return.	18,668	48,843
Convictions by court-martial.....	77	1,777
Convictions by court-martial, per 1,000.....	4.12	36.36
Summary punishments for insubordination.....	741	4,509
Summary punishments for insubordination, per 1,000.....	39.70	92.23
Admissions to hospital.....	3,891	14,837
Admissions to hospital, per 1,000...	209	302

Year 1897.

Convictions by court-martial, per 1,000.....	5.07	34.24
Summary punishments for insubordination, per 1,000.....	36.52	74.43
Admissions to hospital, per 1,000...	307	390

When Lord Roberts was in command in India he declared that the one third of the army who were abstainers furnished 2,000 more effective troops than the other two thirds who were not abstainers. Experiments in the French army show that the French soldier is 40 per cent. more efficient when subjected to a *régime* of total

abstinence. In the American army Generals Miles, Wheeler, Shafter, Sternberg, Wilcox, Rochester, Boynton, Carlin, Lee, Howard, Henry Stanley, Harries, Carr, Graham, and Bliss have expressed strong opinions against the sale of liquor to soldiers.

Growing Volume of Business.

And in my prosperity I said I shall never be moved.—Psalm xxx. 6.

WHILE one hears on every hand the assertion that we are enjoying an unprecedented era of commercial prosperity (and some know more about it by hearsay than by personal experience), few can point offhand to definite evidences of the "good times." The following table, compiled by *The Manufacturers' Record*, of Baltimore,

shows what strides of progress have been made in some lines in the last twenty years:

	1880.	1899.
Railroads, miles..	92,147	190,000
Exports	\$823,946,353	\$1,206,981,222
Imports	\$667,954,746	\$697,148,489
Cotton product, bales.....	5,755,359	11,274,840
Corn product, bushels.....	1,754,591,676	1,924,184,660
Wheat product, bushels.....	459,483,137	675,148,705
Population . . .	50,155,783	+ 75,000,000
Pig-iron, tons	3,781,000	13,620,703
Coal—Bituminous, tons	41,860,055	198,000,000
Coal—Anthracite, tons	28,621,371	60,000,000
Cotton—spindles.	10,667,000	18,000,000
Capital invested in manufactures	\$2,790,272,606	+\$10,000,000,000
Wages paid to factory hands..	\$947,953,000	+\$3,500,000,000
	† Estimated.	

MISCELLANEOUS SECTION.

THE INTELLECTUAL CAUSE OF MINISTERIAL FAILURE.

By D. S. GREGORY, D.D., LL.D.

THERE is a widespread feeling that, notwithstanding the abundance of the facilities for turning out new ministers as a "finished product," there is a superabundance of poor preachers. In a ministerial body of say seven thousand there are perhaps several thousands of us that nobody will hear preach; several thousands more that very few want to hear preach; many more that are heard by good people under stress of duty; and comparatively few that are heard gladly. Probably, if we are honest with ourselves, we shall be inclined to acknowledge that the difference in this regard between the various denominations is not so very great; the count holds about equally against all. It is a condition, not a theory, that confronts the churches.

In consequence much is heard about "A Declining Ministry," "Loss of Pul-

pit Power," "Increase of Decrease" in ministerial results, etc. In a leading religious journal* one recently uttered himself, with the approval of the able editors, in this wise:

"First, the minister of to-day is intellectually deficient. The mental training required for the grasp and solution of problems is *sadly lacking*."

"Secondly, the minister of to-day is deficient in courage. . . . The ministry of to-day constitutes a class of toadyists and patrons to a corrupt materialistic constituency."

"Thirdly, the minister of to-day is deficient in personal consecration."

"Fourthly, the minister of to-day is deficient in personal purity, piety, and godliness."

It is not the purpose here to bring proofs of the truth of these charges as they are commonly made. It is sufficient that enough of truth has been recognized in them to call forth one of the stiffest discussions in the Congregational Council that lately met in Boston, and to set by the ears

* *Christian Observer*, Louisville, Ky., October 25, 1899.

the leaders in collegiate and theological education there and over the country. In that discussion President Hyde, of Bowdoin College, led off in a rattling paper on "The Education of the Ministry." The things that fit a man to preach, he said, are four:

"First, 'the call of God.' 'He who has not received it is no minister of Christ.'"

"Secondly, mental drill. Four years of secondary school drill must be required of all who are to be ministers, if we are to protect ourselves against the dreary driveling of rant and cant that invades the pulpit like a flood whenever these reasonable requirements are let down."

"Thirdly, first-hand secular knowledge. The minister must wrest the scientific concepts of the age direct from the laboratory. The theological school fails to help him to do this."

"Fourthly, individual grasp of spiritual truth. Theological instruction is not up to the educational level of graduate and professional work in other departments."

Naturally, the theological instructors were irritated. Principal Fairbairn, of Mansfield College, England, and Prof. George E. Moore, of Andover Theological Seminary, quickly retorted, "You, too!" being unwilling to allow the blame to rest upon themselves and their colleagues in the work of ministerial training. Their views can not be summarized here; to say the least, the return they made for the charges did not fall short of a case of "tit for tat." They left the seamy side of academic instruction quite thoroughly exposed and appearing equally bad with that of the theological school as seen from the other point of view.

It would take us too far afield to enter into the merits of this controversy or to dwell upon the moral and spiritual causes of the alleged failure in ministerial training. The higher forces, moral and spiritual, are undoubtedly the supreme thing; but who has not known preachers of the highest moral tone and integrity and the most devoted piety who were absolutely handicapped by lack of proper intellectual training for their work? In such cases the infinite difference in effectiveness between "the foolishness of preaching"

and foolish preaching becomes easily manifest, as the latter is unconsciously substituted for the former.

Long and wide observation has convinced the writer of this paper that the prime cause of the alleged failure in training the ministry is to be found in *the lack of proper intellectual preparation for the work to be done.* The moral and spiritual elements may constitute the basis and substructure of the concrete manhood to be used in the preacher's task, but the intellectual must form the framework and superstructure of it. To change the figure, the former may constitute the fulcrum for the ministerial leverage, but the latter must furnish the energy and the enginery for it.

It is hardly necessary to stop to demonstrate the fact of the failure in the schools to furnish the under-average preacher with the proper intellectual preparation for his task; that is made sufficiently patent by the spectacle, just adverted to, of leading institutions mutually and mercilessly exposing one another's deficiencies. The time at command may be better used for indicating just wherein, in our estimation, the difficulties lie, and for suggesting how they may be removed.

I. There are some *fundamental failures in the educational aims and methods* in all the grades of schools, from the bottom up, that can not fail to vitiate the results in the preparedness of the preacher for his work.

1st. There is the capital failure to recognize the existence of the intellectual powers of construction, upon the use of which ministerial success is, from the mental point of view, mainly dependent.

The psychology of the average educator is fundamentally defective, and hence his pedagogics must be fatally false. He recognizes the existence of a *cognitive faculty*, the power of acquiring the simple elements or raw materials, so to speak, of knowledge, in perception external and internal; of a *conservative faculty*, or memory, the

power of keeping knowledges so acquired for future use; of a *comparative faculty*, the power of thought for working up the knowledges acquired and conserved into conceptions, judgments, and reasonings. But just there his psychology of the intellect strikes a dead-wall which it seems powerless to pass. He fails to recognize the existence of the supreme intellectual faculty, to which all the others are merely subordinates and for which alone they exist—the *constructive*, or *systemizing*, *faculty*. He does not find it in his textbooks; it has been practically ignored in educational aims and methods.

But the facts compel the recognition of such a *constructive power*. It is that faculty of the intellect by which man gathers up his knowledges, gained, conserved, and worked out, by the lower intellectual powers, and groups and organizes them, according to definite laws, into systems constituting his highest thoughts.

The three fundamental phases of idea—the true, beautiful, and good—recognized from the days of Plato, give the forms and laws of this constructive faculty. Man intellectual interprets the universe and constructs and interprets systems from these three points of view. Confining attention to his own constructions or creations, he may fashion (1) systems of truth, or *scientific systems*, in which he seeks to reproduce accurately in thought some real system in nature—as, *e.g.*, the solar system; (2) systems of beauty, or *artistic systems*, in which he seeks to shape esthetic materials into perfection of form according to the law of the beautiful—as in poetry and art; (3) systems of the good, or *practical systems*, in which he seeks to adapt means to ends, in the accomplishment of desired aims—as in inventions, plans as of a military campaign or a lifework, and in the ministry in sermons and administrative schemes.

Now the preacher's work—as, indeed, all worthy work in life—is in a supreme sense constructive or creative.

He is evermore a builder, using as his materials the forces of thought and life, the true, the beautiful, and the good. The powers of scientific and artistic interpretation and construction furnish him with the materials in proper shape for use in his greater work of practical construction. Accomplishment of high purpose—not knowledge nor feeling, not science nor art merely—is the goal for the preacher. That must set the intellectual standard and pace for him. Along that line must be found his proper intellectual preparation for his calling.

It does not need to be said even—much less argued—that, if this power of construction is the one thing everywhere and always called for in the preacher's lifework, chief attention ought constantly to be directed to developing and strengthening it throughout the entire course of his training for his calling. But what if its existence and functions are ignored in the educational work?

2d. There has been consequent failure to develop and train the constructive powers, in the preparation of the preacher for his work.

In the schools, from the lowest to the highest, the student is trained to deal almost exclusively with truth and knowledge, not in systems, but in bits and scraps. He is received and kept as a near-sighted child, instead of being lifted up and developed into a broad-visioned man.

This is notoriously true of the lower schools, which are centers of mechanical drudgery. Even in the classical schools it is no better—often even worse. What can be conceived more deadening than four years of preparatory drill in the ancient classics, that seldom or never takes the child beyond mere word-forms, or some rote-rule such as "Conjunctions connect words and sentences"?

That the colleges are guilty of similar failure, let the theological professors witness when they complain that the colleges turn out material too poor for

them to make ministers out of. Mere question and answer, lecture and parrot recitation, unrelated bits and scraps of knowledge, that is what is mostly in evidence—memory and brain being supreme. The honor-man in one of our great institutions once put the thing patly in this wise: "I passed through the four years of hard drudgery. The professors poured in and poured in knowledge, on the whole range of subjects in the curriculum; and when I came to the end of the course, they asked me to pour it out, and I poured it all out and it stayed out." He was disgusted with it all, and done with it all forever. And he was the honor man in a large class! And it is to be feared that the great, if not the only, lesson learned in college, by many a generous-souled young man, is the lesson of learning something for to-day and hastening to forget it over night; just as the business man learns the same lesson with less trouble and pain and expense by reading the daily papers. And so nine tenths of a student's life is often wasted or worse than wasted; for all such knowledge is rubbish—mechanically gained, mechanically held, if held at all, and mechanically lost in the end—because there are no connecting-links and no unifying principle in it all. And the longer a man drudges his memory in that way the more mechanical becomes the process, and the more a machine and the more worthless a machine becomes the man. God never intended men to be such drudges and spendthrifts under pretense of preparing for the ministry, or for any other profession. There is only an infinitesimal of *preparation* in it. It often unfits, rather than fits, for the work of life.

That there is like failure in the theological training-school let the college president witness. Here are his words:

"Men who in college have learned to investigate and think for themselves, when given dictated lectures to write out and learn from day to day as the sole or chief

means of intellectual growth, feel as if they had been put back into the kindergarten or the nursery, instead of promoted to a professional school. The best men are disgusted; the poorest men are stultified."

It is prevaillingly the child's method—the method of memory and of bits and scraps—throughout. When the child—who has never known anything but the child's mental processes—is subjected to it, the results may not be so bad, save as they retard and handicap development. When, however, the mature man—who has already advanced beyond the child's processes of memory to the man's processes of thought—is subjected to it, the results are disastrous. He is made a child again and becomes mentally fossilized, so that he rarely if ever rises again to the man's place and methods. Is not here one of the secrets of the ministerial worthlessness of great numbers of the most worthy Christian men that ever started out upon the eleven-years' course of preparation for preaching? There is substantially nothing in it fitted to develop and *prepare* men of such qualities for their calling.

3d. There is the consequent failure to bring the average ministerial student to his goal with the mental furnishing requisite for his high calling.

It hardly needs the saying that a proper course of ministerial training ought to fit a candidate of good parts for the work of his calling, so that he shall not prove a failure from the start. Dr. Buckley, in his excellent work on "Extemporaneous Oratory," judiciously says:

"It is often held that orators, like poets, are born, not made. Cicero explicitly affirms the opposite: 'The poet is born such; the orator is made such.' Lord Chesterfield, in his letters to his son, declares: 'I am not only persuaded by theory, but convinced by my experience, that (supposing a certain degree of common sense) what is called a good speaker is as much a mechanic as a good shoemaker; and that the two trades are equally to be learned by the same degree of application.'"

These may be extreme views; but, with the capacity for preaching inborn

in a man, the method of so-called training that fails to develop that man into a fairly effective preacher can hardly escape being set down as a defective method.

The least that can be asked of a method that claims to be successful is, that it should bring the preacher to the goal of his preparation with some such furnishings as the following:

First, the materials of truth that constitute his message, in properly constructed and firmly grasped system,—embracing the Bible in all its parts and as a whole, theology in its various forms and phases, and the way of life in its manifold practical aspects.

Second, capacity for investigating, systematizing, and mastering any further field the knowledge of which may at any time become necessary in the prosecution of his work.

Third, facility in putting all the materials of fact and truth and system at command into proper shape for reaching and influencing men from the pulpit.

The fundamental intellectual failures just specified are sufficient to account for much of the alleged declension and inefficiency in the ministry. Whether they are the inevitable accompaniment of the method of ministerial supply and training that has come into vogue during the present century, need not here be discussed.

II. Suggestions of remedy must be confined to one or two points.

1st. There is a word necessary regarding the training-schools of whatever grade. The constructive method of study and training, that of the man as distinguished from that of the child, should be installed in them all.

All the other and lower powers weary and give out under the long strain of preparatory work; the constructive power alone, when properly developed and trained, never wearies and never fossilizes. Still more important is the consideration that it alone can keep any and every other form of intellectual effort from becoming a weariness

and a drudgery, and the one who uses that power from becoming a drudge and a fossil.

The memory, urged never so strenuously for mere getting and keeping, is soon exhausted. How different everything becomes, when one is trained to gather his knowledges in system and for the ends of construction or of accomplishment! Each fact and truth has at once its own place and acquires a lasting value; the mechanical memory gives place to the philosophical; memory ceases to be an unwilling drudge and becomes the willing and glad servitor of reason and life and enlarging manhood; each system of facts and truths, little or great, takes care of itself and is ready to become part of a greater system and unity; and all knowledge tends to become self-perpetuating and cumulative.

Your specialist, who throws the burden upon the powers of perception, soon gets so narrow in his devotion to the specks and the pin-points of his little bailiwick that he becomes blind and deaf and dumb to all the rest of the great universe of God. In the end every living fountain in him dries up, and he becomes the victim of useless and deadly knowledge—the victim of cram again. So, too, of the mere use of the logical powers: the most wooden of all wooden things is wooden logic; the driest and dearest of all human machines is the man enamored of logic for its own sake. But let the constructive power, embodied in some living teacher, take these lower powers in hand; let it wield the inductive and deductive methods in the interests of rational system, in science or philosophy, or trace the shaping of the wealth of esthetic materials into the artistic creations of art and literature, or make application of ascertained facts, truths, and principles in practical systems of invention and building—and the exhausted memory will ceaselessly renew its youth and remember without trying to remember, and the jaded powers of perception will receive new insight and

perpetual inspiration in grasping all the world of pertinent facts, and the nobler processes of thought will take to them exhaustless and irrepressible wings and move spontaneously and joyfully along all systematic and logical lines, and so the man will make easy conquest of the world of truth and hold it at ready command.

Constructive study, constructive development, constructive training, are the need of the hour for all men in the schools of instruction, and most of all for the man who aims to become an effective preacher.

2d. There is a brief word that may help the preacher who feels conscious of failure in his preparatory work: it is never too late to begin for oneself the work of constructive study and training.

The ruin may not be wholly repaired, but something may yet be saved; perhaps the dead line may be pushed forward. Let the work of grasping things systematically and thoroughly be begun at once and prosecuted vigorously. The writer has realized the benefits of this method, and he has known others to profit by it. One of the ablest and most brilliant thinkers and preachers now living acquired his facility in mastering and handling great themes in the pulpit by mastering and reconstructing for the pulpit weekly some great work on some great subject. Such works are almost without number, along all lines, Biblical, theological, philosophical, poetical, ethical, practical. The attempt is worth the while of any earnest man.

If the schools and the preachers can be induced to consider this fundamental change of method, it will assuredly result in a sensible and speedy reduction in the present superabundance of poor preachers. The loud complaints, coming from so many quarters, that the average preacher is lacking in mental grip and in mental drill and furnishing, and incapable of handling the problems now pressing

for answers from the pulpit, will be silenced. The hearer will find his need for vital, quickening truth abundantly met, and for the ordinary man in the pulpit the dead line will be pushed forward a score or more of years.

THE SERVICE OF PRAYER.

By REV. R. Q. MALLARD, D.D., NEW ORLEANS, LA., EDITOR OF "THE SOUTHWESTERN PRESBYTERIAN," EX-MODERATOR OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH [SOUTH].

WHETHER free or restricted, extemporaneous or liturgical, there is among all denominations absolute uniformity in assigning joint prayer a large and prominent place in the devotions of the sanctuary. Indeed, in some it, with the sacraments, is given the chief position, and preaching relegated to comparative obscurity, the fact expressing itself in architecture, the altar occupying with its furniture the entire front end of the audience-room, and the pulpit hung to a side pillar, or on wheels (a fact), and rolled aside when not in use, so as not to obstruct the view.

We know no better definition of prayer in general than that of the Westminster Assembly of Divines: "Prayer is the offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies." As joint and public prayer, it is ordinarily prayer offered audibly by a leader, commonly an ambassador of Christ and in the house of God, with the silent or audible concurrence of the worshipping congregation, responding fully, or, as the New-Testament Church seems to have done, with closing collective and spoken Amen (1 Cor. xiv. 16).

As for the language of public prayer reason would dictate that, if not a mere charm, the congregation should be able to join silently or audibly, but intelligently, and it should therefore al-

ways be in the vernacular. The Psalms, which were many of them prayers, were chanted in tabernacle and temple worship in Hebrew while it was a living tongue. The Aaronic blessing was pronounced in the speech of the common people. Solomon's dedicatory prayer was understood by the multitude that thronged all the space around his platform of brass. Paul, altho treating of another essential part of divine worship, establishes the principle that intelligibility should characterize every part of it, when he says: "I thank my God that I speak with tongues more than ye all, yet in the church [ecclesia, assembly, for there were then no church edifices] I had rather speak five words with my understanding that my voice might teach others, than ten thousand words in an unknown tongue" (1 Cor. iii. 14-18).

A second point demands larger consideration. Should public prayer be free or prescribed, with or without book, spoken or read?

There is nothing wrong as to principle in a liturgy. The use of a form must be admitted in the prayer-psalms, the Aaronic blessing and its successor the apostolical benediction, in the brief ritual prescribed to be used in the offering of the first-fruits (Deut. xxvi. 5), and in the Lord's Prayer. No conscientious scruples, therefore, should prevent one from joining in liturgical forms when chancing to attend such services in an evangelical church. The writer has on two occasions in former years used both gown and ritual in conducting services in a Huguenot Church. In this we contend for largest liberty, while at the same time decidedly convinced that free prayer is at once the most Scriptural, and for all the ends of worship the better, method.

To take our appeal to the Word, it is found that, besides the three or four liturgical forms alluded to above (and no one would limit an assembly to their exclusive use), there seems to be no Scripture for it, either in the

way of precept or example, but the contrary. No expositor, so far as we are aware, construes the language in which our Savior introduces the Lord's Prayer, "After the same manner also pray ye," as confining individual or church to the *ipsissima verba* of this form, in all cases and circumstances. If this were the meaning we should be driven to the acceptance of the Roman Catholic doctrine of "intention," and would say so many *Pater Nosters* as penance for sin or petition for recovery from sickness, or as thanks for deliverance, or as prayer for an abundant harvest.

On the contrary, all the prayers recorded in the Bible, whether offered in closet, synagog, or temple, seem to have been the divinely guided but unpremeditated utterances of devout spirits and suggested by the passing circumstances of the hour. Abraham's famous intercession takes various shapes, in accordance with the different answers given. Even the Pharisee's prayer in the Temple received its local coloring from the presence of the downcast fellow worshiper, "or even as this publican."

But to restrict ourselves to united public prayer, Solomon's prayer, at the dedication of the Temple, was not from book or scroll. There is in it evidence of premeditation, such as will be found in prayers on similar occasions now, but the graphic picture of the scene forbids the idea of anything approaching a liturgy. He is represented as standing, then kneeling upon a platform of brass, five cubits square and three cubits high, and with both hands upraised to heaven pouring out this magnificent prayer, in the hearing and with the concurrence of the multitude, to the God of Israel. We do not read of its employment in the dedication of the second Temple.

When we come to the New Testament, the absence of all intimation of use of prescribed forms of prayer is still more marked. Christ gave to His disciples one prayer that has been pre-

served, but rather as a directory and model. The prayer preceding the choice of an apostle to fill the vacancy made in the apostolical college by the treachery of Judas was clearly extemporized and suggested by the exigencies of the occasion. The prayer of the assembled infant church, when the apostles reported the threats of the rulers of condign punishment if they persisted in preaching the Crucified, introduced by the words of the historian, "And when they heard that they lifted up their voice with one accord and said," etc., was a splendid outburst of lofty devotion and resolute fidelity, and, so far from being even premeditated, was manifestly suggested by the arraignment before the Sanhedrin, from which the preachers had just come. The all-night prayer-meeting, held in John Mark's house for the liberation of imprisoned Peter and kept up till the apostle himself knocked at the gate, surely was not endless repetition of "A prayer for prisoners," already prescribed as a part of worship! Even the Lord's Prayer was given more as guide than form, since there is no mention of its subsequent use in public worship, and it was given with variations by the Savior Himself on two different occasions. Free prayer certainly has the advantage over liturgical in Scripturalness.

As for the advantages and disadvantages, they are found in both systems. A prescribed liturgy secures uniformity, insures decency by guarding the worshiper from shocks to devotional feelings, by unauthorized liberties taken with grammar, Scripture, and the Lord. If the sermon is poor and unedifying, the liturgy is rich and profitable; but, on the other hand, its inflexibility is a manifest and serious defect. When a pastor comes into the pulpit burdened with the sins and manifold troubles of his people, or from a household overwhelmed by some calamity of extraordinary severity, surely the prescribed ritual will be found to be hampering, rather than

helpful, in enlisting all hearts in common supplication suited to the case in mind. Another disadvantage of a prescribed form is its tendency, hinted in the very terms we employ, to formalism, or lifeless use of expressions of sentiment to which the heart gives no response. Aside from its Scriptural warrant, free prayer has over liturgy the superior advantage of flexibility, and coloring of the present rather than the antique. When rightly managed (and our comparison contemplates neither as slovenly done, but with the best interpretation of each) it has a freshness and adaptability to present wants and feelings and events which a liturgy made up of the best prayers can not possibly have.

And now a word as to proper posture. This is by no means a matter of indifference. Our bodies as well as our souls are ourselves. Christ assumed both, redeemed both, owns both, should be worshiped with both. This is matter not simply of inference, but of positive precept: "Your bodies washed with pure water"; "present your bodies a living sacrifice." The body beyond its cleanliness can only share with the spirit in worship by using ear and tongue and assumption of reverent attitude. All agree that attitude must be reverential in prayer. Is the modern one of bowing only the head while seated reverent? Is it Scriptural? Is it an attitude of respect in any other circumstances to any other being?

Three postures of prayer only are mentioned in the Bible, or, to be more accurate, four: kneeling; its modification, kneeling but sitting upon the heels; falling prone upon the ground; and standing. Christ in the garden first knelt, then prostrated himself on the sward. David "sat before the Lord." Solomon knelt on raised platform while the congregation stood. Pharisee and publican stood in the Temple. Jesus said, "When ye stand praying," etc. The first seems to be the best adapted to closet exercises;

the second to be used in long-continued private devotion; the third only under overwhelming emotion, as in Gethsemane and in the Wilderness, when Moses and the elders, crushed by Israel's appalling guilt, fell on their faces before the Lord; and the last most suitable for public worship. But, as David says, "Come, let us worship, let us kneel before the Lord our Maker," evidently the choice is between standing and kneeling. Not long since we were invited to make an opening prayer at an evening entertainment given at the Bethel in New Orleans, to about a hundred British seamen from a ship carrying from America thousands of pack-mules to the South African War, and the words, "Let us stand and pray," were taken out of our lips by the superintendents, "Let us now all bow our heads and pray!" "Their backs were not," as in Dickens's character, "queer." And there was no reason to require of these stalwart men the lazy attitude so fashionable in our day, and a compromise with the worldly who prefer sitting upright and open-eyed! This is not a posture under any circumstances respectful or reverential. Why use it in divine worship? The

posture assumed, whether kneeling or standing, ought to be uniform throughout the congregation. To one belated, it is unpleasing, as, possibly, to the angels who look over an assembly, to see some sitting bolt upright with open or closed eyes, others leaning with hidden face, resting forehead upon pewledge in front, and a few standing here and there like scattering trees of a forest swept by cyclone. If the custom of the church is to stand, let all stand; if to kneel, let all kneel. "Let all things be done decently and in order." And, above all, let the preacher, whether he use book or not, as faithfully prepare heart and lips to be the people's mouthpiece to God as when he comes as God's mouthpiece to them. And the congregation, whether the prayer be familiar as a twice-told tale, or fresh as the air of the new Lord's day, adopt and so make their own (which in either case is easily done) the leader's word, whether spoken or read; and then, altho but one voice be audible to heaven's ear, it will, as in golden censer, carry up the supplications of the entire congregation of worshippers to the bended ear of the Hearer of prayer.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Truth? Or Sensationalism?

THE Wise Man's advice is: "Buy the truth, and sell it not." Paul's exhortation to Timothy is, that, "Speaking the truth [or following the truth, or dealing in truth, or being the truth, or truthing it] in love, [he] may grow up into him in all things, which is the head, even Christ." These two teachers—one of the Old Dispensation, the other of the New—seem to have had a pretty clear conviction that truth is of some importance, and that a teacher of sacred things is under some obligation

to search it out, to adhere to it, and to teach and live it.

How marked the contrast between this and the sensational methods of many who at the present day undertake to deliver God's messages! How astounding the present apparent disregard for truth and clear thinking and the moral obligation that rests upon the preacher to speak the truth!

Here is a recent utterance in point:

"When one has defined anything he has destroyed its force. Analyze a watch, and in all probability it will never run again. Here is where our theologians are making

their most fatal mistakes. They are analyzing God."

It is hard to conceive of a falser analogy or a more vicious teaching. Who does not know that there is no analogy between logically defining and fixing a concept, and physically taking to pieces a watch? Clear thinking is conditioned on accurate definition, and rational religion in its highest development rests back on clear thinking.

Here is another recent utterance from a metropolitan pulpit:

"What is the secret of personality? Why is one brother great and the other obscure? This question has been the despair of philosophers for ages. It is because of the divine light within. You can not be hid if you have anything that this world wants, whether clerk, lawyer, doctor, or minister. The man who fills space with his fame we call immortal; the books that won't die, Homer's Iliad, the Bible—those are the works of God. The religions of Confucius and Buddha have the finger-marks of God."

That is massing and jumbling things with a vengeance. The Bible and the Iliad—"the works of God"! "The religions of Confucius and Buddha have the finger-marks of God"! Has not the preacher got the human and the divine, God and the devil, somewhat mixed? Is it the utterance of a sane man?

Take another of these reckless and unthought-out utterances:

"The best of creeds and the truest of doc-

trines become an impertinence when they thrust themselves into the forefront and so engage the attention of any church or of any man that the supreme emphasis is even temporarily removed from the supreme duty of following Christ."

What does the preacher mean? Should a man's Christian creed be politely bowed out at the back door? Where should it be except at the "forefront"? Belief in duty to Christ rests upon belief in the divinity of Christ. It is only such a credal basis received by faith that can make it the "supreme duty" to follow Christ. Without it there is no more a "supreme emphasis on obligation to follow Christ, than there is to follow Buddha."

And when another says, in the same vein—

"The Church to-day does not care for a creed that attempts to establish a definite chronology of the workings of the divine intellect while it forgets almost entirely to mention the divine heart"—

he shows that he has not grasped the first rudiments of credal and Biblical psychology, while ignoring the firm basis laid in divine revelation for the creed that he scouts.

The man in the pulpit, having on him the responsibility for souls, should see to it that he speaks the truth to dying men, even tho by so doing he should risk his reputation for profundity.

EDITORIAL NOTES.

In Form for Distribution.

IN response to urgent calls from various quarters, the article by Dr. Gregory, in the June HOMILETIC, headed "IS THE WORLD OF THIS GENERATION TO BE EVANGELIZED?" has been reprinted in eight-page pamphlet form. The aim of the article is to show what is preventing Christendom from meeting its responsibilities to a lost world. It aims to show that unless at least

three great revolutions in present views can be speedily brought about, the outlook for the present generation of the unevangelized—the one for which we of to-day are responsible—is practically hopeless.

The pamphlet may be obtained for distribution, at the rate of \$2 a hundred, by applying to Funk & Wagnalls Company, 30 Lafayette Place, New York City.

Wars and Rumors of War.

THE nineteenth century, like several of the centuries past, seems to be going out amid scenes of confusion and bloodshed. We are yet scarcely beyond the echoes of the great world's Peace Conference, and the conferences over the question of substituting arbitration for war in the settlement of national quarrels are still going on, but human passion and sin are yet as of old turning the world upside down. The Government of the United States has its hands full, in consequence of a philanthropic enterprise in the West Indies and across the Pacific, to say nothing of Turkey. The Central and South American republics seem to be in a chronic state of revolution. The Turkish Empire seems always ready for outbreaks on the part of the oppressed, and the possible outcome in upheaval and continental war in Europe appears to be unlimited. The war in the Sudan has been followed by an uprising against the British in West Africa, and all South Africa is ablaze. In the far East, with China as a center, the greatest empire of the world seems ready to break up, while all the great Powers of the world are being drawn into the maelstrom of war. The world-wide unrest, and the impotence of a half-Christianized Christendom through its civil and military power to give it peace, emphasize now as never before the need of the transforming power of a genuine and aggressive Christianity, if the reign of the Prince of Peace is to crown the twentieth century.

Recalcitrant China.

THE problem just now presented by the conditions in the Chinese Empire is one of the most difficult that ever confronted the civilized world. For ages a vast population—aided by the ocean so long a natural and impassable barrier, and by the Great Wall erected as an artificial barrier on the then approachable side of China—maintained an isolation from all other races that

was almost absolute, and developed a solidarity in opposition to foreigners and foreign innovations that was equally absolute. The changed modern conditions have made such isolation no longer possible. The outside world has recently been breaking through the barriers, the Russian Empire having practically swept over and away the Chinese wall, and the great Powers of the world having broken over the ocean barriers and—as shown in THE HOMILETIC REVIEW some time since—having gained control of all but about two hundred miles out of the many thousands of accessible boundary- and coast-lines of the empire. For half a century or more this foreign pressure from all quarters has been rapidly increasing, while the maltreatment of the Chinese has been such as to intensify the hatred of all outsiders, who to the Chinaman are all “foreign devils.” The encroachments and harsh treatment, and the interference with the traditional customs and institutions, have at last come to appear intolerable to this race comprising one fourth of the human family, and the enormous mass is being organized—one would almost say, instinctively and blindly—into an opposition that threatens the vast country with anarchy. This seems to be the fundamental explanation of the present state of things, in which the hatred of foreigners, embodied in the “Boxers,” or men of the “long knife,” or “The Righteous Peace Fist Society,” is showing its solidarity and its old-time virulence in simultaneous outbreaks over vast and widely separated regions, and hurling millions in devastation and butchery against what is regarded as a common enemy.

While the racial hatred of foreigners has doubtless been the main cause of the present upheaval, we may well believe that, as some insist, the immediate occasion of the origin of the Boxers was in the ambition of the Romanist ecclesiastics that led them, from priest to archbishop, to claim and demand

equal authority in all Chinese civil matters and courts, according to their respective and corresponding grades, with the Chinese magistrates. That claim has led to endless interference and corruption on all hands. We understand that an ill-advised petition was recently sent to President McKinley asking him to request the Chinese to grant the same authority to American Protestant missionaries, but that through the counter representation of others, who better understood the situation, the request was not acted upon.

At the same time the Emperor, who represented the advanced views and aims of a small minority of the Celestials who had come in contact with and become enamored of Western civilization, undertook, with foreign aid, to reform and transform China. The world is familiar with the story of the speedy ending of his attempt and of his imprisonment by the Empress-Dowager, who to prevent her own deposition from power appears to have willily entered upon the rôle of the patriot, and so to have set off the reaction that, according to the latest reports, aims to annihilate, not only all the results of modern civilization, but all the foreign residents in China.

All Christendom is alarmed and wondering what is to be the outcome of it. Already some of the cities most accessible to the Powers are being looted and burned, and the few marines and soldiers available for the defense of the foreign settlements, mercantile and missionary, seem likely to be swept before the great angry, seething, moving mass as easily as the slight masses of earth and rock before the irresistible movement of a glacier. The worst feature is that the Empress-Dowager, a shrewd and unscrupulous woman of extraordinary ability, is in sympathy with the uprising and making use of it, if not its originator and promoter; so that it is practically China against the world.

The setback to mission work can not fail to be of the most serious character.

Untold sufferings apparently await the native Christians—of whom there are 300,000 Protestant and 1,000,000 Romanist. Hundreds are already reported as having steadfastly met the fate of martyrs. The interference of the Roman Catholics in business and political affairs, which has been one of the main causes of exasperation against Christians, will doubtless lead to the inflicting of severer hardships and persecutions upon the Protestants as well. It is well that all Christendom is at prayer for the Christians in China. Providence has issued a universal call to prayer for them.

There is much talk of the partition of the Celestial Empire by the great Powers. To some this may seem to be an easy solution of the Chinese problem, as it has promised to be of the African problem. It is easy to talk about partition, but it would be a very different affair from what it is in thinly peopled Africa. The destruction of the central Chinese power which, by reason of the national traditions and conservatism, has wielded such immense influence for millenniums, would probably precipitate a reign of anarchy and butchery reaching four hundred millions of people, the awfulness of which would be wellnigh inconceivable. This the foreign nations are wisely hastening to avert. Christendom will do well to pray earnestly that God will bring light out of the darkness and good out of the evil.

Might not this hatred toward foreigners have been measurably overcome if Protestant Christians had done their full duty toward China in this last half of the nineteenth century?

The India Famine.

THE latest reports of the famine outlook in India are not cheering. The Rev. Edward S. Hume, D.D.—who has seen twenty-five years of missionary service in India, who has been connected with the Bombay branch of the India Famine Charitable Relief Fund, and who was secretary of the interde-

nominal missionary Relief Committee—has just arrived in New York City. Speaking before the executive committee of the Committee of One Hundred on India Famine Relief, he said:

"I have read the accounts of the famine published in the American papers; I have seen the pictures; I have seen the conditions in the famine districts, and I can assure you that the actual state of affairs is much more terrible than printed or pictured. And the worst of it is that, even if the June rains are entirely favorable, no relief can be expected until the crop is gathered in October."

These are the words of a man who knows, and would understate, rather than overstate, the facts of the situation.

In the native states where, on account of their independence, British control is least, the distress is greatest. There are six hundred and eighty-eight of these native states, "ranging in size from that of an American county to nearly the area of Italy. More than five hundred are in the famine district, and about half of these are in the Bombay Presidency."

In Gujarat and Rajputana, largely made up of native states, the sufferings are the worst. Already in Gujarat 1,000,000 cattle out of 1,800,000 have perished, and in the absence of grass the question of fodder for the beasts that are left is more difficult than that of grain for human beings. And then, as there are almost no cattle for tillage, there is no seed-grain for sowing, even when the rains come.

On June 4, Mr. Louis Klopsch, publisher of *The Christian Herald*, sent from Bombay the following statement to aid the Christian world toward a realization of the awful situation:

"Everywhere I met the most shocking and revolting scenes. The famine camps have been swept by cholera and smallpox. Fugitives, scattering in all directions, and stricken in flight, were found dying in the fields and roadside ditches. The numbers at one relief station were increasing at the rate of ten thousand per day.

"At Godhera there were three thousand deaths from cholera within four days and

at Dohad twenty-five hundred in the same period. The hospital death-rate at Godhera and Dohad was ninety per cent.

"The condition of the stricken simply beggars description.

"Air and water were impregnated with an intolerable stench of corpses. At Ahmedabad the death-rate in the poor-house was ten per cent. Every day I saw new patients placed face to face with corpses. In every fourth cot there was a corpse.

"The thermometer reads 115° in the shade. Millions of flies hovered around the uncleaned dysentery patients. . . .

"I can fully verify the reports that vultures, dogs, and jackals are devouring the dead. Dogs have been seen running about with children's limbs in their jaws."

Under date of June 13, Rev. Robert A. Hume, D.D., brother of Dr. Edward S. Hume, cables from Bombay as follows:

Americo-Indian Relief Committee formed. Money used chiefly for four objects: rescue of orphaned children, aid to perishing farmers, clothing for the naked, village relief. Rain delayed. Anxiety and distress still increasing.

ROBERT A. HUME, *Executive Secretary*.

This doubtless means that the monsoon rain, which usually strikes Bombay about June 10, has not yet reached the western coast of Southern India, and that the hope of relief in the famine-stricken region is deferred indefinitely. About June 15 the cable announced a three-days' rain in Darjiling, but that means not so much for Southern India as the announcement of rains on the Pacific slope would mean for New England.

Dr. Edward Hume said further in his address:

"In the native states particularly are the missionaries, both American and European, doing heroic work. There are hundreds of brave, devoted men and women rescuers in the field. The extent of their work depends wholly on the means furnished them."

It is a case in which he who gives quickly gives twice. Again we urge pastors and people to lend a helping hand.

COLLECTIONS SENT TO THE HOMILETIC REVIEW, 30 LAFAYETTE PLACE, NEW YORK CITY, WILL BE IMMEDIATELY FORWARDED TO THE PROPER AUTHORITIES.

NOTICES OF BOOKS OF HOMILETIC VALUE.

CYCLOPEDIA OF CLASSIFIED DATES, WITH AN EXHAUSTIVE INDEX. By Charles E. Little, Compiler of "Biblical Lights" and "Historical Lights and Side-Lights." For the Use of Students of History, and for All Persons who desire speedy Access to the Facts and Events which relate to the Histories of the Various Countries of the World, from the Earliest Recorded Dates. Funk & Wagnalls Company, New York and London, 1900. Price, \$10.

We have quoted this title as giving in a general way the scope of what will be seen to be a work, not merely original and novel, but solid as well. The work is a large and heavy quarto of more than 1,450 closely printed pages, three columns of fine type to a page. It abundantly justifies the following description of that able critical journal, *The Literary World*, which we are glad to quote with hearty indorsement:

"It may be described as a classification of the dates of universal history, by countries, on a synchronous system; and under countries by topics. Take, for example, Greece, to which twenty-five pages are devoted. The order of topics is Army and Navy, Art, Births, Church, Letters, Society, State, and under each head the important events are entered chronologically and briefly, so that, turning, for example, to the year 350 B.C., one can see at a glance what were the prominent births and deaths in that year, or the important happenings in 'society,' or in the army and navy, or in the state. After the same plan are treated the separate histories, by divisions, of all the countries of the world. America and the United States lead off with nearly five hundred pages, and the attention is minute and thorough. For instance, turning to page 904, we find ourselves at the year 1862 and are enabled to follow the history of that lively year step by step along the several paths, tracing mil-

itary events, affairs of church, society, and state, births, and dates, to the extent, for that one year, of fourteen pages."

The work is an immense advance upon the cumbersome charts on which we used painfully to trace out the relations of historical events. It is a credit to the firm whose enterprise had already given to the world many of the most admirable works of reference, including the Schaff-Herzog Encyclopedia, the Encyclopedia of Missions, and the Standard Dictionary.

THE LIFE AND WORK OF DWIGHT L. MOODY. Presented to the Christian World as a Tribute to the Memory of the Greatest Apostle of the Age. By Rev. J. Wilbur Chapman, D.D., for many years a Co-Worker with Mr. Moody, and Vice-President of the Bible Institute of which Mr. D. L. Moody was President. Profusely illustrated with Reproductions from Original Photographs and Rare Old Prints, including several Authentic Portraits of Mr. Moody, some of which are here published for the first time. John C. Winston & Co., Philadelphia, Chicago, Toronto. Price, \$2.

This work is a loving tribute to Mr. Moody by one of the well-known evangelists of the day, who was intimately associated with Mr. Moody in his latest evangelistic work in the American cities, notably in New York, Philadelphia, Pittsburg, and Boston, and in his educational work at Northfield and Chicago. Few, if any, knew Mr. Moody as intimately in his religious and home life. The book is not one of mere dry details, but is replete with practical lessons and enriched with anecdote and apt illustration drawn from familiar intercourse and companionship with the noted evangelist. Its free, flowing, and unconventional style should make it the popular life of Mr. Moody in Christian homes.

OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

THE day on which I was installed in my present charge, I was requested to address the Sunday-school. I attempted to make plain to the children the idea of installation. In doing so I related this anecdote. A congregation has called a new minister. His installation is announced for a certain Sunday. Coming home from church a boy, who evidently has listened to the announcement very attentively, asks his father: "Father, what do they do when they install a minister? Do they put him in a stall?" "No," replied the latter, "they hitch him to a congregation and make him pull."

A little girl had evidently not seen the point in this, for when she got home, she told her mother—the mother related this to me afterward—that she wanted to go to church that evening. My installation was to take place in the evening. "What for, my dear? You never go to church in the evening." "Well, but the minister said we should come, and then I want to see it too." "What do you want to see?" "Don't you know, mama? "No. What do you

mean?" "Why, they are going to hitch the minister to a cart and make him pull it around in church."

TOLEDO, OHIO.

PASTOR.

DURING the Civil War the major of my regiment, the Seventh Pennsylvania Volunteer Corps, was for a time provost marshal near Washington, D. C. One evening a company of about one hundred refugees came to our camp, for whom a veteran colored man was spokesman. The major told them to camp on a hillside a quarter of a mile away. It was at a time when colored people could roam at will in the Northern or Southern army without passes. Presently the colored patriarch returned, and with many bows and polite address to the major, said: "Mammy any 'jections if we sing and pray a little?" The major replied: "No; if you don't make too much noise." In a few minutes the major thought he would go over and see how his wards were doing. He arrived in time to hear the old patriarch pray. He said among other petitions this: "O Lord, we t'ank Dee dat it has come to dis, dat de black man can go where he pleasees, but de white man must hab a pass!"

A. J. FURMAN,

INDIANA, I.A.

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REVIEW SECTION.

I.—THE OUTLOOK OF CHRISTENDOM AT THE CLOSE OF THE CENTURY.

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LATE SPECIAL U. S. COMMISSIONER TO PUERTO RICO.

I SHALL not deal in prophecy; it is not necessary and it is never safe. What Christianity is in the closing years of the nineteenth century it will be in the early years of the twentieth century. We only need to know the chief characteristics of the religion of the present and its more marked tendencies to be able to give an outlook which the history of the near future will sufficiently verify. But it is no easy matter to avoid making mistakes about chief characteristics and leading tendencies. In some respects it is easier to write prophecy than history. The true value and right relation of events and characteristics and tendencies is sometimes more difficult to ascertain and set down in the sober pages of history, than it is to forecast the future. Prophecy may be given in the most general terms, whereas history requires many details and certainty in every detail.

The attitude of Christianity toward other religions claims first attention. It is clear that in general it is still what it has been in previous centuries, with slight modifications. The religion of Christ is antagonistic to all other faiths. The Gospel came as the fulfilment of the law and the prophets; but it came to supersede the rites and ceremonies of the Jewish system, and the Jews who would not accept it were driven into sharp opposition to it. It never had any compromise to propose to them, and it has none to-day. There were Judaizing Christians in the early centuries, but on essential points the two systems have found no possibility of agreement. We do not reject the Old Testament, but they will not accept the New; we do not deny that their hope of a coming King to set up a never-failing kingdom on earth was a true one, but they deny that it has ever been fulfilled, and many of them have come to think that it never will be fulfilled.

Everywhere on the habitable globe Christianity comes into contact with Judaism. Persecution by Christian and pagan alike has scattered the virile race of Abraham; but the sword can not destroy, laws can not suppress, and disaster can not discourage these wanderers of the world, who find homes and occupations and honors among all peoples, tribes, and tongues. Very slowly, almost imperceptibly, they are being absorbed, and this absorption proceeds most rapidly where social and political barriers are lowest and weakest. Persons of Jewish blood and training are in nearly every branch of the Christian Church.

Mohammedanism is a religion of the sword, and its greatest conquests in the thirteen centuries of its existence have been won on the battle-field. Erecting its throne on the ruins of the empire of Eastern Christianity, it threatened for some time to overthrow the Christian powers of Europe. It overran and dominated the entire region made sacred by the travels and labors of the Founder and apostles of Christianity, made all the northern provinces of Africa its own, obtained a strong foothold in India, and worked its way into equatorial Africa. Its onslaught on Christianity and heathenism was fierce; but long ago it reached the zenith of its political power, and its sword of conquest is sheathed forever. Christianity is in the ascendent politically over the very section where Islam won its greatest triumphs. Christian powers rule India, Egypt, Algiers, Central Asia, and other Mohammedan countries, and Christian powers hold the destinies of the Empire of Turkey under their control. When the time is ripe in Europe for a partition, the Turks will become a subject race, and Constantinople will be again occupied by a Christian power. This is not prophecy; it is but the footing of a column of figures already set down to be added.

As to Islam itself, Christianity has made but a slight impression upon it. The converts from it are few and far between. Little direct effort has been made by missionaries to reach Mohammedans, except in a few countries like India, where conversion has not meant death. In the coming century we shall find, doubtless, freer conditions for missionary work among the fervent disciples of Islam, tho with promise of small results for years to come. They are born into their religion and their religion is born into them. They make good soldiers and are ever ready to fight for their faith; will they be able to maintain it when it can no longer be propagated or defended by the sword?

The ancient religions of India, China, and Japan offer less and less resistance to the persistent and systematic attacks of Christianity. The political defenses which for so many centuries hedged them about have been gradually broken down in the last half-century, and education, Christian education, is slowly but surely undermining Hinduism, Buddhism, and Confucianism, and making their tenets untenable.

The peculiar social conditions in India and China are also yielding slowly, and the more humane principles of Christianity are daily demonstrating their superiority as a true and lasting social foundation. The regeneration of the great masses of India and China must be a matter not of a day or a year, but of many years; but we know from the results of the past half-century that the progress in that direction is accelerating. The masses are so great and so compact that they resist the penetrating power of the light and thus prolong the process, but the darkness must yield, however slowly, to the light.

The sharp edge of the savage systems of Africa has already been worn off by contact with the forces, religious, commercial, and industrial, of Christendom. These systems are negative, like darkness and cold, and are quickly vanquished by light and heat. Around and across the "Dark Continent," up and down its magnificent length, Christianity has drawn lines of light, preparing to illuminate the degraded masses of various races, and make a vastly different Africa at the close of another century.

In a political sense Christendom is to-day the world. If we take a map of the globe and mark upon it the possessions and spheres of influence of the Christian powers; there will be little or nothing left to the independent control of non-Christian governments. The islands of the sea are all appropriated. The Western continent is wholly under Christian rule.

The partition of Africa among the Christian nations of Europe is wellnigh complete. Morocco and Tunis are quasi-independent States; Egypt is subject to the control of England. Formerly, as some one has said, the nations were engaged in stealing Africans from Africa; now they are stealing Africa from the Africans. But whatever may be the quality of the act, no one can doubt that it means great things for the carved continent. Already railroads are being laid along old caravan routes by which determined explorers, like Livingstone and Stanley, penetrated the unknown interior and brought rivers, lakes, plateaus, and mountains, as well as tribes of savages, to the knowledge of the world. It was then worth a man's life to go from the East Coast to the Victoria Nyanza; now that magnificent distance through a worse than desert country is being prepared for the tireless iron horse. One may go to the Upper Congo by the same swift energy, and journey for thousands of miles on the waters of that mighty river by steam-driven vessels. The nimble lightning flashes along wires from points beyond the frontiers of the explorations of Livingstone and Stanley, and cable lines bind the shores of the resurrected continent to the rest of the world. Africa is a part of Christendom. The spirit of modern Europe is hovering over it.

In Asia, the whole northern part from the Ural Mountains to the Pacific Ocean is Russian territory; the southern half belongs to England and France. Japan is still independent; but poor China is

already under the paws of the Russian bear, the British lion, the German wolf, and the French fox, and partition is certain sooner or later. Persia, Arabia, and Afghanistan are spoken for, and are clearly destined for absorption by the Christian powers which are masters of Asia.

The Sultan of Turkey, to whom the hordes of Islam look as their head, has his throne in Europe and his empire in both Europe and Asia; he is nominally independent, but is really the subject of the Christian powers. He is the "Sick Man" of both continents, and there is no known cure for the paralysis that is creeping upon him.

So the Christian powers divide and rule the continents, and are the arbiters of the political fate of the world. The new century opens with greater changes in the map of the world than ever were seen before. And Christendom is triumphant, ruling continents and islands and seas as tho born to bear the burdens of government.

An important feature of the outlook of Christianity is its relation to government. Christianity had its beginning free from the complications and embarrassments of union with the state. There are those who believe that the persecutions which it suffered from the state prior to the act of Constantine making it the religion of the state were less harmful than the subsequent patronage of the state. The modern idea, or ideal, is a free church in a free state. It is a question whether there can be in any country genuine and complete religious liberty where there is not religious equality before the law. There is religious liberty in both the United States and Great Britain; but there is a difference. Here the attitude of the state is the same toward all; there the state supports and in some measure controls one division of the church. Here the state and all religions are perfectly free; there the state and one form of religion are united, with freedom for all other forms. If there are advantages in connection with and support by the state, there are disadvantages in separation, and *vice versa*. So there is discrimination, and discrimination implies injustice; it comes far short of perfect equality. The tendency is, unquestionably, in the direction of equality of religions before the law. The United States stands almost alone upon this advanced ground. All Europe, Spanish America, and most of the rest of the world are still living under some form of the old system, and in some countries there is toleration rather than liberty, and now and then there are outbreaks of persecution against the "tolerated" faiths, as in Russia, Spanish America, and other Catholic countries. The days of the horrible Roman Inquisition and of the *auto da fé* are fortunately past. Heretics are not now burned at the stake, nor are witches punished as in the olden times in Protestant and Catholic countries; but within the present generation clergymen refusing to conform, in matters of ritual, to the requirements of the state have been imprisoned. This is a logical outcome of union of church and state. It is doubtful whether such a thing will ever happen in England again. The out-

look points to a gradual loosening of the bonds uniting the political and the ecclesiastical, and the acceptance of a freedom for which both parties have sighed at times. The example of the United States proves that the position of the Church is made stronger in every way by leaving it to regulate its own affairs and develop its own resources. This example has taught the papacy that its former position of antagonism to republicanism as a rank political heresy is untenable, and that there is a divine right of democracy as well as a divine right of monarchy. The closing century has done a great service to Christianity in bringing the question of separation from the state to the front.

The interrelations of the various divisions of Christianity have been so changed by modern influence that the outlook is very different from what it might have been. Formerly these divisions were seemingly inseparable from antagonisms. Western and Eastern Catholics warred against each other; Catholic fought Protestant and Protestant fought Catholic; and Protestant also fought Protestant with almost equal bitterness; and the unbelieving world often had occasion to repeat in sarcastic tones Tertullian's remark: "See how these Christians love one another!" Divisions have increased in the nineteenth century from causes ecclesiastical, theological, geographical, social, personal, etc., but it is quite probable that we have reached the ultimate in this direction. Denominational asperities have, beyond question, lessened, and the spirit of controversy has wellnigh disappeared. The old subjects of discussion rest undisturbed in the tomb of the past. If Christianity is still divided into camps, they are no longer hostile camps. The bodies of sharpshooters have been disbanded, the pickets called in, and fraternization is the order of the day. Pulpit no longer thunders against pulpit. It is not the aim of the preachers of to-day to

"Prove their doctrine orthodox
By apostolic blows and knocks."

They agree that men may disagree about the decrees and doctrines, about the rites and rituals, and about the orders and ordinances of the Church, and yet be entitled to fraternal regard. There is little tolerance for the disputatious. In essentials there is substantial unity; in non-essentials liberty is claimed and conceded. The emphasis is laid upon the things on which Protestant divisions agree; formerly it seemed to be upon the things on which they differed; and in the new fraternal light in which Christians now regard one another, the things on which they agree seem of vast importance, and the things on which they differ of little moment. It is not strange that under the influence of a juster appreciation of the Christian character and work of those of different divisions, denominations of the same faith and order and family have been drawn so close together as to make organic union seem both desirable and practicable. Some very important schisms have been healed in this way. The reunion of the Old

and New School Presbyterians in 1870 was an event of great significance. Tho not the sole example in this country and century of the healing of breaches, there have been all too few copies of it. In Canada several Presbyterian bodies came together and made one strong church, and three or four Methodist branches did likewise. The subject is ripening. The necessity for economy in the use of means and labor, which is perhaps the most characteristic feature of the commercial and industrial world, is pressing upon the churches. Great combinations of capital to save expense in production and distribution, and to make possible gigantic operations, suggest to denominations how the saving of money may be effected in the expenses of congregations and in the administration of missionary and other benevolent funds. While wealth is increasing rapidly, the amount devoted to religious purposes advances slowly. The stream of benevolence has become very broad and covers many objects, and the Church can hardly expect that the proportion heretofore given for strictly religious purposes will be maintained. It must, therefore, study methods of economy and consider how it can apply the money given it to the best advantage. The economies which men are compelled to practise in business pursuits they will insist that the Church shall adopt. Money will not be given to be lavished on small and weak congregations in places where they are not needed; nor to maintain denominational pride and minister to the spirit of rivalry; nor to be absorbed in expense of administration of small societies. Consolidation of congregations, union of denominations, and federation of societies are lines along which economies are likely to be made. These changes will involve no real loss, but will mean clear gains.

The spirit of Christianity has been profoundly affected by modern progress. It is useless to say it has not. This is the age of science, and scientific methods are applied to things religious as well as to things physical. The discussion about the evolution of the universe and of man is pretty well over, and it is in order to consider the net results of the long and at times somewhat fierce contention. Whatever the scientists may rightfully claim, it is certain that the great foundations of the faith are undisturbed. The controversy is a matter of history, and mention of it arouses no passion. If there were those who trembled for the safety of the ark during the heat of the strife, they have since become reassured, and are firm in the belief that, while different ages may put different interpretations upon passages of Scripture, the Bible is the Word of God, and the Word of God endureth forever. Christianity, while it shapes and vivifies the thought of every age, also adjusts itself to the needs of the time, putting greater emphasis now on this truth and now on that, but without surrendering or altering any part of the essential contents of revelation. The Scriptures are handled with less reverence, seemingly, than in previous periods. The critics do not ask any one's leave to exam-

ine, dissect, cut out, or reconstruct its chapters and books; but, on the other hand, their conclusions are in the market, so to speak, for any one to accept in whole or in part, or to reject in whole or in part, as individual judgment may dictate. The right to consider and reject is as free and sacred as the right to offer. Nevertheless earnest men can not altogether avoid a feeling of anxiety as they measure the force of the current liberal thought, and particularly as they observe the dominance of what may be called the commercial spirit of the Church.

For our reassurance we may dwell upon the solid character and wide benevolence of the Christianity of our times. Surely the Church understands as never before the needs of the race; that all men are brothers; its duty toward the sinful, the ignorant, and the suffering; the sufficiency of the Gospel of Christ as the power of God unto salvation; and the blessedness of going about doing good. Its standard of living is higher than in any age since the apostolic, not excepting even that. There is a feeling of moral revulsion against acts which formerly passed unquestioned. Practical benevolence and right living are characteristic features of our Christianity; but the spiritual element seems to be lessening. Pastors complain that there is less of private devotion, fewer family altars, and that the habit of prayer is declining.

These and other signs interpreted as unfavorable may seem much or little. There may be less of prayer in form and more in fact; less outward devotion and more inward; less of mere word-petitions and more devoted acts. Christ said His meat and drink was to do the Father's will. This is an age well able to distinguish between form and spirit; and it cares more for the reality than for the appearance. However it may be, the Church, we must remember, has ever been affected by the spirit of successive ages. If it impresses, it is also impressed. It is not always and everywhere precisely the same. Its history shows action and reaction, the same as secular history. If it advances too far in one direction, as has often happened, the correction comes in due time. The revival of the eighteenth and nineteenth centuries was a mighty movement—one of the mightiest that ever blessed the world; but some of its accompaniments were not salutary. The present may be a period of reaction, to be followed by another revival of apostolic power and fervor. Despair has no place in the Christian's breast. Christ was the greatest of optimists. His spirit is upon His people, and it can not be that He has accompanied His Church through the trying vicissitudes of nineteen centuries to desert it in the twentieth. Wherefore let us be of good courage, and expect that a conquering Church will go on to other and even greater conquests. Whatever betide, however dark the outlook, two things are certain,—that the future is Christ's, and that He is in present control of all things for His Church.

II.—ISAIAH OF JERUSALEM AS A PREACHER OF NATIONAL RIGHTEOUSNESS.*

BY CUNNINGHAM GEIKIE, D.D., LL.D., BOURNEMOUTH, ENGLAND,
AUTHOR OF "LIFE OF CHRIST," ETC.

THE accession of Ahaz brought forward Isaiah in the new character of an active mover in the high politics of the day. It was the universal custom of antiquity to inquire of the oracles as to their dislike or approval of any policy proposed, and to seek their counsel. Thus the states of Greece and the Roman Senate alike sent embassies to Delphi on many occasions for this divine guidance; nor would they, even after having received the response, do anything without further favorable omens, vouchsafed by their prophets, the augurs. Among the Hebrews the part taken by the prophet was even more prominent. Samuel virtually ruled in Israel, tho Saul was nominally king; Elisha sent a messenger to Jehu, the head of the army, to anoint him king, and to order him to extirpate the whole race of Ahab, the ruling monarch. Abijah told Jeroboam that it was decreed he should have ten of the twelve tribes, tho Solomon was then reigning. Isaiah did not use any such secret ways, but, acting on his divinely illuminated foresight of the wisest policy, in view of the foreign dangers to Judah urged his counsel earnestly on the king, as entitled, beyond any of his ordinary advisers, to speak with authority.

Pekah, an energetic soldier of fortune, was now on the throne of Samaria. Damascus had become the capital of a Syrian kingdom, carved out of the dominions of Assyria during the weakness of that empire, before Pul ascended the throne. Of this kingdom one Rezin was the ruler, and in their mutual terror at the vigor of the new sultan of Nineveh, Pekah and he had formed an alliance in the hope of getting Judah also joined in it. Ahaz was to be dethroned, and one Ben-Tabeel put in his place. Ahaz, terribly alarmed, was foolish enough to propose to call in the aid of Pul against the allies, fancying that he would take "hire" for doing his work and then leave Judah to herself. But Isaiah was immeasurably the better statesman. He saw that the refusal of Pekah to continue to pay tribute, and his alliance with the rebellious Damascus, would bring down on both the irresistible hosts of the great king, which would speedily crush them. There was thus no fear of a permanent conquest of Judah by them, while if Ahaz refused to rise against Assyria, and remained quietly outside their machinations, Pul would have no excuse for assailing him. To call in the great king, however, was to become tributary to him, and sink to the present position of Israel. But Ahaz was bent on his mad course, and as a last resource Isaiah determined on obtaining an inter-

* See "Isaiah of Jerusalem as a Preacher of Reform," in *THE HOMILETIC REVIEW* for April, 1900, p. 309.

view with him, and trying if he could not, through the weight of his office and the pledges he would offer of his divine authority, turn him to a wiser mind. The king's position was indeed a trying one. The allies had invaded Judah (2 Kings xvi. 5; Isa. vii. 1), and even attacked and taken its Red Sea port of Elath, the only maritime outlet of Jerusalem trading, expelling the Jews and handing the place back to Edom, from whom Uzziah had wrested it. Meanwhile they were ravaging Judah, and had carried off many prisoners. Moab and Ammon, moreover, sympathized with the northern allies; the Edomites rebelled, and helped to raid the little kingdom; the Philistines also seized some southern towns (2 Kings xvi. 6; xiv. 22; 2 Chron. xxviii. 6-8, 17, 18). It seemed as if all was lost; but if Ahaz trembled, Isaiah was undismayed. An inward impulse from God decided him to go out and meet the king as he rode abroad, taking his son with him (Isa. vii.). He had foreseen what would happen, and like a prophet had given his boy a symbolic name, Shear Jashub—"the remnant shall return." Pointing, no doubt, to him, he showed in this name a proof of his confidence that light would break in on the gloom. But he went further. He announced in the name of God that the aims of Pekah and Rezin would be blasted. They were only two tails of smoking firebrands—only smoking and only fag ends. If these words were not enough, let the king ask a sign from God that they were true. But Ahaz declined "to tempt God" thus, and the prophet vouchsafed the sign unasked, telling Ahaz that a (or "the") virgin would be (or "is") with child, and would bear a son, and would call his name Immanuel—"God (is) with us"; and that before this infant knew good from evil the land of both those kings of whom Ahaz was in terror would be depopulated by Assyria. God would bring up against the two the Assyrian king, and he would lay waste the land and lead captive the people.* He further (Isa. viii. 1-ix. 6) named a son, yet to be born, "Speedy plunder, early spoil," causing the name to be written down before witnesses, the meaning being that before the child could speak, Damascus and Samaria would both be crushed. But Judah need not fear, for "God is with us"; so that tho Assyria marched through the land they would be delivered. The people cried out in alarm about the league, but Judah was not to be dismayed. God would be her sanctuary. Let her fix the prophet's message in her heart. He himself trusted in the promises of Jehovah, of which his children were signs. Let them give up consulting necromancers and wizards, and look only to his words. If they did not accept them, no morning dawn was before them.

But Ahaz was immovable, and refusing to take counsel from the

* This child seems to have been generally known as "Ithiel," "God is with me," and to have been the son of the virgin whom the prophet at that time married, and who was afterward the mother of a third son (Isa. viii. 3). A third son of Isaiah, I mean, not necessarily of the "prophetess."

prophet, asked and obtained assistance against his foes from Pul—that is, Tiglath Pileser III. From B.C. 734 to 732 the Assyrian hosts were in Palestine and Syria, terrible as Isaiah had described them: their strength unwearyed; their equipment perfect; their arrows keen; their cavalry with hoofs like flint, tho unshod; their chariot wheels rushing with the swiftness and noise of a whirlwind; their roar in battle like that of lions or of a stormy sea; the land behind them was stripped of man and spoiled of all things, till darkness and sorrow covered it, and the very light of its overpowering sun seemed darkened in the heavens (Isa. v. 26–30). Damascus was meanwhile being besieged, and in North Israel, Galilee, Zebudon, and all Naphtali, with many scattered towns, were swept of their inhabitants, who were carried off to Assyria. Gilcad also, across the Jordan, shared the same fate (2 Kings xv. 29; Isa. ix. 1). The Edomites fared no better, and Moab, Ammon, and the Philistines were likewise crushed. At last in 732 Damascus itself fell, and the kingdom of Syria was extinguished. Isaiah's forecasts were realized in full, but the weak Ahaz had to pay the penalty of calling in the great king's forces by appearing at a great durbar held in Damascus as one of a crowd of vassal princes to do homage to their overlord, Pul (2 Kings xvi. 9, 10; Isa. xvii. 1).

But if the clouds had been big with the lightnings of God's wrath against Israel and Judah, Isaiah never forgot that, while strict to mark iniquity, Jehovah was the Lord God, merciful and gracious, ever ready to go forth and meet the returning prodigal who once more sought Him. Let Judah and Israel not despair, cried he; for God is ever ready to forgive, and will one day turn the captivity of the afflicted north, filling the now bared land once more with inhabitants, as the dry channels of the south country are filled in winter with the rushing tumult of many waters! The deliverance once wrought by Gideon would be more than repeated; for so utterly would Assyria be crushed that the war-boots taken from its slain myriads of warriors, and their war-cloaks rolled in the blood of battle, would be burned in heaps, and the rod of the oppressor be broken! For Jehovah would send a divine hero-leader, the Messianic king, who would restore the kingdom of David and bring in endless peace, upholding it with justice and righteousness forever (Isa. ix. 6–8). To us, seeing with clearer vision than contemporaries, this Prince of Peace was the babe of Bethlehem; to the Jew and to Isaiah He was a divine head who was to "restore the kingdom again" to Israel.

From this time till his death Isaiah continued at his post, not so much predicting events long future, to be realized in after ages, and thus of no practical interest to his own day, as enforcing on his contemporaries their immediate duties of fidelity to God, abhorrence of idols, and purity of public and private life with all its connected obligations, as not only right but wise, in view of the judgments inflicted

on both peoples and individuals who lived in sin. Tyre had now revolted from Assyria and was being besieged (B.C. 727-722), and Isaiah foretold its fall (Isa. xxiii.); but this, it proved, was reserved for a much later period, Assyria failing to take it. The fate of Samaria was evidently sure, as that of Tyre had seemed. Its sins, cried Isaiah, have brought this on it, yet a few will be saved for a crown of glory to Jehovah (Isa. xxviii. 1-6). It did fall in 722. For nine years from this we have no light on the prophet's life; but two years after the accession of Hezekiah, in 715, comes the incident of the king's illness and recovery (Isa. xxxviii., xxxix.), and presently the very rash courtesy shown to the sultan of Babylon, the hereditary enemy of Assyria. Tired of paying tribute to Nineveh, the Jewish king madly intrigued with this potentate against Nineveh. But Isaiah, fearless and deeply wise, forthwith told him the ruin this would bring presently, and how it would lead finally to Judah's being carried off to the Euphrates. Moab, Edom, Arabia, and Philistia were in turn denounced by him; Assyria, the world-conqueror, would crush their plotting against tribute to it (Isa. xv., xvi., xxi., 11, 12, 13-17), a wild uprising to which Hezekiah had more or less lent himself, but only, as Isaiah rightly foresaw, to pay dearly for it. In 711 Sargon's army was at Ashdod, quite near Judah, in the Philistine plain.

Egypt, the rival of Assyria for the possession of Western Asia, was the prompter of this rebellion, and Hezekiah had finally yielded to the counsels of an Egyptian party in Jerusalem and revolted from Nineveh. Isaiah, ever statesmanlike, saw the folly of this course, and had entreated that the king should loyally keep to Assyria; and now to impress on all his certainty that his counsels were of God, he put off his outer robe which, as became a sad-hearted prophet, was of sackcloth—the symbol of mourning—and cast aside his shoes as if he were a prisoner of war, about to be led into captivity; and in this guise walked about in the city for three years, telling all that his strange appearance was to make them mark his words, that Egypt and Ethiopia, on which they relied, would be carried off captive to the Tigris! In this case his warnings had effect, for Sargon did not come up to Jerusalem, Hezekiah having doubtless humbled himself to him. Things were quiet after this till Sargon's murder in 705, and the calm was utilized by Isaiah to assail the prevailing sins of his fellow townsmen. They fancied Sargon's death had brought safety, but he checked their dreams by telling them that "out of the serpent's root an adder would come"—Sennacherib. Meanwhile he attacked all classes, including even the priests and prophets, who seem to have been numerous, tho mainly charlatans, for their revolting love of drink (Isa. xxviii. 7-29). He does not mince his words, but speaks with strong plainness, which must have been hard to bear. Popular preachers, or "prophets" of a worthless type, doubtless in many cases

in foreign pay, were a curse of the times, "prophesying" whatever they thought would please, and among other things advocating the hateful Egyptian alliance. These Isaiah earnestly denounced. They were making a covenant with death and an agreement with Sheol, which would bring death not only on others, but on themselves, for God was about to bring war on the whole land. Within a year, cried he, on another day, to the citizens at large, Jerusalem will be besieged (xxix. 1-14), but her enemies will be scattered like chaff or dust. These words, he added, were, however, a sealed book to them, for they trusted in formal religion and ceremonies, and lived in ungodliness!

The folly of the Egyptian alliance, which was pertinaciously urged by Pharaoh's party in Jerusalem, was exposed once and again by the prophet with matchless force and utterly self-ignoring bravery (Isa. xxix. 15; xxx. 11-17; xxxi. Date, 703-2). Egypt would take the gifts the Jewish embassy was bearing to it to seek help against Assyria; but when Jehovah stretched out His hand, Egypt that helped and Judah which it aided would fail together. Still God would not forsake Zion. He would fight for His holy mountain like a lion undismayed by the cries of a host of shepherds. Like a bird, He would hover over it to protect it (xxx. 4, 5). Let them turn to Jehovah, for the idols could not help them nor the sword of man; the might of the Lord whose fire is in Zion and His furnace in Jerusalem could alone deliver them. A prominent intriguer for Egypt, the vizier Shebna, a foreigner of humble origin, probably a refugee from Syria, was in spite of his high office denounced in the strongest terms. He fancied he was established in the city and had hewn out a tomb there; but he would be thrust out of the land in disgrace and a man more safe in his political views set in his place.

Then followed from time to time a magnificent series of orations against Assyria (Isa. x. 5-15; xiv. 24-27; x. 16-xi. 9; i. 5-31). It was only the instrument of Jehovah's wrath, tho Sennacherib fancied himself doing all by his own power. For this pride God would punish him, and overwhelm his hosts, and break asunder his yoke! "Who shall thwart him who rules all nations?" Assyria is doomed! A remnant of Judah who trust in God would survive the evils approaching, but it would be small. Judah need not fear, her punishment is nearly over, and then Assyria will fall suddenly. A magnificent passage sets forth the advance of the great king to Jerusalem as if the prophet had seen his long files on the march. But when it has almost laid its hand on the city, God will cut it down suddenly in awful ruin, as if a whole Lebanon of cedars were felled in one mighty crash. The new Jewish king, of the stock of Jesse, would then appear, clothed with the spirit of Jehovah. Glorious in his mental powers, he would be no less so in his moral worth, in his wisdom and valor, in his knowledge of Jehovah's will and obedience to it.

The world at large would rejoice at his peaceful and righteous reign. Would Judah even now turn to God? He demanded more than mere rites and forms. Let them cease to do evil and learn to do well, and pardon was theirs. But she would not listen, and therefore wrath was drawing nigh. The campaign against the rebels of Palestine opened in 701. Phenicia was speedily subdued. Then came the turn of Philistia. Egypt, meanwhile, had marched to bar Assyria from the Nile, but was defeated, and Lachish on the plains was besieged. Meanwhile Judah had been ravaged, and Jerusalem invested and summoned to surrender, but Hezekiah warded off this catastrophe by hastening to make submission at Lachish; yet he had little firmness. Rumors came that a fresh army under Tirhakah was advancing against Sennacherib from the Nile, and the Jewish king, so lately trembling, once more dared the wrath of the Assyrian. A letter demanding instant humiliation was the reply, and agony wrung the trifler's soul. But Isaiah stood erect when all were in despair. Jerusalem was safe; not an arrow would be shot against her. Let her only trust in God! Nor was he disappointed, for a sudden pestilence breaking out in the Assyrian host, the remnant of it was hurriedly marched off to the Tigris, and Palestine saw Sennacherib no more, tho he lived for twenty years after.

This wondrous incident may be said to close our knowledge of Isaiah's story. He lived, however, into the reign of Manasseh, under whom, as the rabbis say, he was put to death. Having hidden himself in a hollow tree, they tell us, it was cut down by the king's orders and sawn across, with him in it. He was too faithful to be endured, and like all his brethren, and, above all, our Lord and Savior, points the moral to laymen and preachers alike, that they that will live godly must suffer persecution; and that it is the worst sign as to our fidelity to the truth when all men speak well of us.

Only one glimpse is given us of the great prophet's descendants, but it is interesting (Neh. xi. 7; Jer. xxix. 21). His son, called in the interview with Ahab, Immanuel—God (is) with *us*—seems to have been finally known as Ithiel—God (is) with *me*. His son and his grandson, like his father, were known as prophets, so that prophecy remained in the family as a hereditary gift. But unfortunately we read that the sons of Isaiah's grandson and great-grandson, bearing the names of Zedekiah and Ahab, fell from their great ancestor's loyalty to Jehovah, for we are told in Jeremiah that they prophesied lies in the name of God.

No book of the Bible is less susceptible of treatment apart from the history out of which it sprang than the Book of Isaiah; and it may be added that in the Old Testament at least there is none which, when set in its original circumstance and methodically considered as a whole, appeals with greater power to modern conscience.—*G. A. Smith.*

III.—A SKEPTICAL BELIEVER REPLIES TO A SKEPTICAL UNBELIEVER.

BY PROF. WILLIAM CLEAVER WILKINSON, D.D., UNIVERSITY OF CHICAGO, AUTHOR OF "THE EPIC OF SAUL," "THE EPIC OF PAUL," ETC.

THE following thoughtful private letter—evidently a most sincere expression of sentiment—addressed to the present writer, was called out by two articles which the latter published a short time ago in *THE HOMILETIC REVIEW* under the title, "Back to Christ through Paul." Except as revealed in the letter itself, the writer of the letter is wholly unknown to the writer of this article. He is a Southern gentleman, or, at least, he writes from the South. He may, one guesses, have had some training in theology, may perhaps even once have had the Christian ministry in view as his own future vocation in life. At any rate, he has thought earnestly, and, so far as a fellow creature has the right, from the evidence of the letter itself, to judge such a point, thought honestly, on the important subject of which he treats. It is proposed in this paper to give him such satisfaction as it lies within the power of the present writer to give. The attempt at answer to his questions is, with his consent, made thus publicly, for the reason that there may confidently be assumed to exist a considerable class of persons in the community who are in much the same state of mind as is the writer of the letter, on the grave questions which he raises. Here is the letter:

"Prof. W. C. Wilkinson, D.D., Chicago, Ill.

"DEAR SIR:—I understand that a Christian minister's mission is to convince unbelievers and strengthen believers. You are mentally skeptical, *i.e.*, you are doubtful of incredible statements, and require convincing evidence to credit them, much more to accept them as binding the conscience. Such also is my habit of mind: I reason now that if a skeptical mind has accepted the Bible records as infallible and authoritative, it must have seen some convincing evidence that I have not met. It is vain to seek information from a priest who believes in transubstantiation by authority. Do not nearly all believers believe for the same reason? Of late years the science of evidence has been growing familiar, and pervading the systems of theology, and many Christians are asking, Why do we believe the Bible to be the Word of God, infallible and authoritative? The question is natural. You, who are a natural and scientific questioner, and still believe it, are the man to help answer the question, to answer the doubts and objections.

"Years ago I was perplexed by the concessions of theologians; then by their varied and labored arguments to prove inspiration; and then by their controversies as to the nature and extent of inspiration, and the character and force of evidence. Then I had to agree with Prof. Charles Hodge, that mere human testimony is inadmissible, and historic evidence is unavailable to all or nearly all mankind concerned. His one evidence, *viz.*, self-evidence—'self-evidently the work of God, as the sun is'—is only a man's theory, is questionable, has not been proved, and is not self-evident to the millions. I was astonished at Prof. William

Henry Green's theory, viz.: The writers were credible; therefore they stated facts as eye-witnesses; the facts were supernatural, therefore the incarnation and resurrection were true, and those truths involved all the Gospel. He admitted that the writers did not claim to be inspired, and that it could not be proved in any other way.

"But their credibility is made doubtful by the fact that they could not be eye-witnesses of the incarnation, yet they believed it and wrote it. Further, the theory reduces the record, the Gospels, to, Thus saith man, fallible man; Thus saith Matthew, and Luke, instead of 'Thus saith the Lord.' The two are not equivalents. The Christian world has believed the Book to be 'Thus saith the Lord'; and therefore accepted and obeyed. Had they known it was only Thus saith man—whose very credibility was questionable, whose very personality was questionable—who would have believed the incredible, the supernatural? The theory undermines faith, and confirms the skeptic in his doubts. Credibility proven is not inspiration; unproved and obscure credibility is much less.

"The skeptical mind questions, asks why, says prove, every step; claims the right to verify personally every statement; is not willing to take any man's word for God's will and God's work. Is this right? Is this your mind? Why then do you believe the story of Saul's conversion to be an inspired revelation from God? We find it in the book of the Acts. Let me ask the questions. Faith in the story rests upon the authority of the book. Who printed the book? Man, fallible man. Is it the original? No; it is a copy. Is it a copy of the original? No; a copy of a long line of copies. Who were the copyists? Men, fallible men. Are they known? Their names only are known for a short period. Who vouches for the reliability of the unknown copyists? None. When was the original supposed to be written? Nearly two thousand years ago. How far can the copies be traced? About sixteen hundred years. What were the early centuries? Ages of myth and tradition, and the sentiment, 'The end justifies the means,' and fierce controversies about the nature of Jesus. Were there many different stories of the life of Jesus in those times? There were—fanciful, exaggerated, traditional. Who vouches for the credibility and conscientiousness of the copyists of the centuries before the first extant copy? No man. Who wrote the Acts? A man. His name? Not certain. Was he inspired? He does not say so, if we have what he wrote. Was he divinely authorized? He says he took it upon himself to write the incredible, the supernatural stories. Are we bound to believe an uninspired man's statement of the supernatural? No. Is it, then, any more obligatory than the Koran? No. Did he really write all the stories in the book? No man knows. Perhaps not, as Paul does not mention it in any of his writings. But if Luke did write it, who will vouch that he did not exaggerate? No man can. Who will vouch that God authorized him to write? No man can. Who can vouch that deifying traditions were not also interpolated? No man. Who can vouch that the Divinity Party did not supernaturalize the stories? No man can.

"Why then do you, a skeptical and scientific man, believe the book of the Acts to be 'Thus saith the Lord,' infallible and authoritative? Why do you believe that our copy is an exact reproduction of the lost unknown copies preceding the year 400, and why are you sure the lost ones were exact reproductions of the original, and that God inspired and authorized the original? Is the belief of ancient men in the supernatural sufficient testimony for you?

"The supernatural is not impossible, therefore not incredible *per se*. But a fallible human assertion of the supernatural is incredible *per se*, and so incredible that we may reasonably explain it in any possible way rather than admit it to be a fact; for instance, the Pope's claim to infallibility, miraculous relics, etc.

"Is my proposition logical and just? Every story of the supernatural in the world, the Church, the Vedas, the Koran, the Bible, is the assertion of fallible men, without the slightest evidence that God authorized or attested it. Never-

theless, a man of skeptical mind, a scientific man, a man requiring of Rome infallible proof of statements supernatural, believes a 'Thus saith man,' to be 'Thus saith the Lord.' It is encouraging men of all religions to believe their own, on the testimony of their men, and reduces the Christian religion to a mere comparison with the others.

"The desire to understand you, the wish for you to explain, or to show the fallacy of my reasoning, is why I take the liberty to write to you.

"Like the Pope of the present age, even the Paul of eighteen hundred years ago may possibly have been affected with the superstition of his times. Suppose he approached Damascus in a storm, his brain wild with thoughts of Christ and His disciples; lightning and thunder overhead, and overawing; a dazzling flash and crash blinds and stuns him; a disordered mind fancies words and the awed man that Christ has overthrown him, and is shocked into a change of mind. 'Suddenly there shined round about him a light from heaven, and he fell to the earth; and when his eyes were opened, he saw no man'—an effect of lightning-flash. Who relates the story? A man, an unknown man, his manuscript subject to irresponsible copyists for a thousand years. The story is subject to the above proposition, is it not?

"When I noticed that the Old-Testament religion was only a local religion, I doubted. And when I noticed that the Gospel has been a failure to thousands of millions who never heard of it, I asked the reason why. I could not discover that God had anything to do with either. Throughout both it was always and only, Thus saith man. I still wait for somebody to show me the mind of God in the book."

To the foregoing courteous challenge I reply:

(A) In the first place, nothing set down in the two articles referred to by my correspondent implies any theory whatever on the part of the writer of those articles as to the inspiration or the "infallibility" of the book of the Acts. All that is therein presupposed as to the character of the Acts is that that book is *fairly credible history*. The question, therefore, of the accuracy of "copies," and of copies of copies, is entirely set aside as one not important to be entertained.

Why then do I believe the story, contained in the Acts, of the conversion of Saul? If not because the book of the Acts is a divinely inspired production and therefore infallibly true, is it merely because that book is "fairly credible history"? No, not merely for that reason. For what reason, then, besides that? I answer: For the reason that to take the story three times told in the Acts of the conversion of Saul to be a substantially true story is the best way—in my own opinion the *only* way—to account for several things that unquestionably happened. First, the conversion of Saul unquestionably happened. *How* did it happen? Certainly in some definite way, under the operation of some definite cause or causes. No cause is given in history or in tradition except the cause supplied to us in the story of the Acts.

True it is that in the converted man's own writings—that is, in the extant letters of Paul—the story is not told. But in those letters things are said which accord perfectly with the story; and not only so, but require some such story as supplying their necessary back-

ground. For example, Paul says that he had his gospel directly from Christ Himself. He says this in a manner to exclude the idea that he meant from Christ before He was crucified. It was then from the Christ that *had been* crucified. This statement of Paul himself concerning himself contains all the mystery, all the miracle, all the supernaturalism that we can find in the story of the conversion as told in the Acts. We do not escape the incredible by throwing away the story of the conversion as told in the Acts, and taking up what Paul himself tells us in his epistles. The incredible, and substantially the same incredible, is in the epistles, not less than in the Acts.

The writer of the letter to which this paper is a reply intimates that he accepts the story of the Acts in everything except its supernatural element. But the supernatural element is, I repeat, in the epistles, and so, as already said, we gain nothing by casting it out of the story in the Acts. The rationalizing naturalistic explanation suggested by my correspondent might indeed account for something; but it could hardly account for what did in fact occur. What did in fact occur was not simply a sudden powerful shock to Paul, and a tremendous immediate impression, as transient as it was striking. No, the virulent persecutor was instantly transformed into the eager advocate and apostle. The change was permanent. It lasted a lifetime. It resisted every influence brought to bear against it. A thunder-storm, a lightning-stroke, was not cause sufficient to account for such a change. Indeed, such a cause was not in the least adapted to produce such an effect. There was no true relation between such a cause and such an effect.

But, besides the change in Saul of Tarsus that transformed him from the persecuting Pharisee to the Christian apostle, there is the sequel of history, nineteen centuries long, to be accounted for. I submit that there is nothing in the epistles of Paul, potent literature as they are, that at all adequately accounts for the influence which they have exerted in the world. It is impossible to account rationally for nineteen centuries of Christian history—obviously revolving as these do on Paul the Apostle for their center, or, rather, obviously flowing as they do, to such an extent, from the personality of Paul for their source—except on the supposition that some force to be called supernatural worked with him, and through him, and from him. Let this once be admitted, and the step is short and easy, the step is inevitable, to the admission that Paul's relation to Christ was a unique, a supernatural, relation.

We are thus, of course, conducted naturally to the idea of Christ Himself as a supernatural man. If Paul had any relation at all, such as he claims to have had, to Christ, Christ must have risen from the dead, or, at least, must have been in Paul's day living a new and glorified life in the heavens. But we know from abundant other proofs that Christ did rise from the dead, and, Christ's resurrection

once acknowledged as a fact, there is not the least antecedent improbability to be overcome in the idea that he would, for sufficient reason, do what he is represented in the Acts as doing in the case of Paul.

Christ's resurrection from the dead is the historic fact on which everything in Christianity depends. That fact admitted, many things which, without that fact, would be incredible, become credible; more than merely credible, antecedently probable. Among these many things Saul's conversion, brought about as related in the book of the Acts, is one: at least, the fact of Christ's resurrection admitted, it is antecedently probable that *some such* incident as that of Saul's conversion as thus related would occur. We come then to the story of that conversion in the Acts, not only with no presumption in our minds against its truth, but with a reasonable presumption in favor of the truth of *something of that nature*.

But how do we know that the resurrection of Christ is a historic fact? I answer: The history of the world during near two thousand years past could not have been what it has been save for the resurrection of Christ. Nay, but I may be bolder still; Saul's conversion is in itself sufficient proof of the fact of the resurrection of Christ; I mean Saul's conversion, *however it happened*; and certainly somehow it happened. What did Saul's conversion signify? Saul's conversion signified that Saul came to believe in Christ's resurrection—the Apostle Paul was perpetually insisting upon that as a literal historic fact—and there is no conceivable way in which Saul could have come to believe in Christ's resurrection, unless that resurrection really occurred. Saul did not believe in it from the testimony of others. This is clear from the incontestable fact that, *against* the testimony of others, he disbelieved obstinately, and attested his obstinate disbelief by active persecution of those others, continued up to the very moment that he suddenly became a believer.

Became a believer on what evidence? On the sole evidence of Christ Himself, the Risen and the Ascended, speaking to him out of that insufferable light poured down upon Him from heaven. So the Scripture narrative leads us to suppose. But let the Scripture narrative be untrue, still, I repeat it, *somehow* Saul came to believe what it went against the whole strength of his nature to believe, namely, that Jesus of Nazareth, Jesus the Accursed, rose from the dead, and sat, the Son of God, on the right hand of glory and of power in the heavens. How could Saul of Tarsus, the Pharisee, the persecutor of Christians, have been brought to believe *that*? In only one way: through its being true, and being revealed as true immediately from above.

Such is the way in which one skeptic was convinced near nineteen hundred years ago; and because that one skeptic was then so convinced, another skeptic is immovably confirmed in the like conviction

• now.

(B) But, in the second place, irrespective of the argumentative consideration, cogent as it is, presented in the first part of this reply to the "skeptical unbeliever," and clearly additional to that, another consideration deserves to be seriously weighed—a consideration of great argumentative value, tho often, I think generally, overlooked. That consideration is the fact that the argument always most urged, the argument everywhere underlying my correspondent's communications, against, for example, the story of Saul's conversion, is, when narrowly scrutinized, mainly a mere verbal argument, that is, a *fallacy* lodged in a misleading use of language. The words "miraculous," "supernatural," contain all that there is in the argument. Drop those words, and the argument disappears. The argument briefly stated is: such or such an alleged occurrence is "miraculous," is "supernatural"; therefore, etc.

A course of reasoning like that is unscientific; is, in fact, anti-scientific. The proper question is: Did such or such an alleged occurrence really take place? We ought not, first, to characterize and classify the occurrence under consideration as "miraculous," as "supernatural," and then conclude that, therefore, it did not take place—because, forsooth, it could not. Indeed, it is not necessary, either before or *after* weighing the evidence for a given alleged occurrence, to decide that it is, or that it is not, "miraculous," "supernatural." The only relevant and material question is: Did the occurrence take place? Is it to be accepted as real, as historical?

Now, in the supposed absence of testimony tending to authenticate either the one or the other of these two things—namely, the conversion of Saul as narrated in the Acts, or the sequel, nineteen centuries long, of Christian history succeeding that alleged event—which thing, in the light of reason, is antecedently more probable? Or, let us make our hypothesis a little different. Let us suppose that an enlightened and sagacious disinterested observer and student of human events, contemporary with Paul—some one in full knowledge of the state of the world subsisting at the moment, in full knowledge also of the famous young Pharisee's then present attitude of mind toward Christianity, and of his purpose in journeying that day to Damascus—had had this alternative presented to him: one of two things will happen, either this Pharisee persecutor will, on his journey, suddenly be overthrown by a great light beating down upon him from heaven; will thence hear the voice of one, first challenging him in his present course of violent opposition to Jesus, and then, in answer to a question from him, declaring himself, the speaker, to be none other than that self-same Jesus; will thus be instantly transformed from bloodthirsty antagonist to disciple and apostle, and become the chief agent in completely changing the face of the world; or else, *without* any such occurrence, and without *any* apparent cause whatever—for such would be the state of the case to which, rejecting the story in the Acts, we

should necessarily be reduced—the same change will supervene, that is, the now pervasively dominant pagan civilization will pass away and give place to a far *more* pervasively dominant civilization, the one characteristic of which will be that it is Christian—which one, I ask, of these two things would, to the supposed observer, have seemed to be the more unlikely, the more requiring to be accounted for, the more difficult to be accounted for, in short, the more incredible, the more “miraculous,” if you please, the more “supernatural”?

But the change in the face of the world from pagan to Christian has certainly somehow taken place. How taken place? If not through Paul's influence, as the principal historic cause, how? But yes, it has undoubtedly been in the main through Paul's influence. Then how came Paul to exert his influence in that direction? If not by virtue of an experience on his part such as is related in the Acts, how, I ask? History assuredly suggests no answer to suit this alternative; tradition suggests no answer; reason, I will add, suggests no answer. Antecedently incredible, I grant it is, that Saul should have been met, as he is said to have been met, on his way to Damascus. But so, compared with that, it is antecedently not less, but more, incredible that, *without* some such extraordinary intervention, the face of the world should have been changed, as it certainly has been changed. The latter incredible thing, which has occurred we *know*, is completely accounted for by the former incredible thing, *supposed* to have occurred. This does not indeed prove that the former incredible thing really did occur; but it does completely remove the antecedent *improbability* of its occurring. We may, therefore, read the story of Saul's conversion contained in the Acts without any presumption whatever in our minds against its literal truth. It becomes in effect ordinary history, to be accepted as true, unless there is adequate *external* evidence to condemn it as false.

In a second subsequent communication, my correspondent, repeating himself more succinctly, puts strongly the case as against any rigid mechanical theory of infallibility for the Bible in its existing form, thus:

“First, has a copy the authority of the original? If not, what becomes of the claim? A strange copy, that is also unattested, unaccredited, uncommissioned, uncomparated, unsigned, unknown, undated, unplaced—has such a copy the authority of an original? If far from it, what becomes of its claim? What obligation rests on mankind to believe and to accept it?

“Second, has a copy, the origin of which is unknown, which has not been compared with the original, which was copied from a line of copies, which can not be compared with even preceding perished copies—has it the reliability of the original? Considering that pen-copies of other ancient works are believed to be very inaccurate and much interpolated, and that the Septuagint is a very corrupt copy of the Hebrew, what guaranty have we, as we should have for God, of the reliability of this copy of a line of copies of a lost original? If there is none, what becomes of its claim to authority over the world? What obligation has the world to reverence it? As its wording, its doctrines, its stories, can not be

compared with the original, and as the late revision has discredited some of its stories and statements, how will you prove the reliability of that old manuscript?

"Third, more seriously. If that old copy is the Word of God, inspired and infallible, He is responsible for its stories, its doctrines, and its statements. But who dare hold God responsible for such a manuscript, responsible for the work of such a writer? Who dare hold God responsible for the work of any uninspired man? If none dare, what becomes of the authority of this old manuscript, and all the copies from it? Who dare call it the Word of God? If none dare, why do you believe that it is?"

Suppose it granted that the logic of the foregoing is triumphant, is unanswerable. Let its conclusion be provisionally admitted. It would then, of course, follow that there is no such thing existing as a quasi-mathematically attested Word of God. But, perhaps, the nature of things forbids that there ever should be. At any rate, it was no part of God's purpose to shut men up to a belief without *moral* quality in it. Belief forced upon us by quasi-mathematical demonstration would be morally valueless. What my correspondent has so earnestly argued carries with it, even if fully established, no result of serious practical consequence. If it were theoretically possible to attest every printed copy of the Bible as absolutely accurate and, therefore, infallible, nothing would be gained by such attestation to the cause of truth. There would still remain necessary another miracle quite as difficult. Every reader of the Bible would have to be rendered capable of *understanding* it infallibly. God does not undertake these miracles on our behalf. Such miracles, were they wrought, would not be useful to us. They would at best only *compel* our belief, without thereby at all beneficially affecting our character, without thereby indicating at all what our character is.

In matters of conduct, we are all of us left with the responsibility of choosing our course, in view, not of mathematical certainties, but of what, to rightly disposed minds, is sufficiently convincing evidence of truth. The Bible that I hold in my hand is thus *sufficiently* attested to me as a revelation from God.

We have no more reason to confuse our minds with questions and doubts as to the methods of transmission (through copyists, through translators, through printers) by which the Bible history has reached our hands, than exists for us in the case of any other history whatever. Indeed, we have less reason. For very unusual care has been exercised in the case of the Bible—care far beyond parallel to be found in the case of any other book in the world. Thousands of utterly insignificant variations of manuscript, due to the fallibility of copyists, are to be found in the case of the Bible; but, against these thousands, tens of thousands exist in the case of other ancient books. If we throw away the Bible on account of infinitesimal errors in manuscript copies of it, we should much more throw away all other ancient history, for the same reason existing in still greater abundance. It is

quite enough for us that the Bible is now in all material respects what it originally was.

As we do not need to perplex ourselves with questions of minute mechanical accuracy in the Bible at every conceivable point, so neither do we need to perplex ourselves with questions of inspiration raised in regard to the original production of the Biblical literature. Considerable parts certainly of that literature put forward no claims on their own behalf to special divine inspiration. Let every such question rest, till the main question is rightly answered: Are the really vital things affirmed in the Bible *true*? If they are true, they are authoritative, whether they are inspired or not. They are not true for us, granted, as mathematical axioms are true for us; they are attested for us only to such degree of demonstration as makes them a touchstone and test of character—"that the thoughts of many hearts may be revealed." How can *ye*, such as *ye*—this is the meaning of the Greek—"how can *ye* believe?" Christ asked the caviling Jews. "He that is *of the truth*"—soul-searching words!

Let us all, each one for himself, submit to be searched by them, and found out in the inmost reality of our character. We shall be judged at last, and then justly judged, by our attitude toward that saving truth which God has *sufficiently* revealed.

IV.—LIBERTY AND AUTHORITY IN RELIGION.

BY REV. J. B. REMENSNYDER, D.D., NEW YORK CITY.

THE moral analysis of our age shows as a resultant the canonization of Liberty and the depreciation of Authority. The fashion is to extol the free thinker who flippantly attacks all that is settled, sacred, and reverent as broad, fresh, original, progressive—the man who voices the modern time; while the conservative thinker, who, imbued with regard for the spiritual authorities that overarch him, rather doubts and questions the novel and untried, believing with Lowell "that ninety-nine one-hundredths of the new is chaff and folly," is scouted as a blind slave to tradition, a lumbering drag upon the wheels of progress. A most timely and profitable inquiry is it for us, then, to consider the merits of these great rival claimants—Liberty and Authority. First, then—

The Authority of Law.—Authority is a basal principle of the universe. The Creator is free, but not the creation. It is held in its Maker's grasp, is under the sovereign sway of Him who made it. The scepter of God is first, and under it and within its sphere is the realm of freedom. The index of this divine authority is *law*. This, in the *natural* world, is supreme, invariable, universal. It is also one; gravitation, that law of laws, binds and rules the whole system. The

scientist who in his inquiries would undertake to adapt nature to his independent, *a priori* ideas, would have but ridicule and failure for his pains. But, bowing to her inflexible laws and immutable processes, he achieves results—that is, the sovereignty of natural law stands first; that postulated, the realm of freedom begins.

The Authority of Truth.—When we pass to the moral realm, to the sphere of mind and conscience, the same supremacy prevails. We find here, not liberty first, but authority. The spiritual world is a government under a moral lawgiver. There is a central throne of authority; and the index of this is *truth*, the moral law—God's viceroy in the soul. To this Kant referred in that sublime apothegm: "Two things overwhelm me with awe—the sight of the starry firmament and the contemplation of the moral law within my bosom." If there were no such a thing as truth, or what amounts to the same, if that truth could not be definitely known, God would have abdicated the spiritual throne. But God has not left Himself without witness, and hence ensues man's moral responsibility and obligation. There *is* truth. This truth can be known. It is definite, not vague. It is one, not confused by antagonism or contradiction. And this truth is authoritative. It is primary and absolute, whereas liberty is secondary and relative. It may be reverently questioned, but not recklessly opposed. Within the sway of truth and under its limitations the human mind is free; beyond or above that it is bound. Fleming, in his "Vocabulary of Philosophy," gives a definition of Liberty. Distinguishing it from bodily and mental freedom, he says: "Moral freedom is the attribute of a being who possesses a moral nature, and who therefore exercises the liberty which belongs to him, in the light of reason, and under a sense of responsibility" (p. 290). Ignoring this subjection, liberty runs into the wildest vagaries and excesses of license. Truth is an unqualified imperative. It does not address itself to man's choice. Its decalog does not run, "Thou mayest or mayest not," but "Thou shalt or shalt not." Man is not free to believe or to disbelieve the truth. But he must first believe and then obey it.

The Authority of Christ.—Christ came as the representative of truth. He published in perfection the obscured moral law. He said of Himself: "To this end came I to bear witness to the truth." And still more positively: "I am the truth." And the characteristic of the teachings of Christ was *authority*; for "He taught them as one having authority, and not as the scribes." Christ did not exalt individual freedom, but He exalted obedience. Men were not allowed to question or doubt Him. It was not a matter of volition to accept or reject Him. It was not liberty first and Christ afterward; but unconditional acceptance of Christ was the precursor of freedom. "If the Son shall make you free, ye shall be free indeed." Christ did not ~~make~~ His claims voluntary or optional; but He spoke as the infalli-

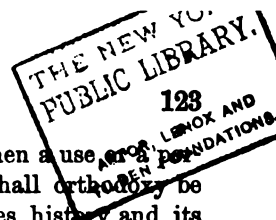
ble truth, from which there was no appeal. He commanded, and obedience to Him was life; whereas the following of self-knowledge or self-will was death.

The Authority of the Gospel or Scriptures.—It is the fashion to admit the authority of Christ, but to exercise liberty with respect to the Gospel; that is, a distinction is made between Christ and His word or teachings. The personal Christ is revered, but Christ the teacher is disputed. This is one of the most fallacious and superficial guises ever worn in Liberty's name. What Christ is there other than the historical—the Christ of the gospels? Christ only exists as a personality at all by the Gospel record of Him, and He can only be known through His words, teachings, and doctrines. Apart from these He is but a myth, a legend, an intangible shade, not the Teacher and Re-creator of the moral world. The words, the teachings, and the Gospel of Christ are then authoritative. He affirmed of this eternal supremacy: "Heaven and earth shall pass away, but my words shall not pass away." Christianity, as set forth in the Gospel, is not subject to human liberty, but human liberty must be subjected to it. "He that believeth shall be saved, but he that believeth not shall be condemned." To the fallible and halting human reason the revelation of Christ gives the teachings of the divine and infallible reason. Hence Scripture is the supreme light shining from the eternal temple for the guidance of man, the polar star of his course. As such it is an unwarranted use of reason to place it alongside of or above the Bible. Hence when Professor Briggs coordinates reason with the Bible as a source of authority in religion, or when Dr. Martineau affirms that many minds have found God in the temple of their own souls when they could not find him in the Bible, both assertions are radically wrong. But rather should we say with the philosopher Locke, in the *Essay Concerning Human Understanding*: "In reasonings concerning eternity, as any other infinite, we are apt to blunder, and involve ourselves in manifest absurdities. Hence the light of revelation that God has been pleased to give it on these matters must carry it against the probable conjectures of reason."

The Authority of the Creed.—The creed is to be tested by the Word of Christ. Its sphere is that of a witness to the Scripture. Its place is under, not above, the Bible. Nevertheless, it is to the Church what the constitution is to a state. It defines the distinction between liberty and license, orthodoxy and heresy. The creed guards those articles of faith essential to the integrity of the Christian system. Hence the creed is authoritative to every orderly member of a particular church. And this is not tyranny, but constitutional liberty. The creed is the attestation of millions as to the fundamental truths of the Bible, and hence it is authoritative over against the single judgment, just in the proportion of millions to one. Creeds are simply majority-rule in the kingdom of God. There must be ecclesiastical

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as well as civil and domestic government. Is it then a use or abuse of liberty that the majority shall rule? Shall orthodoxy be the standard, or shall heresy? The creed enshrines history and its lessons; it is luminous with the footprints of the spiritual giants of the ages; it bears the trophies of many a battle-field of truth; it lends the sanction of the past to the present; it embodies the universal Christian consciousness; and to the judicious, reverent believer it speaks with no mean prerogative.

Our review of the whole question, then, establishes the fallacy of that popular cry which would place liberty before authority. Liberty first, Christianity, the Bible, Church, and orthodoxy afterward! Contrariwise, authority underlies and limits liberty, and that alone is true spiritual freedom which is thus reverently exercised. Authority is the initial school of life. Plato defines the idea of authority as "the function of society by a carefully regulated education to implant right instincts, right affections and antipathies, in the growing mind of the child at a time when he can not know the reason of things."* The philosopher Hegel says: "The basis of sound education is the submission of the mind to an external lesson, with utter disregard of individual tastes and desires; and only out of this submission to be guided and taught, can spring any originality worth preserving."† According to this view, authority is the necessary schooling of the individual temperament. The Church, then, is correct in her insistence on the principle: *Credo ut intelligam*. We believe that we may know; we bow that we may rise; we submit that we may be free. Man is great, not in the degree of exercise of his liberty, but in the degree of his restraint of it. That is not the well-poised man who gives largest indulgence to his passions; that is not the safe teacher who plays fast and loose with truth, recklessly venturing upon those brinks where angels fear to tread; that is not the wise leader who irreverently mocks and gibes the old, the settled, the historical: but he who restrains his passions, he who curbs his liberty, he who molds his steps by the unbending spiritual authorities which everywhere over-arch the soul.

It is the self-controlled man, the conservative man, who is the masterful man, the man of power, of progress, of achievement. The shriekers for liberty and novelty in all ages have, as a rule, been the visionary, unbalanced, lawless, dangerous ones. They have been rationalists, heretics, and infidels within the Church, and anarchists, socialists, and nihilists in the state. Aye, truly could a Madame Roland cry: "O Liberty, Liberty! what wrongs have been done in thy name!" What irreverent handling of sacred truth, what carrying of strange fire into the holy temple of God! Whereas, the conservative defenders and champions of the orthodox faith, and of the historical institutions of mankind, and of the settled social

* "Republic," 402, A.

† Caird's Hegel, p. 72.

order, shine out as great lights from the headlands of all time. The noblest prerogative of man is not that he is *free*, but that he is *moral*; not that he does "that which is right in his own eyes," but that he obeys a conscience enlightened by the Spirit of God. Those who assume to be spiritual teachers and guides do not honor themselves when they boast their independence, their individualism, and their emancipation from all that mankind is wont to venerate; who scoff at all authority, and in their profane abuse of liberty say in effect, to the frenzied delight of the thoughtless multitude: "I fear not God, neither regard man." What would we think of a pilot who would not bind himself to respect experience, to regard the compass and to guide us over the established route, but who first of all insisted upon his liberty to take any course suggested by his caprice? So the spiritual pilot, who is to bring the souls of men to the desired haven, has no liberty to guide them by an unauthorized independent course, whithersoever he will, but he must be bound by his Bible chart, shape his course by the unerring needle of truth, and follow the fixed stars of orthodoxy. So will he safely reach the port of everlasting life. With a fine Christian instinct does Pascal say: "The last attainment of reason is to know that there is an infinity of things that surpass it. There is nothing so in conformity with reason as this disavowal of reason." And so we may justly conclude that that man alone has true moral freedom who abnegates his liberty with respect to the authority of God, truth, and conscience. This universe rests for its basal principle, not upon human freedom, but upon divine authority; not upon individual caprice, but upon universal sovereign law.

V.—THE POLYCHROME BIBLE TESTED BY THE ASSYRIAN FLOOD-TABLET.

BY REV. W. W. EVERTS, M.A., ST. PAUL, MINN.

THE polychrome Bible is an edition in colors. Each color represents a particular document. One color is given to the compiler who edited the different documents. The "higher critics" look upon their analysis of the Pentateuch as so well established that they can publish it in colors for the common people to understand it. There are so few Hebrew scholars of note who question this analysis that Professor Briggs declares the question settled in the field of scholarship. The only differences remaining are of an unimportant nature and do not interfere with the general acceptance of the scheme as a whole.

There is singular unanimity as to the analysis of Genesis, chapters vi., vii., and viii., which contain the account of the flood. Here, according to the new learning, two original documents are found blended together, documents known as P. and J.

P. stands for what is known as the "Priest code," a late composition, later than the exile. Its author was an annalist, genealogist, and statistician, exact as to time and place, stiff and formal, and limited in his vocabulary, which is largely technical. He is learned, reflective, logical, and systematic. He knows nothing of angels, visions, or poetry of any kind. He uses the name Elohim when speaking of God.

J. stands for the Jehovist, so called because he prefers the name Jehovah for deity. He was one of the prophets of Judah, his name and date unknown. He is poetical, artistic, picturesque, rhetorical. He has the most profound insight into sin, repentance, faith, and redemption, and the greatest aversion to idolatry.

That portion of the story of the flood which would especially interest a poetical prophet, such as God's shutting the door of the ark, the allusion to the holy numbers seven and forty, the beautiful episode of the raven and the dove, and the closing scene at the blazing altar, whose fragrance delighted the God of the covenant, is assigned by the critics to J.

To P. is assigned that portion which would especially interest a statistician, such as the dimensions of the ark, the number of passengers, the amount of food, the mountain where the ark rested, the height and duration of the flood, and the age of the Patriarch.

The critics separate into two accounts what would appear as repetitions if found in one. Thus "Noah entered the ark" goes to one author, but "his sons went in" goes to the other.

One author says, "of clean beasts and of beasts that are not clean"; the other, "every beast after his kind and all the cattle after their kind." One declares, "I will destroy man whom I have created from the face of the earth"; the other, "I will destroy them with the earth." One announces, "Noah found grace in the eyes of the Lord"; the other, "Noah was a just man and perfect." One declares that "the waters increased"; the other, that they "prevailed." One says, "every living substance was destroyed"; the other, "all flesh died." One tells us that "Noah took food into the ark"; the other, that "he kept seed alive."

In one verse one author gets "the windows of heaven were stopped"; the other, "the rain from heaven was restrained." In another verse one contributes the information that "the waters were dried up from off the earth"; the other, that "the face of the ground was dry." In still another verse one describes the waters as "returning from off the earth"; the other, as "abating."

Instead of explaining these parallelisms, repetitions, and amplifications as a peculiarity of Hebrew literature, the critics prefer to use them as infallible proof of the existence of two separate accounts of the flood which the editor tried to merge into one.

Another reason for dividing the account in two is the marked differ-

ence of style. One author is poetical and the other prosaic. The poet wrote, "all the fountains of the great deep were broken up and the windows of heaven were opened"; the prose writer, "and the rain was upon the earth forty days and forty nights."

Actual contradictions are found that can be explained only by the supposition of two distinct accounts. One writer gives as the cause of the flood a heavy rainfall; the other, the breaking forth of subterranean waters. Again one counts "two of every sort" entering the ark, while the other sees clean beasts enter "by sevens." The critics will not credit one author with knowing of two causes for the flood; they will not listen to your suggestion that the command to take twos was a general and the command to take sevens a special order, but "they cry out with a loud voice and stop their ears and run upon you with one accord and cast you out of the city."

The analysis of the critics is clever, ingenious, and subtle. Is it historical, is it true?

If it can be shown that there is another account of the flood which was composed a thousand years before P. and J. were born, then it is evident that P. and J. had no hand in its composition. If, however, the repetitions, the difference of style, and the contradictions which have persuaded the critics that the Genesis account of the flood must have been derived from two different accounts of the matter, are found in large measure in this older account, then it follows that the arguments which prove a double authorship of the one text must prove the same thing of the other. But if the older text was in existence a thousand years before P. and J. were born, then two other more ancient authors must have furnished the documents which some other editor succeeded in weaving together as one.

However, if the critics refuse to apply their rules of evidence of double authorship logically to this older text, then we have a right to question the applicability of their rules to Genesis, chapters vi., vii., and viii., and if to these chapters, then to the whole Pentateuch.

There *is* another account of the flood. Its discovery was announced in 1872 by George Smith of the British Museum. It proved to be tablet No. 11 of the epic of Izdubar of Erech. Several copies of the legend in Assyrian and one in Babylonian script have since been found.

This account *was* in existence a thousand years before P. or J. was born. The scribes of King Assurbanipal, who ruled in the seventh century before Christ, made copies of inscriptions which had been stamped by the stylus a full millennium before their day. Professor Cheyne says in the "Britannica": "The Accadian original may well have been composed 1000 to 2000 B.C., while the myths themselves will of course be much older." Hastings's new Bible Dictionary accepts a still earlier date. "This story is said by experts to be as old as 3000 years B.C." is its language.

It follows then that J. and P., who lived more than a thousand years later, could have had no hand in the composition of this most ancient story of the flood.

Moreover, the repetitions, the difference of style and the contradictions, which convince the critics that Genesis, chapters vi., vii., and viii., must be assigned to two authors, are met with in the epic of Izdubar. That this is the fact will be evident when it is stated that most of the details of the Hebrew account are found in the Assyrian. In the six columns and two hundred and fifty lines of the tablet we read that the destruction of mankind was decreed because of sin. The decree was made known to a righteous man, and by him to the people who mocked at the warning. The description of the size and method of building the ship was given. Animals of all kinds and plenty of food were taken into the vessel. A roof was put on. After the family had entered, the door was closed. Heavy rain fell. The deluge arose to heaven. Subterranean waters broke forth. The sea began to calm and the deluge ceased. The ship was carried to the mountains near Ararat, where it rested. A window was opened. A raven was let go, and it flew to and fro and did not return. After seven days a dove was sent out and it returned because it found no resting-place. The covering of the ship was removed and the people went out. An altar was built and a sweet-smelling sacrifice was offered upon it. A rainbow was hung in the sky, and it was agreed that this was to be the last flood. In a word, as Hastings's "Dictionary" observes, this account is "so like the Bible story, it can not be other than a different version of the same."

There are twenty-five items of the story of the flood that are common to Genesis and the Assyrian tablet. As these twenty-five items include nearly the whole story, they include nearly all the supposed repetitions, the differences of style, and the contradictions, upon which the critics base their claims of a double authorship.

But to be more specific. The tablet contains the following supposed repetitions found in Noah and his family entering the ship separately, in the destruction of the people and the destruction of all life from the face of the land, in taking food into the ark and in preserving the seed of life, and in the abating of the storm, the calming of the sea, and the ceasing of the deluge. It contains the so-called contradiction of referring the flood to a rainfall and also to the emergence of subterranean waters. Further than this, those parts of the story that are so confidently assigned by the critics to two documents are here found together in one. The threat to destroy with a flood and the building of the vessel are not traceable to two sources, as the critics claim, for the common source of both is at hand. It is not correct to say with the critics that one account tells of cattle and the other of the raven and the dove, for the old epic of Erech tells of both. It is not true, as the critics pretend, that one account tells of the food Noah

took into the ark and the other of the sacrifice which he offered, for every one who had ever read the old inscription learned both of these facts from the same piece of clay. The resting of the ark and the opening of the window are not correctly assigned by the critics to different documents, for here they are both found in the same document. Whatever may be said of Genesis, the Assyrian account is one connected, consecutive story.

Who will presume to make a polychrome edition of the cuneiform record? I hardly think Professor Cheyne will attempt it, altho he says of the Babylonian narrative that "its inconsistencies and repetitions are such as to force upon us the hypothesis that two documents originally existed which have been welded together by an editor." As Professor Cheyne stands alone with this absurd hypothesis, of two documents welded together by one editor 3000 B.C., the question remains to be settled how a story originally one in Babylon became two stories in Palestine. Was the seamless garment torn into shreds and painfully sewed together again? This is the theory of Hastings's "Dictionary." "Both the J. and P. stories," it says, "are derived from the Babylonian, each document selecting for the most part those details which best accorded with its own character and aim." But is it not more rational to suppose that the story of the flood current in Chaldea passed into Hebrew tradition as a whole, than to imagine that two Hebrew writers, living centuries apart or even in the same century as the case may be, happened to select just those parts of the inscription which when patched together reproduced the whole story complete? Seeing that one harmonious account was in existence, what motive could P. and J. have to manufacture out of it the two conflicting stories which the critics say they find in Genesis? If there was no reason why P. and J. should make confusion where there was unity, the question arises, What reason have the critics for making confusion where there is unity? What reason have they for creating a division where none originally existed? Why should they conjure up three unknown authors, two of them to contradict each other and the third vainly endeavoring to cover up their contradictions? It is enough to reply that while believers may have adopted this scheme of disintegration, it originated with unbelieving rationalists.

Professor Briggs claims that the two accounts of the flood are preserved almost complete, yet, as a matter of fact, neither of the two accounts makes sense without the other. Here is P.'s story, according to the critics. What sense does it make?

"God saw the wickedness of man and he repented that he had made him. But Noah found grace in his eyes. Of every clean beast thou shalt take to thee by sevens, and of beasts that are not clean by twos, to keep seed alive upon the face of all the earth. And Noah did according to all that the Lord commanded him. And it came to pass after seven days that the waters of the flood were upon the earth. And the flood was forty days upon the earth, and every living

substance was destroyed which was upon the face of the ground. And Noah only remained alive and they that were with him in the ark. And the rain from heaven was restrained. And at the end of forty days Noah sent forth birds. And Noah built an altar and the Lord smelled a sweet savor and made a covenant."

As we turn from this disconnected account to the orderly sequence of the Babylonian narrative we feel that we are dealing with the report of an eye-witness. Izdubar hears from his grandfather, Chasisadra, the hero of the flood, the whole account. The marks of a historical document are seen in the measurement of the vessel, in the many dates given, in the mention of the raven and the dove, in the exact geographical location of the shiptown where the vessel was built and of the mountain where it rested, and in the description of the sacrifice.

The account which was embellished by the idolaters of Babylon was preserved in its purity in the Hebrew tradition. The remarkable agreement as to the penal character of the flood proves that the story is not a fable with a moral lesson attached, but a statement of a great fact in the early history of mankind. As the great geologist Prestwich remarks, this tradition could not have originated except in a very extraordinary event. The record of the flood is not a fancy sketch, a story concocted for a purpose, ideal history, or a myth, but a primitive tradition that reaches back to the dawn of history.

Tho the critics act as tho the matter were settled forever, tho they justify their subdivision of chapters, paragraphs, and even verses with a show of reasoning as elaborate as that by which the old astronomers proved that the sun and the planets revolved around the earth, nevertheless another Copernicus will come to spoil all their calculations. The philosophy of evolution is widely accepted to-day by so-called scientists, but Prof. William James, in his "Will to Believe" (page 253), says that the philosophy of evolution is "a metaphysical creed and nothing else, an emotional attitude rather than a system of thought." We may adopt Professor James's definition and apply it to the "Higher Criticism," which, like the philosophy of evolution, is also a fad of the learned world to-day, and say: "Higher criticism is a metaphysical creed and nothing else, an emotional attitude rather than a system of thought." Where there is nothing to check the critics in their analysis of the Pentateuch I suppose they must be allowed to continue their dissection, or rather vivisection (for the Word of God is not dead, but alive); but when King Assurbanipal confronts them with his inscription and proves that their analysis fails so far as the record of the flood is concerned, we have a right to call a halt.

The tablet-test is absolutely fair because the witness can not be impeached. It is contemporary documentary evidence. The king had no idea of being called to the witness-stand on either side of this

controversy. What is his testimony as to the number of documents in the account of the flood? The modern critics say two or three, but the ancient king says one. At the only point where it is possible to test their theory, it does not meet the conditions. If it is proved false here, what reason is there to trust it anywhere?

The story of Genesis appears to be a complete whole. The editor, if there was one, succeeded well in combining two discordant stories, if there were such, into a harmonious whole, much like the original account found in Babylon.

Can we imagine Raphael combining sketches made by two of his predecessors into his matchless Madonna di San Sixto? Can we suspect that Michelangelo merely patched together the architectural drawings of two predecessors in the unequalled design of St. Peter's? Would we believe the surmise that Shakespeare was merely the editor of the tragedy of "Hamlet"? Can any one persuade us that an editor produced out of two contradictory legends the simple and sublime tragedy of the flood? As the stones of St. Peter's and the Madonna from the canvas and all lovers of Shakespeare would cry out against the charge of imposture, if made against these great artists, so the Hebrew and Assyrian records and all friends of Holy Writ should protest against such dishonor now being cast upon the great lawgiver.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE PRESENT LAWLESSNESS.*

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In those days there was no king in Israel, but every man did that which was right in his own eyes.—Judges xvii. 6.

THE Book of Judges gives us a glimpse of the life of Israel during a period of at least two hundred years. It records only a few leading facts in the history of that period, but they are sufficient to show the condition of society, and the general drift of affairs among the people. This record, while furnishing some striking examples of lofty heroism and devotion to God, is nevertheless a sad one. It tells of the

decline of the national life, and of the failure of the nation to realize the high ideal of its God-given mission. That vision of a commonwealth which Moses and Joshua had so clearly in mind, in which Jehovah was to be the invisible King of His people, and His revealed will their supreme law, had gradually faded out of sight. The freedom, the unity, the peace, and the prosperity of the nation were to be established and secured by its obedience to the divine law. Only in this way was the great mission of the chosen people to the world to be realized.

But they failed to obey God. There were sad declensions into idolatry. The old faith of the fathers of Israel was corrupted. As a consequence morality declined; the central bond of unity was broken, and the spirit of faction alienated the tribes, each from

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the other. Thus weakened, they became an easy prey to their enemies. The old record gives us a sad and truthful picture of the avarice, immorality, and discord prevailing among them. This state of affairs was the natural and inevitable result of their departure from the worship of God.

When a people cast off the fear of God, and no longer regard His laws as of supreme and binding authority, it is only a question of time until they reach the lowest stages of disorder, crime, strife, and shame. It means, in the end, the dissolution of society. Leave God out of the account in human affairs, and substitute for Him what is called "the public good," or "the welfare of society," or "the interests of the masses," and there is no bond to restrain the selfish passions of men. There is no enduring and infallible standard of righteousness. Self-interest is the supreme motive, and superior force the only restraint. It was this condition of affairs in Israel that made the establishment of a monarchy a necessity. Society must have some strong central bond to keep it from anarchy. Without it, national peace and prosperity are impossible. When people are no longer capable of self-government it is best for them to be ruled by the strong hand of force; for even a despotism is better than lawlessness.

The children of Israel of that generation lost their grand opportunity. They had been planted a free people in the land of Canaan. God alone was their ruler and lawgiver. They were to be a nation of kings and priests, subject to none save Jehovah. Their social state was an ideal republic; but they showed themselves unworthy of it; for certain moral qualities are essential to self-government. There was no hope for them, now, save in the establishment of a human monarchy. The text with striking brevity, and yet in a most vivid way, presents their condition.

"In those days there was no king in

Israel." The meaning is, that there was no central authority to execute law. There was law enough and of the best quality; but there was no one to enforce it. As a consequence "every man did that which was right in his own eyes." He knew no law save that of his own selfish desires. They were all anarchists, that is, persons without law, and recognizing no government. How insecure men were in their lives and property, is shown by the story of the bloody forays of the tribe of Dan. How unsafe travel was, may be seen from the adventures of a certain Levite, sojourning on the side of Mount Ephraim. How unsafe helpless woman was, may be learned from what took place in the city of Gibeah, when certain "sons of Belial" did a deed that for unmanliness, cowardice, and indecency is at least the equal of that which has been perpetrated by their brethren in our own city.

This old history, like every part of the inspired Word of God, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It at least suggests a lesson for the hour. For a month past our city has been the scene of strife, violence, and bloodshed. Riotous proceedings have taken place, and assaults have been perpetrated, of such a character as to awaken feelings of righteous indignation, profound pity, and burning shame. The peace and the sense of security which the reign of law brings have given place to apprehension and terror; angry and excited passions have disturbed the good will and kindly feelings which should ever prevail among our citizens. The spectacle of armed guards patrolling our streets, along which hitherto a child might have gone by day or night in safety, in order to prevent riot and murder, points to a condition of affairs which is intolerable in any civilized community. It ought at once to calm passion and move all right-minded citizens to rise to the emergency and secure the enforcement of law.

It is this humiliating and distressing condition of affairs that moves me to speak of some of the duties resting upon us as Christian citizens. I am not in this pulpit as a judge between my fellow citizens. As to the occasion of this outburst of violence and disorder I express no opinion. I am not here as the advocate of either employer or employee, in the present controversy, but only to teach righteousness according to the law of God, and to preach the Gospel of peace and good will to men. It is natural for us to have our sympathies; and our judgment of what is right is very largely controlled by our prejudices and passions. It is a high attainment to be able to give a dispassionate judgment on matters of social controversy, and very few have risen so far that they are able to see truth in its pure white light, and to follow it because it is the truth.

We are all prone to take partial instead of complete views of truth. We see only one side. The capitalist judges from his standpoint and the labor organization from its standpoint. Neither party—and both are sincere—sees the whole truth, and so each misjudges and suspects the other. For myself, I must confess that my sympathies are with labor rather than with capital. The laboring classes have borne the burden and the heat of the day in the great struggle of life. I have toiled with them in manual labor. There are few of the implements of toil that I do not know how to use. I have earned by labor \$15 a month and lived on it. So, from hard experience, my sympathies are with my brothers, the toilers. If I have seen their infirmities, their discontent, and their envy of the rich, whom they regard as their oppressors, I have also felt the insolence of wealth, and its pride, and resented them. I am sure, also, that no fair-minded man can help sympathizing with the wage-earners, who constitute the large bulk of society, in their efforts to protect themselves from the oppression of greed, and to obtain

a fair share in the good of this world. There is no class of men for whom the Gospel of Christ expresses deeper sympathy, and for whom it brings a more glorious relief and brighter hopes for the future, than the one composed of the poor and the laborers. As Christians, we should be false to our Master, the carpenter's Son, if we failed to show them our sympathy or to aid them in all just efforts to elevate their condition.

But while this is true, it does not follow that we should permit our sympathies to blind us to the dangers and follies of many well-meant but misguided movements in the world of labor. It has no more a monopoly of wisdom than has the class of capitalists, and its misguided energies have often been its worst foes. "A strike," under one aspect, is a perfectly proper and lawful affair. No one can question the right of one man, or ten thousand, to quit work when unjustly treated. And furthermore, I do not hesitate to say that there is something sublime and praiseworthy when men choose to quit work and suffer hunger and privation in order that manifest wrongs done to some of their number may be righted. It is a legitimate way of entering their protest against unrighteousness. If "strikes" were confined to this limit no one need dread them save selfish oppressors of the poor. But strikes, as we often see them in their fruits, are sadly different from this ideal.

Inspired by visionary or ambitious leaders, they are movements that destroy the peace and subvert the social order of communities. Municipal and State authorities are for a time helpless in the presence of the violence that results from them. Incited by discontent and led by revenge, they know no law save the power that ordered them. Multitudes of people led away by their sympathies, and sharing in a blind and unreasoning hate of the rich, fail to see the fatal tendency of such movements. Not only do they bring loss to thousands of innocent sufferers, but they threaten the very existence of lawful

government. Such movements are a government set up within a government, and so a conspiracy against social order. When men refuse to work, either wisely or unwisely, no one can question their right to do so. They are not criminals.

But the moment they either directly or indirectly conspire to prevent, by force, others from doing the work they refuse to do, they become offenders against society. They are in rebellion against social order and civil law, disguise it by what name you will. The right of one man to work, if he wishes to do so, is as sacred as the right of another man not to work, if he does not wish to accept the proffered conditions. When men confederate together to prevent others from doing the work they refuse to do, they are fighting, not for, but against, the rights of man. There is no difference between them and the most tyrannous monopolist that ever bankrupted his rivals.

We have swept away, at a great cost, slavery, because it permitted a man to say to his fellows: "You must labor for me on my terms, whether you like it or not." Equally hateful is that other despotism which says: "If you work when I do not want you to do so, I will kill you, or beat you, or burn your house." That combinations, or "unions," in the world of labor are wise, and have produced wholesome results, is plainly evidenced by their history. But when men, no matter whether they are capitalists or laborers, combine to do "that which is right in their own eyes," unmindful of the law that secures the rights of all; when they defy the lawful authorities of the land, and seek by violence to accomplish their ends, they become the enemies of the commonwealth.

These are general principles which no fair-minded man will dispute. How far the two parties in the present unhappy controversy are responsible for the present condition of affairs is not for me to say. But we, my brethren, have a responsibility of which I must speak.

Our first duty is to uphold the laws and to suppress violence. There is nothing else to be done until that is done. There can be no compromise with violence and insurrection. The old maxim, "The kindness of kings is the exercise of righteousness and justice," is as true now as ever. The very best we can do for our city is to secure the enforcement of law. We must uphold those who are in authority. Our Gospel teaches us that "we must needs be subject, not only for wrath, but also for conscience' sake."

One of the distinguishing characteristics of American citizens in time past has been their respect for law. Careful observers from other countries have always mentioned this to our honor. It is one of the essential characteristics of a free people, and when it is lost their freedom is gone. It is certainly a sad sign that so much of lawlessness is prevalent among us. So long as its hateful presence is manifest there must be no cringing or compromising silence on the part of good citizens. If authorities are inefficient, then aroused public opinion, more powerful than police and deputies, must suppress it. The indiscriminate abuse of those in authority will not avail to relieve our troubles. They are men of like passions with ourselves, often perplexed as to the discharge of duty. Then rather let us, as we are bidden, pray for them that they may have the spirit of wisdom, fidelity, and courage in their high station, "that we may live quiet and peaceable lives."

Let us also, as much as in us lies, seek to promote the spirit of good will toward all, and recognize more fully our human brotherhood. This we must do if we are the followers of Christ. I am persuaded that much of the alienation that now exists between capital and labor grows out of ignorance and misunderstanding. Most of the men of wealth of whom I have knowledge have risen from the ranks of labor, and are very far from being unfriendly to their former associates.

Men, whether dressed in broadcloth or fustian, are much the same. The rich do not have a monopoly of the spirit of greed and selfishness, nor the poor that of all the virtues. Let us have a better understanding each of the other, and discover that after all we have a common interest and a common service. Let us keep in mind the Gospel valuation of men, so that no man shall despise his brother man, no matter how weak or ignorant he may be. The Holy Spirit bids us "honor all men."

Another duty, emphasized by the present condition of affairs, is that of seeking more earnestly to promote the moral and spiritual welfare of our city. A time of lawlessness is a time of discovery. It awakens us from our dreams of progress and our easy-going optimism, and brings us to realize what forces of evil are working beneath the fair surface of our civilization. It makes us painfully conscious of the ignorance, vice, and ferocity that still remain in society. It impresses upon us the truth that back of the necessity of suppressing violence by the strong hand of force there is still a greater need—that of the regeneration of men and women through the power of the Gospel of Christ.

The masses of the people need help; but no laws, no combinations of men for self-help, no theories of social reform can by themselves secure it. The sovereign remedy is that declared by our Lord: "If the truth shall make you free ye shall be free indeed." If the kingdom of God is ever set up on earth it will come through the regeneration of each individual. "Except a man be born again he can not see the kingdom of God." Just laws and their faithful execution, wholesome limitations of wealth and power, adequate rewards for labor, shorter hours for toil, and general education, all have their places; but after all, the supreme forces in the purification and elevation of society are moral and spiritual. Without these all the rest are mocking delusions. But, alas! what multitudes in our midst

utterly ignore this fact, and live under the dominion of their sense. They are a law unto themselves, and so live without God and without hope in the world.

Yes, to redeem society from this lawlessness, we too, like Israel of old, must have a king, and that King none other than the Liberator and Savior of man, Jesus Christ. To serve Him is perfect freedom; to follow Him is to gain the fulness of life. The evangelization of our city in His name is the urgent duty of all Christians. We must teach the thousands of children who, otherwise nurtured in ignorance and trained in vice, will grow up to form the wild and riotous mobs of the future. We must go with the comforts of the Gospel and the ministrations of helping love to those who are in sorrow and distress. We must seek the multitudes who are alienated from the Church and regard its ministers and ordinances with hatred or contempt, and show them what Christianity is—their truest and best friend.

The best "*posse comitatus*" we can place in our city to secure its peace, order, and true welfare is one composed of men and women filled with the Spirit of Christ, who go on errands of mercy to the mission-school, to the homes of the poor, to the sick and suffering, to the ignorant and destitute. They conquer ignorance, and hate, and prejudice, and violence with the power of truth and love. They carry with them that divine leaven that is to leaven in due time the whole lump.

My brethren, this present distress will soon pass away. We shall remember it only as a hideous dream. Law and order will resume their just sway. But the lessons of the hour should abide with us, making us more strenuous and faithful in the discharge of our duty as Christians to our fellow men. We have sown indifference and now reap lawlessness; we have planted neglect and now the fruit is bitter in our mouths. May God forgive us and make us more devoted to Him and more serviceable to our fellow men! Amen.

THE OPEN DOOR IN SOUTH AFRICA.

BY REV. ALFRED HALL, QUEEN-STREET BAPTIST CHURCH, PORT ELIZABETH, SOUTH AFRICA, EDITOR OF THE SOUTH AFRICAN BAPTIST, FELLOW OF THE ROYAL COLONIAL INSTITUTE.

A great door and effectual is opened unto me.—1 Cor. xvi. 9.

ONE day when coming out from England in the good ship *Dunottar Castle* the screw suddenly stopped in midocean. Immediately the question passed from one to another all over the vessel, What is that for? Scores of various guesses were given for answers, and in the result, as is often the case on shore, the most absurd idea was the most popular. Many of the passengers revealed their ignorance of the ways of ships, and of the conditions of long sea voyages, by asserting that "she was stopping to take her bearings." No, without stopping, and while making her way at full steam ahead, the relation of the Royal Mail steamer to ports and places and latitudes and longitudes is taken. It is done continuously. So is it with a man in the course of his life, and the unfolding of his lifework. In the sacred chart-house, where the will of God for him is outlined before the gaze of his ready spirit, he learns where he is and what he must do next.

In this very act of self-adjustment to the ascertained purpose of God do we find Paul in the text. He looks around the vast parish which was the theater of his apostolic labors, and says, with a fine preference of duty to desire: "I want to come to Corinth, but I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me." And he adds one reason, overmastering to his heroic soul: "There are many adversaries." He had taken his bearings, and just because they were nearing the Scylla of Difficulty and the Charybdis of Danger he would remain upon the bridge of the Gospel ship until she passed out into the open

sea. The greatness of the man shines forth at every turn in the epistolary conclusion which he dictates. He will face opposition, resisting steel with steel; he does not think meanly of life's opportunities; the spreading empire of the Savior engages his noblest powers.

How to enter at God's great open doors is a controlling idea to good and gallant men. Paul's expression in the text seems quite modern and up to date in its phrasing. The great manufacturing nations are on the alert for the "open doors" of commerce in every quarter of the globe. An English nobleman, as Prime Minister of the Queen, has not thought it beneath him to speak of the "open door" in China. The fact is that the avenues of trade, and not the advance of armies, are the real paths of modern conquest. What wonder, then, if they who daily pray "Thy kingdom come," should be on the alert to discover "open doors" of church work and evangelical expansion in this Continent which for so long has been called "dark" and may yet be called dreadful!

The "open door" was one of the controlling ideas of Paul's active life. To the Galatians (iv. 3) he says that they should pray for a door of utterance for him. At Troas, the classic ground of Troy, where, as Dean Farrar says, "Every step they took revealed scenes to which the brightest poetry of Greece had given an immortal interest," the one indelible impression that he carried away with him was this: "A door was opened to me of the Lord" (1 Cor. xvi. 9). And at Ephesus the insight of his faith and hope is expressed by the same figure.

There is a beautiful suggestiveness in Paul's way of putting it. If doors opened he did not care to have his own finger-marks about the latch in any case. He realized that God's Providence was playing around his life, first opening doors and then revealing them—like a mighty ironclad, first making an embrasure in the enemy's defenses with the naval guns, and then revealing

them by the glare of her searchlights set in lines of concentrated radiance upon the very spot. Or perhaps instead of so interpreting Providence he had the clearer vision of Jesus Christ superintending the work of His Church in the character He mentions to the church at Philadelphia (Rev. iii. 7, 8): "I have set before thee an open door, and no man can shut it."

How often since has the invisible and divine Janitor opened doors for His servants! Philadelphia's experience has been repeated in the history of every living church, and Paul's experience is that of every active Christian. Christ our King and the Church's Sovereign and only Head has the power of the keys. To-day our kingly Savior stands upon the threshold of a long, dark Continent, and at every port around our coast says to His Church that "a great and effectual door is opened." Paul's situation at Ephesus is being reproduced in the setting of our own contemporary history. The hour is great with immense issues. Thank God for our unity, for our organization, for our spirit, for our well-nigh half a century of church existence; but let us look out upon the vastness of our field of service. O wild, weird, vast Africa! Vast enough to teach the mightiest of modern nations how puny is her army before the mightier hills and sandy wastes of thy great surface! And vast enough to engage the whole Church militant, entering at every port, in trying to win thy mileage and thy millions for Christ! Yes, to us here, brethren, is it said in truth that "a great door" is opened.

I. In South Africa a great and effectual door is afforded of *evangelical testimony*.

Our predecessors saw that when they placed this church in the midst of the city destined to be, by every index of natural aptitude, a great maritime center and one of the market-places of the empire. The city always wants the Church; among the other goods that accumulate here, the Gospel must have

its place as a preserving salt in the midst of them. Evangelical testimony is the first business of the Church. To proclaim the grace of God, to exalt Jesus Christ, to affirm Christian morality, to practise the ordinances of Christianity, and to gather and enfold the flock of God, is the mission God has entrusted to us. We are wanted for these ends. God wants us. Men want us. And our own local church may have an integral part in South Africa's development and Christianization. May the Holy Spirit grant us all to see the entrancing vision of our possibilities.

Let us remember that as a church we are of a type that has blessed the world most. The late Duke of Argyll said even of Britain: "The future is with the Free Churches." And it is much more palpably true of South Africa. We are free. We are Protestant. We are Calvinistic. And we stand ready to the decree of God if He will deign to use us "as arrows in the hand of the mighty." In one particular our Church is unique: we, and we only, of the great Christian bodies maintain inviolate the great initiatory rite of holy baptism. Repentance and faith meet in the one confessional act of baptism. The Eastern Church, the Anglican, and the best scholars of every section of Christendom allow that our practise is exact and valid. With the Bible for our authority, personal religion as our object, the cross of Christ as our center, organized Christianity as our method, and the Holy Spirit as our efficient power, we, at any rate, must continue to find in this subcontinent an "open door," and it is great.

Our city offers a great sphere, as may be seen from the enrolled membership of our various institutions. Because it is a station for the Royal Mail steamers from Britain there is the great opportunity of preventing the lapse from religious life which a long sea journey seems to cause in so many. And because it is a port it is actually

an open door to vast districts northward. Our church is in line with Main Street and its great offices and warehouses. Let them send their stores, and let us see to it that we send the Gospel message, and men and women, taught and trained to tell its truth, into the interior of this great, lone land. The Gospel of Christ has conquered at Rome, at Antioch, and at London. It has dawned like light in Asia, it has shaken Europe with its thunder, and it has been the prime molding force of the nations of America. Who knows? Perhaps its most perfect triumph is in reserve for Africa. For us, at least, with the evangel in our hands "a great door and effectual" is certainly opened.

II. It is also a great and effectual door of *church expansion*.

With sects that are not churches, and with missions that are without discipline, South Africa is already overrun. They constitute a real danger to evangelical work in the country. The original Christian community sought to reproduce itself, in miniature it may be, but still in reality wherever it came. So must we. So will we. Our convictions, our fidelity to truth, and our loyalty to Christ enforce this duty upon us. I have had my vision of our church expansion in this interesting land. I see parent churches rising which, with their institutions and branch stations, will, like the mustard-seed, become far-spreading trees. I see Baptist churches springing up among all the varied peoples, causing each to hear in the language in which he was born the wonderful works of God. To the realization of this great work let us all consecrate ourselves.

The literary conception of humanity wounded and walking, leaning upon the supporting arm of the Church, is true in fact. Upon her Majesty's recent visit to Dublin the pursuivant of arms knocked at the city gates, demanding an audience for himself and an entrance for his sovereign. He

gained both. And so shall we. The readiness of Africa for Christ is as yet only dimly perceived. And the suitability of the Church as an institution to the peoples of various colors and races is hardly understood at all. But from what I have already seen in the actual work of church extension, I am sure that our hope for these peoples for the future, their good and ours, will be closely bound up with the way in which the Church does her work. Not for the sake of sect or party, not for the object of mere denominational preeminence, but for better reasons we should be thrilled with the magnificent conception of Africa as a Promised Land of inheritance for the Bride of Christ. It is not an empty dream, a visionary hope; the great door has been creaking on its hinges for wellnigh a hundred years, and now stands wide open from the southward.

III. And because it is a great field of testimony and expansion, there will also prove to be a great and effectual door of *patriotic service*.

The Protestant Evangelical Church has always been a blessing to the people to whom it has come and to the lands which have found it a home. The service of the Church to the country is known to those who study the question from the inner side, but it is often disdained by politicians and the press. And yet in strengthening the moral foundations of society, in sweetening the atmosphere of all human intercourse, in lifting the loads of life, and in bringing in salvation, what can compare with a living church as a force for good? Never did a land more utterly need the beneficent ministry of the Church than our own at the present time. We have been a spectacle to the world by reason of the great war, but only those who dwell here know the ills that may linger when the din of war has ceased. In respect to two of these the Church will have a "great and effectual door" of public usefulness.

1. To dissipate race animosities.

These have been stirred and intensified by the struggle. But there is the fact that two races, not unlike in origin and religious faith, the English and the Dutch, have to dwell side by side over vast areas as fellow subjects of the Queen. Who is to harmonize them into a perfect nobleness of loyalty, mutual esteem, and unity? The Church must lead. It is her opportunity. The door is open for her as for none other. By fellowship in worship, cooperation in spiritual movements, and the yoke-service of the great philanthropies, she can do so. To neglect it were a sin.

2. And then as to the native problem. The native grows alarmingly. At present he fears the white, he respects the Church, and reverences the "predikant" or "mfundis" (minister). To educate and enfranchise this mass of raw humanity without first trying to bring it under the power of the Gospel would be to blunder hideously. The Church must anticipate all that is involved in the great native question of South Africa by meeting most of the threatening difficulties with preventive activity. Do you say how? By going with the Gospel first, and the Gospel alone for a time, to every man, into every hut, into every location, and unto every tribe. By subduing them to Christ, both they and we and our land will be saved.

The spirit of this service must be one of sacrifice. Men and money will be wanted, but God will send them; and if we do not live to see how great this door really is, we shall probably know hereafter. The voice of the Lord saith: "Whom shall I send?" And every man and woman that answers, "Here am I, send me!" will be able to say, "South Africa affords a great and effectual door" for us all. The country will now begin the great chapters of her history—may there be a marginal note in red to each, telling of the great conquests of the Gospel among all her tribes and tongues! Surely it looks as if that is what God intends.

CHRISTIAN STRATEGY.

By T. DEWITT TALMAGE, D.D.,
WASHINGTON, D. C.

Then ye shall rise up from the ambush, and seize upon the city.—Joshua viii. 7.

THERE is the old city, shorter by name than any other city in the ages, spelled with two letters: A, I—Ai. Joshua and his men want to take it. How to do it is the question. On a former occasion, in a straightforward, face-to-face fight, they had been defeated; but now they are going to take it by ambuscade. General Joshua has two divisions in his army—the one division the battle-worn commander will lead himself, the other division he sends off to encamp in an ambush on the west side of the city of Ai. Joshua takes the other division, the one with which he is to march, and puts it on the north side of the city of Ai, and then spends the night in reconnoitering in the valley. The military officers of Ai look out in the morning very early, and while they do not see the division in ambush, they behold the other division of Joshua, and all the inhabitants of the city of Ai pour through the gates, an infuriated torrent, and their cry is: "Come, we'll make quick work with Joshua and his troops."

No sooner had these people of Ai come out against the troops of Joshua, than Joshua gave such a command as he seldom gave, "Fall back!" And you ought to hear the soldiers of Ai cheer and cheer. But they huzza too soon. Joshua takes his burnished spear, glittering in the sun like a shaft of doom, and points it toward the city; and when the men up yonder in the ambush see it, with hawk-like swoop they drop upon Ai, and without stroke of sword or stab of spear take the city and put it to the torch. So much for the division that was in ambush.

How about the division under Joshua's command? No sooner does Joshua stop in the flight than all his men stop with him, and as he wheels they wheel, for in a voice of thunder he has

cried, "Halt!" One strong arm driving back a torrent of flying troops. And then, as he points his spear through the golden light toward that fated city, his troops know that they are to start for it. Wo to the city of Ai! Cheer for Israel!

LESSON THE FIRST: There is such a thing as victorious retreat.

Joshua's falling back was the first chapter in his successful besiegement. And there are times in your life when the best thing you can do is to run. You were once the victim of strong drink. The demijohn and the decanter were your fierce foes. They came down upon you with greater fury than the men of Ai upon the men of Joshua. Your only safety is to get away from them. Your dissipating companions will come around you for your overthrow. Run for your life! Fall back! Fall back from the drinking-saloon! Fall back from the wine party! Your flight is your advance. Your retreat is your victory. There is a saloon down on the next street that has almost been the ruin of your soul. Then why do you go along that street? Why do you not pass through some other street rather than by the place of your calamity? A spoonful of brandy taken for medicinal purposes by a man who twenty years before had been reformed from drunkenness hurled into inebriety and the grave one of the best friends I ever had. Retreat is victory!

Here is a converted infidel. He is so strong now in his faith in the Gospel, he says he can read anything. What are you reading? Bolingbroke? Andrew Jackson Davis's tracts? Tyn-dall's Glasgow University address? Drop them and run. You will be an infidel before you die, unless you quit that. These men of Ai will be too much for you. Turn your back on the rank and file of unbelief. Fly before they cut you with their swords and transfix you with their javelins. They are people who have been wellnigh ruined because they risked a foolhardy expedition in the presence of mighty

and overwhelming temptations, and the men of Ai made a morning meal of them.

So, also, there is victorious retreat in the religious world. Thousands of times the kingdom of Christ has seemed to fall back. When the blood of the Scotch Covenanters gave a deeper dye to the heather of the Highlands; when the Vaudois of France chose extermination rather than make an unchristian surrender; when on St. Bartholomew's Day mounted assassins rode through the streets of Paris, crying: "Kill! Blood-letting is good in August! Kill! Death to the Huguenots! Kill!" when Lady Jane Grey's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when Bunyan lay rotting in Bedford jail, saying, "If God will help me, and my physical life continues, I will stay here until the moss grows on my eyebrows rather than give up my faith," the days of retreat for the Church were days of victory.

The Pilgrim fathers fell back from the other side of the sea to Plymouth Rock, but now they are marshaling a continent for the Christianization of the world. The Church of Christ falling back from Piedmont, falling back from Rue St. Jacques, falling back from St. Denis, falling back from Wurtemberg castles, falling back from the Brussels market-place, yet all the time triumphing. Notwithstanding all the shocking reverses which the Church of Christ suffers, what do we see to-day? Twelve thousand missionaries of the cross on heathen grounds; eighty thousand ministers of Jesus Christ in this land; at least four hundred millions of Christians on the earth. Falling back, yet advancing until the old Wesleyan hymn will prove true:

"The Lion of Judah shall break the chain,
And give us the victory again and again!"

But there is a more marked illustration of victorious retreat in the life of our Joshua, the Jesus of the ages. First falling back from an appalling height to an appalling depth, falling

from celestial hills to terrestrial valleys, from throne to manger; yet that did not seem to suffice Him as a retreat. Falling back still farther from Bethlehem to Nazareth, from Nazareth to Jerusalem, back from Jerusalem to Golgotha, back from Golgotha to the mausoleum in the rock, back down over the precipices of perdition, until He walked amid the caverns of the eternal captives and drank of the wine of the wrath of Almighty God, amid the Ahabs and the Jezebels, amid the Belshazzars. Oh, men of the pulpit, and men of the pew, Christ's descent from heaven to earth does not measure half the distance! It was from glory to perdition. He descended into hell. All the records of earthly retreat are as nothing compared with this falling back. Santa Anna with the fragments of his army flying over the plateaux of Mexico, and Napoleon and his army retreating from Moscow into the awful snows of Russia, are not worthy to be mentioned with this retreat, when all the powers of darkness seem to be pursuing Christ as He fell back, until the body of Him who came to do such wonderful things lay pulseless and stripped. Methinks that the city of Ai was not so emptied of its inhabitants when they went to pursue Joshua, as perdition was emptied of devils when they started for the pursuit of Christ, and He fell back, and back, down lower, down lower, chasm below chasm, pit below pit, until He seemed to strike the bottom of objurgation and scorn and torture. Oh, the long, loud, jubilant shout of hell at the defeat of the Lord God Almighty!

But let not the powers of darkness rejoice quite so soon. Do you hear that disturbance in the tomb of Arimathea? I hear the sheet rending. What means that stone hurled down the side of the hill? Who is this coming out? Push him back! The dead must not stalk in this open sunlight. Oh, it is our Joshua! Let him come out. He comes forth and starts for the city. He takes the spear of the

Roman guard and points that way. The Church militant marches up on one side and the Church triumphant marches down on the other side. And the powers of darkness being caught between these ranks of celestial and terrestrial valor, nothing is left of them save just enough to illustrate the direful overthrow of hell and our Joshua's eternal victory. On His head be all the crowns. In His hands be all the scepters. At His feet be all human hearts; and here, Lord, is one of them.

LESSON THE SECOND: The triumph of the wicked is short.

Did you ever see an army in a panic? There is nothing so uncontrollable. If you had stood at Long Bridge, Washington, during the opening of our sad Civil War you would know what it is to see an army run. And when those men of Ai looked out and saw those men of Joshua in a stampede they expected easy work. They would scatter them as the equinox the leaves. Oh, the gleeful and jubilant descent of the men of Ai upon the men of Joshua! But their exhilaration was brief, for the tide of battle turned, and these quondam conquerors left their miserable carcasses in the wilderness of Bethaven.

So it always is. The triumph of the wicked is short. You make \$20,000 at the gaming-table. Do you expect to keep it? You will die in the poorhouse. You made a fortune by iniquitous traffic. Do you expect to keep it? Your money will scatter, or it will stay long enough to curse your children after you are dead. Call over the roll of bad men who prospered and see how short was their prosperity. For a while, like the men of Ai, they went from conquest to conquest, but after a while disaster rolled upon them and they were divided into three parts: misfortune took their property, the grave took their body, and the lost world took their soul. I am always interested in the building of palaces of dissipation. I like to have them built of the best granite, and to have the

rooms made large, and to have the pillars made very firm. God is going to conquer them, and they will be turned into asylums and art galleries and churches. The stores in which fraudulent men do business, the splendid banking institutions where the president and cashier put all their property in their wives' hands and then fail for \$500,000—all these institutions are to become the places where honest Christian men do business.

How long will it take your boys to get through your ill-gotten gains? The wicked do not live out half their days. For a while they swagger and strut and make a great splash in the newspapers, but after a while it all dwindles down into a brief paragraph: "Died suddenly, April 8, 1900, at thirty-five years of age. Relatives and friends of the family are invited to attend the funeral on Wednesday, at two o'clock, from his late residence on Madison Square. Interment at Greenwood or Oak Hill." Some of them jumped off the docks. Some of them took prussic acid. Some of them fell under the snap of a derringer pistol. Some of them spent their last days in a lunatic asylum. Where are William Tweed and his associates? Where are Ketcham and Swartwout, absconding swindlers? Where is James Fisk, the libertine, and all the other misdoers? The wicked do not live out half their days. Disembogue, O world of darkness! Come up, Hildebrand and Henry II. and Robespierre, and with blistering and blaspheming and ashen lips hiss out: "The triumph of the wicked is short."

LESSON THE THIRD: How much may be accomplished by lying in ambush for opportunities.

Are you hypercritical of Joshua's maneuver? Do you say that it was cheating for him to take that city by ambuscade? Was it wrong for Washington to kindle camp-fires on New Jersey Heights, giving the impression to the opposing force that a great army was encamped there when there was

none at all? I answer, if the war was right, then Joshua was right in his stratagem. He violated no flag of truce. He broke no treaty, but by lawful ambuscade captured the city of Ai.

Oh, that we all knew how to lie in ambush for opportunities to serve God! The best of our opportunities do not lie on the surface, but are secreted; by tact, by strategem, by Christian ambuscade, you may take almost any castle of sin for Christ. Come up toward men with a regular siege—ment of argument and you will be defeated, but just wait until the door of their hearts is set ajar, or they are off their guard, or their severe caution is away from home, and then drop in on them from a Christian ambuscade. There has been many a man up to his chin in scientific portfolios which proved there was no Christ and no divine revelation, his pen a simetar flung into the heart of theological opponents, who, nevertheless, has been discomfited and captured for God by some little three-year-old child who has got up and put her snowy arms around his sinewy neck and asked some simple question about God.

Oh, make a flank movement; steal a march on the devil; cheat that man into heaven! A five-dollar treatise that will stand all the laws of homiletics may fail to do that which a penny tract of Christian entreaty may accomplish. Oh, for more Christians in ambuscade, not lying in idleness, but waiting for a quick spring, waiting until just the right time comes! Do not talk to a man about the vanity of this world on the day when he has bought something at "twelve," and is going to sell it at "fifteen." But talk to him about the vanity of the world on the day when he has bought something at "fifteen," and is compelled to sell it at "twelve." Do not rub a man's disposition the wrong way. Do not take the imperative mood when the subjunctive mood will do just as well. Do not talk in perfervid style to a

phlegmatic, nor try to tickle a torrid temperament with an icicle. You can take any man for Christ if you know how to get at him. Do not send word to him that to-morrow at ten o'clock you propose to open your batteries upon him, but come on him by a skilful, persevering, God-directed ambuscade.

LESSON THE FOURTH: The importance of taking good aim.

There is Joshua, but how are those people in ambush up yonder to know when they are to drop on the city, and how are these men around Joshua to know when they are to stop their flight and advance? There must be some signal—a signal to stop the one division and to start the other. Joshua with a spear on which were ordinarily hung the colors of battle points toward the city. He stands in such a conspicuous position, and there is so much of the morning light dripping from that spear-tip, that all around the horizon they see it. It was as much as to say: "There is the city. Take it."

God knows and we know that a great deal of Christian attack amounts to nothing simply because we do not take good aim. Nobody knows and we do not know ourselves which point we want to take, when we ought to make up our minds what God will have us to do, and point our spear in that direction and then hurl our body, mind, soul, time, eternity at that one target. In our pulpits and pews and Sunday-schools and prayer-meetings we want to get a reputation for saying pretty things, and so we point our spear toward the flowers; or we want a reputation for saying sublime things, and we point our spear toward the stars; or we want to get a reputation for historical knowledge, and we point our spear toward the past; or we want to get a reputation for great liberality, so we swing our spear all around; while there is the old world, proud, rebellious, and armed against all righteousness; and instead of running any farther away from its pursuit, we

ought to turn around, plant our foot in the strength of the eternal God, lift the old cross and point it in the direction of the world's conquest, till the redeemed of earth marching up from one side and the glorified of heaven marching down from the other side, the last battlement of sin is compelled to swing out the streamers of Immanuel. O Church of God, take aim and conquer!

I have heard it said: "Look out for a man who has only one idea; he is irresistible." I say: Look out for the man who has one idea, and that a determination for soul-saving. I believe God would strike me dead if I dared to point the spear in any other direction. Oh, for some of the courage and enthusiasm of Joshua! He flung two armies from the tip of that spear. It is sinful for us to rest, unless it is to get stronger muscle and fresher brain and purer heart for God's work. I feel on my head the hands of Christ in a new ordination. Do you not feel the same omnipotent pressure! There is a work for all of us. Oh, that we might stand up, side by side, and point the spear toward the city! It ought to be taken. It will be taken. Our cities are drifting off toward loose religion, or what is called "liberal Christianity," which is so liberal that it gives up all the cardinal doctrines of the Bible; so liberal that it surrenders the rectitude of the throne of the Almighty. That is liberality with a vengeance. Let us decide upon the work which we, as Christian men, have to do, and, in the strength of God, go to work and do it. It is comparatively easy to keep on a parade amid a shower of bouquets and hand-clapping, and the whole street full of enthusiastic huzzas; but it is not so easy to stand up in the day of battle, the face blackened with smoke, the uniform covered with earth plowed up by whizzing bullets and bursting shells, half the regiment cut to pieces, and the commander crying, "Forward, march!" Then it requires old-fashioned valor.

My friends, the great trouble of the kingdom of God in this day is the cowards. They do splendidly on a parade day, and at the communion, when they have on their best clothes of Christian profession; but in the great battle of life, at the first sharpshooting of skepticism, they dodge, they fall back, they break ranks. We confront the enemy, we open the battle against fraud, and lo! we find on our side a great many people that do not try to pay their debts. And we open the battle against intemperance, and we find on our side a great many people who drink too much. And we open the battle against profanity, and we find on our side a great many men who make hard speeches. And we open the battle against infidelity, and lo! we find on our own side a great many men who are not quite sure about the Book of Jonah. And while we ought to be massing our troops, and bringing forth more than the united courage of Austerlitz and Waterloo and Gettysburg, we have to be spending our time in hunting up ambuscades. There are a great many in the Lord's army who would like to go out on a campaign with satin slippers and holding umbrellas over their heads to keep off the heavy dew, and having rations of canvas-back ducks and lemon custards. If they can not have them they want to go home. They think it is unhealthy among so many bullets!

I believe that the next year will be the most stupendous year that heaven ever saw. The nations are quaking now with the coming of God. It will be a year of successes for the men of Joshua, but of doom to the men of Ai. You put your ear to the rail-track and you can hear the train coming miles away. So I put my ear to the ground and I hear the thundering on of the lightning train of God's mercies and judgments. The mercy of God is first to be tried upon this nation. It will be preached in the pulpits, in theaters, on the streets, everywhere. People will be invited to accept the mercy of

the Gospel, and the story and the song and the prayer will be "mercy." But suppose they do not accept the offer of mercy—what then? Then God will come with His judgments, and the grasshoppers will eat the crops, and the freshets will devastate the valleys, and the defalcations will swallow the money markets, and the fires will burn the cities, and the earth will quake from pole to pole. Year of mercies and of judgments. Year of invitation and of warning. Year of jubilee and of wo. Which side are you going to be on? With the men of Ai or the men of Joshua? Pass over this Sabbath into the ranks of Israel. I would clap my hands at the joy of your coming. You will have a poor chance for this world and the world to come without Jesus. You can not stand what is to come upon you and upon the world unless you have the pardon and the comfort and the help of Christ. Come over. On this side is your happiness and safety, on the other side is disquietude and despair. Eternal defeat to the men of Ai! Eternal victory to the men of Joshua!

THE USE AND ABUSE OF LUXURY.

BY DEAN RICHMOND BABBIT, D.D.
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For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 John ii. 16.

I DESIRE to speak to you to-night on the temptations and sins of luxury. I have spoken on Sunday evenings for the past few weeks on various uses and abuses of the world—the world which God intended to be used and not abused; the beautiful world of nature, of physical forces, of the grand and varied panorama, the apparition of wonders and interests that pass before our minds from day to day; the great world of society, of social forces and phenomena, with its amusements, social contacts, its sports and pastimes—nay, of the use

and play of that mighty gift of speech, which makes one of the greatest dividing-lines between mankind and the lower animate creation.

God's world this is. God's beauty glammers in its shifting and various colors. God's beneficence shines in it from every side and teaches its lessons to us from every phenomenon and every force. But God's enemy, the devil, and God's wandering and rebellious children, forgetful of their Father's bounty and goodness in giving the uses but guarding against the abuses of the wonderful world, have turned that which was designed for happiness and blessing into some of the direst curses and calamities. And so with those things of beauty, art, and adornment which we call luxuries, and which have become so ruling and dominant over thousands that they are becoming necessities to them, God intended them for a moderate, regulated, intelligent use, but has coiled up in their misuse and abuse the stinging adder of a terrible penalty.

It is of these luxuries, which are so prominent a feature of American life today, which have appeared as a threat and a menace to all highly civilized nations of the past, that I wish to speak; of that evil world which has been corrupted from God's good and beneficent world, which the great apostle of love, St. John, describes in the text as ministering to "the lust of the flesh, and the lust of the eyes, and the pride of life," and which is not of our heavenly Father.

Let me admit that in treating of luxury and its abuse I am speaking of a subject unusually difficult. For, see what luxury is. It is, first, a sin of general habit and not of any particular act. If we try to trace out the many acts which constitute a life of luxury, we might have difficulty in pointing out particular acts which make the sin of luxury. It is hard to put your finger on this or that separate thing and say, This is the sin of luxury. It belongs to the tone and character of

the whole life, and it is difficult to deal with it in detail. And so many, doubtless many of you, my dear brethren, who are guilty of the sin and abuse of luxury are not aware of it, because it eludes you, and is a sin of character and habit rather than of particular act. It is as hard to fix this sin as to paint the ever-receding horizon, on account of its vastness and vagueness. First, then, bear in mind that luxury is a sin of general habit, and not of particular act.

Again, secondly, luxury is relative. That mode of living, that expenditure, those indulgences which would be luxury to one person in one rank of life, would not be so to another person and in another rank of life. I am not speaking of caste or artificial social distinctions, for these Christianity does not recognize. I am speaking of state or condition of life. The catechism defines the matter of Christian rank when it says that we should be content with that state of life to which it has pleased God to call us. To the laboring man, to the domestic of the household, to the man of business, to the man of great social, official, or political station, growing out of services to society or to state, however relatively, the same vice of luxury belongs to all. Yet it means vastly different things. It means as many things as there are conditions or states of life. How difficult, then, to bring luxury and its sin under definite rules, to mark it off distinctly in its true nature, when it varies so with states and conditions of life.

Again, permit me to suggest what may already be running through your minds—that the great world, filled with "the lust of the flesh, the lust of the eye, and the pride of life," sees no sin at all in luxury. The world, the great, hard, brilliant, wicked, sinning world, doesn't have very close definitions of sin. It does not regard luxury as a sin at all, or any kind of a sin. Sometimes the world condemns ostentation or extravagant displays, a Bradley-Martin ball or an offensive exhibition of a

purse-proud "smart set," but even this is condemned very weakly and amiably, with a touch of envy that those condemning are not within the charmed wicked circle. The world hardly condemns these exhibitions, this flaunting ostentation, as a sin, but rather as bad taste. Nay, I may go further and say that within the Church there are thousands upon thousands who not only are coddled in luxury, surfeited with luxuries, pampered and sated, enervated and ruined by luxury, but that there is not one flash of their conscience to tell them they are sinning. And so, when I speak of the sin of luxury, that luxury which makes the "lust of the flesh, and the lust of the eye, and the pride of life," which is openly and avowedly repudiated by some, sometimes grudgingly allowed by others, while, for the most part, those who clearly recognize its sinfulness have the least need of my setting forth to them its dangerous and ruinous influence, I speak of a very difficult subject.

But luxury is a sin, no matter how the fond heart of sinful man may gloss it over with fair words or excusing smiles. By the old-school men, so given to rigid classification, it was not regarded as one of the minor sins, but it was numbered among them as one of the seven deadly sins. They stretched the meaning of luxury, however, to cover all sensual indulgences, which is somewhat wider than the present meaning of luxury. And yet they were right when they traced its sinfulness to the dominance, the rule of the sense-life over the spirit-life, the rule of the body over the higher, better life.

Regarded either as the dominion of the bodily sensations over the soul, or in the broader meaning of all sensual indulgence, or in the normal meaning of our modern usage, luxury is a sin, for it is a "lust of the flesh," that is, an inordinate desire of the flesh; not necessarily a lascivious desire or lust, but such a sensuous desire as outgrows moderation and regulation in the use of things that minister to the grat-

ification of the body. Luxury is also the "lust of the eye," the inordinate, uncontrolled, unregulated desire of eye-feasting. It is the "pride of life," the display, the ostentation, the exhibition of these things in our lives, homes, apparel, surroundings, such as exalts the pride, feeds the vanity, ministers to the self-conceit and inordinate self-satisfaction of the human heart. It is loving one's self, one's lower self, the submerging of principle, duty, self-control, self-denial, and all those loftier, better, and noble things for which the religion of our blessed Savior stands; a living to self, an indulgence of self, a loving of self. It is a living in the outward, in the things of sense, joined with a certain amount of refinement. It is self-indulgence in the minor things of life, habitual self-pleasing.

Oh, my friends, should not the Church, the pulpit, the Christian laity, lift their voices and cry aloud against that insidious, penetrating, ever-present spirit of luxurious worldliness that saps not only individual Christian character, but undermines the Church, society, the state, and is the subtle and pervasive power by which nations once war-like and civilized, glorious and renowned, have tumbled to their ruin!

And yet luxury has been not only excused by the world—always so light in its treatment of sin—it has been defended on economical grounds. Many trades, it is said, owe their very existence to luxury, to the expensive and fastidious tastes of the vast class of the idle, curled, and perfumed darlings of fashion. Yes, and the same argument can be used to bolster up any vice or defend any wickedness that happens to be profitable to a large number. It will defend the saloon, the gambling-house, and even worse dens of vice, for do they not enrich many? But why regard the money that is expended in pernicious luxuries as otherwise doomed to hoarding or disuse or to be expended in less profitable ways to the public? Ah, we know the falsity of that argument; we know that money teases

the nerve of business until it finds profitable employment; we know it will seek channels of profitable and beneficial industry if shut off from coddling the great, idle, useless drones of society, whose lives are worthless, whose example is bad and pestilent, and who can justify, seemingly, their existence only as scarecrows in a cornfield, to frighten off other robbers of the public good.

A TREE-SERMON TO CHILDREN.

BY THE REV. FRANK S. ROWLAND
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N. Y.

*And he shall be like a tree planted by the
rivers of water.*—Psalm i. 8.

I GIVE you six characteristics of trees, and I would like you to remember them.

1. The first characteristic of the perfect tree is Contentment.

I see some one smile and say, "A tree is not like a person. Whoever heard of a tree being contented!" In the Word of God it says that the trees shout for joy and clap their hands. Did you ever hear of a person shouting for joy and clapping his hands who was not contented? I never heard of a tree complaining. They are perfectly contented with their lot. Did you ever hear of a maple wishing it were an oak? They have not so much to make them contented as we have, either. The tree or flower grows by using the thing which we throw off. We are taught that we breathe out carbonic acid gas and that the tree lives on this gas which we are constantly giving out. Even the leaves which fall are food to the tree. The beasts of the field have eaten everything that is green under the tree, and the tree lives on what is left.

Let us then learn the lesson of contentment. Have you heard the story of the little girl who was passing the home of a princess? She said, "I wish I were a princess." And the princess looked out and saw the little girl play-

ing and said, "I wish I were like that little girl, so light-hearted without care or trial." So you see that happiness does not consist, after all, of the things on the outside, but it consists of that which is inside. Do you know, children, what will make us happy and contented? It is the Christ-spirit. Christ within you.

Do you remember Paul and Silas who were put into the Philippian prison, and who, after they had been cruelly scourged, at night had their feet made fast in the stocks? At midnight, with their bodies all bruised and their feet still fast in the stocks, they prayed and sang praises unto God. If Paul and Silas could be as happy as that in that awful prison, it seems to me this lesson must be learned, that happiness consists not in what is on the outside, but in what is inside. Let us then learn well this lesson of contentment.

2. The second characteristic of the perfect tree is Health.

How many have ever seen an unhealthy tree? Did you live in Buffalo last summer? Don't you remember that a little later than this the trees of the city were in a terrible condition? They were as brown and unhealthy as they could be. What was the matter? The worms had eaten away the leaves. I believe the City Council passed some law to make every man care for his trees and make them look as well as he could.

I remember when I was at home I went out with father to look at some cherry-trees which he had planted. All except one were growing finely. Its leaves had begun to curl. Father took his knife out of his pocket, and dug down, and presently drew out a worm. He said: "My son, that is a borer." It had almost encircled the tree, and in a little while the tree would have died.

The perfect boy or girl is the one who, like the tree, is healthy. We should attend to these bodies of ours. How careful we should be to eat and drink those things which will give us

sound bodies. Do you think tobacco will help us to have sound bodies? Do you think cigarettes, chewing-tobacco, and other kindred things will develop us physically? If our text-books are true and our experiences right, these things are a positive hindrance to the development of our bodies. Do you know Chauncey M. Depew, our Senator? Of course you do. He once remarked that he regarded his success in life as due to his firmness in breaking off his habit of smoking. We should do only those things which will tend to make us sound boys and sound girls. We need to keep our minds, bodies, and souls healthy.

3. The third characteristic is Roots.

Did you ever see a tree that was not rooted? It would not take long for a tree to die if it were not rooted. A great part of the tree is under the ground. There are two reasons for this: first, to hold the tree in its place, and second, to nourish the tree.

A perfect man, a perfect woman, boy or girl, is one who is well rooted. Think of a boy being rooted! Among the roots which hold us stable and keep us from falling are: (1) Good habits formed early in life. They will make us perfect, if anything will. (2) Good companions — helpful companions. You ought to cultivate the society of those who are better than you are. The importance of having right companions we can not emphasize too much. (3) Good books. That is a root which we must have in order to have sound minds, sound bodies, and perfect souls. Fill your minds with healthful thoughts. This is the most important: be rooted in Jesus Christ. Take Him as your Savior. Accept Him, and you will be healthy and strong.

4. The next characteristic is Importance.

Of course a perfect tree is important, very important indeed. Do you know something of the importance of trees? Look about this beautiful church in which we worship this morning. How

much is made from the trees! When you go home, look around you in your homes and see how much the tree has contributed for your comfort. The ships, too, are made from the trees. You can not make even an ironclad without trees; somewhere you will find wood used. Then you know trees are used for medicine. The bark, the roots, the leaves—almost every part of the tree is used for something. Then the fruit. What would we do without the fruit at this season of the year? We live largely on fruits during the summer months. If you lived in the Philippines, you would find that a large portion of the food you would eat would be fruit.

The perfect man—I mean perfect by comparison, for there is no really perfect man—he is very important to society, to home, to national life. What should we do without the ideal man or woman?

5. The next characteristic is Symmetry.

I looked in the dictionary for the definition of this long word and found this: "That which is perfectly balanced in all its parts." Have you seen perfect trees? Not one that is topheavy, nor one that leans farther to one side than to the other; not one that has a trunk out of proportion to its branches, but one that has perfect proportions. I thought to myself, "That is about as near to the perfect man as anything I find in studying about trees. The perfect man or woman is the one who is perfectly developed in all parts."

Some time ago we read an account of the prize-fight at Coney Island. Two plug-uglies came together, men whose bodies only had been trained—brutes—great strong men whose every muscle had been perfectly developed. What is the matter with these men? They are not symmetrical. They have only attended to the development of the physical, and have neglected the development of the intellectual and spiritual. There are men who have attended only to the intellectual development. Dar

win declares that early in life he was inclined to become a Christian, but neglecting this duty, in after years he found that his spiritual faculties were dead.

The symmetrical man is one who has attended to the development of the mind, body, and spirit. When you return to your homes this week, some of you will shout for joy and say: "I am through with school." "I am going to earn my living now." Perhaps you could get four or five dollars a week in some store and be a servant all your life. You have not been through the ninth grade in the grammar-school. It is a shame that there are boys living in a place where there are good schools whose education ends even before they reach the high school.

6. The last characteristic we shall name is Trial.

That is the perfect tree. There it stands, a mighty oak. It is perfect because it has been tried. Tempests have swept over it, but still it stands, every limb perfect, lifting itself toward heaven.

The perfect man, the perfect woman

or boy or girl is the one who when tempted and tried comes off the victor. Tried—weighed—and not found wanting. Tried and found to be sound.

We will take the first letter of each of the characteristics of the tree:

C ontentment,
H ealth,
R oots,
I mportance,
S ymmetry,
T rial.

The perfect boy or girl is the one who is most like Christ, our Savior. "And he shall be like a tree planted by the rivers of water." The wise man plants his tree by the riverside and it is kept moist. The perfect man is the one who has his roots running down into the water of life. "If any man thirst, let him come unto me and drink." To the woman of Samaria, Christ said: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Keep in mind the characteristics of the tree and try to be as nearly as possible like Christ.

SKETCHES OF SERMONS FOR THE COMMUNION.

Our King.

Art thou a king then?—John xviii. 37.

PATHETIC contrast between the claim of kingship and the pitiful condition of Jesus before Pilate. It moved the derision of the multitude, and apparently the scornful pity of Pilate.

1. Yet even the sensual Roman had some glimmering understanding that there might be something important in these derided claims; and he sought to release Him.

2. To us all this pathetic contrast only adds new claim to reverence, because Christ is King of our hearts.

8. Our question is not "Art Thou a king?" but "How can we enthrone and serve Him?"

4. As He has become King over the civilized thought of the world, His rule in the hearts of His disciples should be that much more perfect.

Normal and Healthy Relations to Christ.

I am the bread of life.—John vi. 35.

1. Christ is the Physician of souls. This passage, of all Scripture, most explicitly declares man's sick and perishing condition, and the necessity that Christ should die for him and he should accept the dying gift. "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

2. Christ's work is much larger than the mere healing of a sin-sick soul,

however great that may be. He is the Physician of souls, but His great gift is not medicine, but *bread* for the permanent and wholesome support of a normal life.

3. In the presence of Christ's dying love, as we gather at the communion-table, we get new conceptions of life, and so new ideas of the bread which will sustain life.

4. The "bread of life" may have different forms to different men: to some a new idea; to some an awakened emotion; to some a strengthened resolution; but Christ is the source of that new strength in whatever form.

New and Immortal Fellowship with Christ.

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 29.

There is no doubt a reference here to heaven and "the marriage-supper of the Lamb"; but there is involved in this a foresight of that new fellowship between our Lord and His disciples which took once for all a new strength and tenderness in His death, and makes the communion ordinance evermore a sign of our allegiance to Him and His faithfulness to us.

1. His tender farewell both springs from love and pledges love forevermore.

2. As we take the cup—the cup of thanksgiving—we take the pledge that we will be faithful to Him till death and beyond.

3. We realize anew that constant and tender love is one of the things that death can not interrupt, and so we see that the way to enter into immortal life is to give ourselves to this immortal affection.

4. Our pledge-cup is not to Christ only, but, by consequence, to all who are Christ's; and as we sing a hymn and go out, we go really pledged, like the early Christians of Pliny's time, to true and worthy living.

The Fellowship of Light.

If we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John i. 7.

This is a broad fellowship. It looks upward to God, with whom we can not have fellowship if we walk in darkness (ver. 6), and outward toward other men, with whom we may unite as we "walk in the light."

1. There can be hearty fellowship only among the good. Sin is selfish and divisive.

2. The goodness in which fellowship comes is not a fixed condition, but a living aspiration and effort. Nothing wins us to men more than their earnest effort to do right; and this in us wins God's regard and help.

3. We might call this a fellowship of enlightenment, for it is as members of His school that we sit together in heavenly places in Christ Jesus.

4. But the light is given, not merely to make us glad, but to enable us to do our work, and our fellowship should be an active cooperation (1) with God and (2) with men.

5. Thus this nearest and most intimate Christian ordinance looks out toward the most effective work for the world around us.

The Behest of a New Hope.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John i. 9.

Faithfulness and justice are correlative elements of character. God who is faithful to keep His promises of grace, by the same quality which makes Him faithful is just to maintain the supremacy of right.

1. This ordinance declares anew that He will surely forgive those who come forward with sincere confession of sin. The broken body and shed blood are solemn seals of that promise whose sure keeping runs back into the holy

and loving character of the God who made it. "Him that cometh unto me will I in no wise cast out." We can not doubt this faithfulness when we come to the communion.

2. But God is as just as He is faithful, and His justice insists that His grace shall be vindicated. He can not

pardon us and let us go. His pardon must be vindicated in our upright living. We must "be to the praise of the glory of his grace." Thus His justice constrains Him to carry on His work of grace, and not only pardon us, but lead us in the worthy way which will show that He was right in pardoning.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Falling in with God's Plan Concerning Us. "I was not disobedient unto the heavenly vision."—Acts xxvi. 19. By Missionary Bishop F. W. Warne, D.D., Chicago, Ill.
2. Indifference to Social Needs. "And Gallio cared for none of those things."—Acts xviii. 17. By Rev. Joseph Henderson, Chicago, Ill.
3. The Power of a Lofty Ideal in Christianity. "I foresaw the Lord always before my face."—Acts ii. 35. By J. P. Brushingham, D.D., Chicago, Ill.
4. The Causal Relation between Righteousness and Welfare. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 33. By President S. H. Lee, French-American College, Springfield, Mass.
5. Ye Are Gods. "For in him we live, and move, and have our being."—Acts xvii. 28. By George H. Hepworth, D.D., New York City.
6. Fidelity in Stewardship. "Moreover it is required of a steward that he be found faithful."—1 Cor. iv. 1. By J. M. Northrup, D.D., Memphis, Tenn.
7. The Secret of Present Lawlessness. "In those days there was no king in Israel, but every man did that which was right in his own eyes."—Judges xvii. 6. By Samuel J. Nicolls, D.D., LL.D., St. Louis, Mo.
8. The "Select Few" and "Universal Salvation." "Lord, are there few that be saved?"—Luke xiii. 32. By Rev. Dr. Williamson, St. Louis, Mo.
9. Our Mission to Do the Will of God. "I must work the work of him who sent me while it is day."—John ix. 4. By J. Sparhawk Jones, D.D., Philadelphia, Pa.
10. The Christian Pastor's Ideal. "For to me to live is Christ."—Phil. i. 21. By Rev. Merle H. Anderson, Philadelphia, Pa.
11. God in the Gospel has Done All that He Could. "What could have been done more to my vineyard than I have done in it?"—Isa. v. 4. By Rev. J. W. Davis, Atlanta, Ga.

12. Tongues that Walk and Feet that Talk. "He speaketh with his feet."—Prov. vi. 13. By Rev. George H. Hubbard, St. Louis, Mo.

Themes for Pulpit Treatment.

1. Sectarian Bigotry. ("And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us."—Mark ix. 38.)
2. The Church, the Crown of Christ. ("Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God."—Isa. lxi. 3.)
3. Divine Qualifications for Political Office. ("And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is?"—Gen. xii. 38.)
4. An Unrecallable Blessing. ("Now, therefore, let it please thee to bless the house of thy servant, that it may be before thee forever; for thou blessest, O Lord, and it shall be blessed forever."—1 Chron. xvi. 37.)
5. Divine Manifestations in History. ("And behold, there came a prophet unto Ahab, king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord."—1 Kings xx. 13.)
6. God's Estimate of Ingratitude. ("Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it he abhorred them."—Deut. xxxii. 18, 19.)
7. The Conservative Value of True Manhood. ("Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—Jer. v. 1.)
8. A Condition of Permanent Royalty. ("If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore."—Psalm cxxxii. 12.)

9. Prayer and Prosperity. ("Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows."—Job xxii. 27.)
10. An Observed Sabbath and a Preserved Faith. ("Hallow my Sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God."—Ezek. xx. 20.)
11. The Agency that Quenches Fire. ("Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he is small. The Lord repented for this; this also shall not be, saith the Lord God."—Amos vii. 8, 9.)
12. Where Nations Fall, and Why. ("Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor."—Micah iv. 11, 12.)
13. The Unjust Judgments of Unfaith. ("And he also that had received the one talent came and said, Lord, I knew thee, that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter."—Matt. xxv. 24.)

SEED-THOUGHT SECTION.

SIDE-LIGHTS FROM VARIOUS SOURCES.

SUGGESTIONS FROM PULPIT EXPERIENCE.

BY DAVID JAMES BURRELL, D.D.,
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The Minister's Waste-Basket.

I HAVE been rummaging among my manuscripts; and, as a result, drawers full of papers once deemed valuable have been emptied into my waste-basket. Doomed to perish in the flames, there is deep pathos in their farewell. They seem like shriveled mummies—pitiable Pharaohs, reigning once on the Upper Nile of intellectual conceit, now profanely dragged out of their crypts and so stripped of dignity that his Majesty, the garbage-man, sniffs at them. Thus Top-Knot cometh down; *et heu, quam difficilis gloria custodia est!*

Yet here is no occasion for sorrow, save in the conviction that these dead should have been incinerated long ago. They have ever been flat, stale, and unprofitable. A manuscript is like a man in this, that there is no alternative between sentence of death and *raison d'être*. Nevertheless, before committing these papers to oblivion, let us hear their homily.

"First," they say, "you have wasted much time and energy upon us." And we stand convicted. Here are letters,

whose brown lips are curled to deride us for ever having noticed them; letters from fond admirers and flatterers, letters from cranks, letters from censorious critics, anonymous letters, begging letters, and letters asking light on the impenetrable mysteries of "free will, fixed fate, foreknowledge absolute."

Why were they written? It is awful to contemplate the waste of precious hours and energy in the correspondence of our time. Blessed be progress; but there is something to be said for the post boy, after all.

But why did I ever answer these letters? There's the rub. I, a minister of the Gospel, having a Gospel to preach, and never an hour with more than sixty minutes in it! How could I invest my energy—every atom of which was responsibility—in reading or seriously regarding these communications? Every minister of my acquaintance devotes a considerable part of each day to correspondence, most of which is love's labor lost. An hour a day is not much; but in the course of a forty-years' ministry it amounts to about three solid years. I am not saying that due attention must not be given to correspondence; only that most of the letters received—as witness this waste-basket—are unworthy of serious attention.

I have just opened my morning's mail in which I find two letters enclosing stamps for reply. As neither of these has any just claim on my consideration (both being advertisements of a sort), I shall put the stamps into my charity-fund with a clear conscience. But I have a ministerial friend who tells me this is dishonest; he would answer all such letters under constraint. This suggests an ethical question which is beyond my depth. I waive it, and shall continue to give my waste-basket the benefit of the doubt. A minister's life is too short to be trifled with in this way.

But there are other of these discarded manuscripts desiring to be heard from: "*Secondly*," they say, "*there are many children who ought not to grow up.*" Here are half-finished sermons, essays blighted in the bud, impracticable briefs and skeletons. The work expended on them was not wasted; nevertheless, they were not worth preserving; they should have been cast into this waste basket long ago.

The falsest proverb ever made is this, "Whatever is worth doing is worth doing well." One of the secrets of success is knowing how to touch and run; knowing how to discriminate between less and more important things; knowing how to invest energy as Hon. Oakes Ames wished to invest his money, "where it will do the most good."

And another secret of success is being willing to quit a thing after beginning it; to turn back after setting out on an unprofitable journey; to stop playing when the game is not worth the candle. Why did I store away these unfinished manuscripts so carefully? Because I hoped to complete them some day. But the day never came, and it never meant to. These poor things were born to die young. Into the waste-basket with them!

And here, sad to confess, are papers marked "Returned with thanks." Poor, rejected contributions; how confident we once were of their value and

how equitable now seems the death sentence! Self-conscious genius is like Apollinaris, uncorked, it loses its sparkle. Time was when to destroy these manuscripts would have seemed like laying infants on Bel's altar; but it costs no pang to-day to commit them to the gaping maw of the waste-basket.

Learn, O young man, to bury your dead. Earth to earth, ashes to ashes, dust to dust! Do not cherish your failures under the impression that they are likely to gain value through the passing of time. What egotists we are! How slow to confess that any but Jacqueminot roses can grow in our intellectual gardens! How reluctant to throw the mildewed and worthless over the wall!

But of *old sermons* what shall be said? Let these, which I have thrown into my waste-basket to-day, speak for themselves: "*Thirdly*," they say, "*the world moves and you must be moving with it.*" The minister who expects the baked meats of yesterday's funeral to serve forth to-morrow's wedding-feast will presently lament his lack of guests. An old sermon is much like every country except our own, "good to move away from." It is not a post-chaise, but a milestone; it falls behind at every step of the journey.

What shall be done with old sermons, then? Put them away in the barrel? Alas! that "barrel" has many ministerial tragedies to account for. A young man was just now saying, "As the result of my five years' labor I have above four hundred sermons laid away for future use." For future use? Far be it from thee! Rather for stimulation to better things. "First editions" are of value to bibliophiles, but the average reader wants a last edition. And the average hearer wants his minister, however conservative, to be abreast of the times.

My friend, Dr. John R. Paxton, having on one occasion taken advantage of an exchange of pulpits to use an old sermon, some one said to him facetiously, "I always *did* like that sermon,

doctor"; to which he replied, "You are no gentleman, sir, to remind me of it."

Are we not to repeat our sermons then? Yes, but not without assuring ourselves that they, as well as we, are "in the Spirit on the Lord's day." It is an awfully hard thing for a minister to preach an old sermon without having it, like cold gravy, stick to the roof of his mouth. In my own experience it is usually easier to prepare a new sermon than to bring an old one up to date and to deliver it with suitable earnestness. One is always so fearful that some reminiscent elder may be "keeping tab" on him. By changing the text and taking out the "white bears" a minister may possibly confuse the recognitory faculty of his hearers; but *he* knows, and his consciousness is like that of shabby-gentility. It is true that a minister can not always have a new sermon (the spirit may be willing but the flesh is weak), but honesty is the best policy. Bring your old sermon up to date, and then make a clean breast of it. Take your congregation into your confidence; that always pays.

And above all have courage to destroy such of your manuscripts as are not worth keeping. The waste-basket is one of the best friends of the young minister; it enables him to throw off impedimenta and move on. The change of a single word in *Euphuus* will furnish a wise maxim for ministers: "We should use our sermons as gentlewomen handle their flowers, who in the morning stick them on their heads and at night strawe them at their beeles."

So farewell to these Children of Genius who, from the waste-basket as from a tumbrel of death, salute me. They belong to yesterday, I to tomorrow; wherefore we part. And thus evermore, in accordance with the sentiment voiced by the poet in "In Memoriam"—

"We rise on stepping-stones
Of our dead selves to higher things."

CLERICAL TABLE-TALK.

BY THE LATE J. SPENCER KENNARD,
D.D., OF PITTSBURG, PA.

Concerning Vacations.

ONCE a year the hardest-working city pastor may draw a long breath. With satchel in hand he bids farewell for a season to church and people, worry and care. Almost any kind of a vacation is better than no vacation. Even if he gets little satisfaction while away he returns with more zest to his work, renewed patience for trials, and enthusiasm for everyday achievement. Seen from the safe distance of the hotel or cottage piazza, vexations diminish and satisfactions increase in importance. It is comforting also to compare notes with brother ministers and to know that his lot is common to man. Other men have overzealous deacons, and autocratic pillars of the church, and members who are filled with missionary zeal when church expenses are under discussion but who never happen to be present when the missionary collection is taken. Many a cloud is blown away by the laughter following such an "experience meeting." Then away from home he gets a new notion of his place in the universe. We are all prone to take ourselves too seriously. It is good for a man to tread streets where he sees no familiar face, where he is "nobody in particular." This is one advantage which the city pastor holds over his country brother, but we may all obtain it a few miles from home. The world is much larger than our parish and there are a great many people working in it. Our heavy burden of responsibility is sensibly lightened by the knowledge that the machinery would not stop if we let go. There are people who have never even heard of our church. The London *Church Times* tells the story of a Protestant minister who, on going to a new charge, inquired if there were any Puseyites in the community. "Naw, sir," said the clerk; "there used to be

some, but for the last two years the boys have took all their eggs."

Some ministers have had amusing shocks to their vanity while absent from their sympathetic and admiring constituents. Dr. T. M. Eddy supplied an Afro-American congregation in Georgia, and at the close of the preaching service called upon a member of the congregation to lead in prayer, which he did with much unction, saying among other things: "O Lord, bress our brudder what has brought us de Gospel from afar; bress him as he mos' need; unloose his stammering tongue and hang it on de golden wires ob salvation." The Rev. Mark Guy Pearse had an experience, in a tramp through Cornwall, embarrassing for quite another reason. Mr. Pearse came to a little village in which a tea-meeting was going on, and, entering the chapel, he joined in the tea. He was in the most unclerical of costumes, which was an act of sense on his part; but during the process of tea one or two of the "leaders" managed to recognize him. Whereupon one of them approached him and said in an anxious whisper: "Be you Rev. Mark Guy Pearse?" "Yes, I be," he answered. "I thought as how you was. Now, do you see, we want to raise a little money, and a thought have struck us. Now do 'ee just come out quiet like and say nothing to nobody, and then we will put 'ee in the vestry and we will go into the chapel and say: 'Rev. Mark Guy Pearse, author of "Daniel Quorm," is in the vestry and can be seed at three-pence each, the proceeds to go for the good of the cause.'"

A man in a new environment should be able to see new light on old subjects. He may appreciate a disinterested opinion of that branch of the Church to which he belongs. An Episcopal clergyman, passing his vacation in Indiana, struck an old farmer who declared that he was a "Piscopal." "To what parish do you belong?" asked the clergyman. "Don't know nawthin' about enny parish," was the answer.

"Well, then," continued the clergyman, "what diocese do you belong to?" "They ain't nothin' like that 'round here," said the farmer. "Who confirmed you?" "Nobody," answered the farmer. "Then how are you an Episcopalian?" "Well," was the reply, "you see it's this way. Last winter I went down to Arkansas visitin', and while I was there I went to church, and it was called 'Piscopal; and I heerd 'em say that they'd left undone the things what they'd oughter done, and that they'd done the things what they'd oughten't t' done; and I says to myself, says I, That's my fix, exactly; and ever since I considered myself 'Piscopalian." The clergyman shook the old fellow's hand and laughingly said: "Now I understand why the membership of our church is so large."

Some men get a great deal more out of their vacation than others do. It is not so much a question of opportunity, as of receptivity. There are many ways of filling one's heart and soul and body with new blood, and surely the preacher needs it. If he can only inhale enough compound oxygen of all kinds, he becomes a condenser for the use of scores of anæmic souls around him. Fortunate is the man whose purse is equal to his plans at this time. If he must spend every Sabbath "supplying" other men's pulpits, better do that than stay at home, but it would be far more profitable to him, mentally and spiritually, to hear some other man preach. For obvious reasons this rule can not be universally adopted, but there are other ways of "filling up" which can. Once a year every minister should lock his study door and go into the world, not as a preacher but as a man among men. He need not altogether shun his clerical brethren, they are too good company for that; but he should seek to know more familiarly the life and springs of action of the average man. In this he is directly following his divine Master. What a rare opportunity for gaining the hearts of some shy heathen, who

would possibly go to hear you preach, but would never seek your society unless thrust into it by the accident of summer residence. People who think "good" people can not have a good time are the victims of their own narrow horizon. A minister need never lose his dignity—indeed, he can not if it be not a sense of his own importance, but rather the self-less dignity of his sacred office. Nevertheless he should have developed unusual capability for enjoyment. He has the most perfect background for happiness in duty faithfully performed. He should be, and generally is, as care-free as a schoolboy on a holiday. Phillips Brooks says: "The merely solemn ministers are very empty—they are cheats and shams. As they stand with their little knobs of prejudice down their straight coats of precision, they are like nothing so much as the chest of drawers which Mr. Bob Sawyer showed Mr. Winkle in his little surgery: 'Dummies, my dear boy,' said he to his impressed and astonished visitor; 'half the drawers have nothing in them and the other half don't open.'" The men who carry the heaviest burdens are the most ready to slip them off, when occasion permits, and play. The wholesome spirit of play is a new and often unexpected bond between a man and his minister. With it he may have courage to break through the invisible barrier that separates them. The human soul is a lonely and inaccessible thing, and any time were well spent establishing avenues of communication with it. Most of us have spent our time rather in closing the doors of prejudice against all who have not learned to see the world with our eyes.

We were much interested some years ago in watching two young men who were thrown together during an ocean voyage. One was a New York newspaper man, alert, sophisticated, disdainful of "sentiment," religious or otherwise; the other a simple-hearted Irishman whose faith expressed itself spontaneously in works. It would be

hard to tell which was the more dismayed on seeing the accouterments of his room-mate. The New Yorker was as much afraid of the Irishman's tracts, as the latter was of his unconcealed spirit-flask. But both were genuine manly men, and therefore able to see the same qualities in others. The first repulsion soon wore away in the intimate association of ship life, and as we were in the good graces of each, we heard the surprised comments from both points of view. How could one be such a lover of the world and yet have ideals and a desire for a clean life? Or how could one enjoy a prayer-meeting more than a dance, and yet have a keen appreciation of a joke, a love of sport, and be anything of a "good fellow"? But these were found not at all incompatible on close acquaintance. They parted after a week's voyage with mutual respect, if not understanding, and we felt that we also had a share in the experience.

Without crossing the ocean or spending his substance at resorts, a minister may enjoy a very inexpensive form of recreation in the walking-trip. It is also one of the most invigorating for one of sedentary habits. Armed with a stout stick, and burdened with no more luggage than can be carried on his back or in his pocket, a preacher may feel himself the equal of any man alive. The woods and fields by day, and a farmhouse by night, afford him all the interest he needs, and refresh both the outer and inner man. Solitude which is food for greatness of soul reinforces his native powers. Better than gaiety or distraction is the silence of God, and communion through nature with the invisible world.

It is Good to be Deaf of One Ear.

It is wise not to hear some things, or to act as if we did not hear them. A young man who could not explain himself, at last lost his temper, and said to his fellow traveler: "How dull you are! Why, the matter is as simple as A B C!" "It may be so," said the other, "but suppose I am D E F." It is well sometimes to be in that condition.
—*Spurgeon.*

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

GENESIS XXII.

THE twenty-second chapter of Genesis needs a careful restudy. Many very crude conceptions of its teaching have obtained, and some of them have been stumbling-blocks even to believers.

1. Let it be noted that *God never commanded Abraham to slay Isaac*. The language is explicit: "offer him there." There were two parts to a sacrificial act: first, the offering or presentation of the victim, and secondly, the slaying. In later times the former was the act of the offerer, the second of the priest. In early ages, before the ceremonial order was fully defined, the patriarch, as priest of the family, acted in both capacities; but the two were distinct. And when Abraham was bidden to *present* Isaac as a burnt-offering, he *inferred* hastily that he was to slay him, but without God's word of command as his warrant; and consequently when he took the knife to slay his son, he was warned to desist—he was going beyond the word of the Lord.

2. If the passage be examined and compared with references to it in Rom. iv. and Heb. xi., it will be seen that Abraham expected that Isaac, even if slain, would be restored to him. Note his language to his attendants (Gen. xxii. 5), in which he told them that he and Isaac would go to the mountain and worship and *return to them* again. He was confident that the child of promise would be given back to him, even tho from the dead.

3. The key to the whole passage is "Jehovah Jireh" in verse 14. The Lord is the *provider* as well as promiser. And where His promise is ours we may implicitly trust Him to provide exactly according to His promise.

A remarkable and very sad instance

of the travesty of Sacred Scriptures, and their irreverent use in preaching, was given by the late Prof. Chapell, of Boston, in an address at the Syracuse Convention for Fuller Life in Christ. He said he could name the man, the place, and the occasion where the two following texts were used. One man, preaching on the opening of the Union Pacific Railway, took Heb. x. 20: "A new and living way which he hath opened for us." Another, preaching on Grant's second-term presidency, took the text Isa. lvi. 12: "To-morrow shall be as this day, and much more abundant." In this latter case there is a comical side even to this sacrilege; for in the context it will be remembered that there is a *wo* and not a *blessing* pronounced upon those who use this proverb.

WHAT IS ITS ORIGIN?

The source of the following striking paragraph has been often sought by letter and by word of mouth. Perhaps our readers may help trace it.

"We sow a thought and reap an act;
We sow an act and reap a habit;
We sow a habit and reap a character,
We sow a character and reap a destiny."

A very intelligent and accurate correspondent says concerning it:

"My dear husband first met these words, as attributed to William M. Thackeray, in one of the London papers—*The Graphic*, he thinks; but about two years since I saw it in Dr. Alexander Whyte's writings (St. George's Free Church, Edinburgh), attributed to Bishop Butler as the author. Dr. Whyte places it in the preface of his 'Bunyan Characters.' It sounds far more like the good bishop than like the accomplished author of light literature; and besides, Dr. Whyte is a scholar and a Scotchman, and is not likely to be mistaken."

To all of which we feel constrained to add that it sounds like neither the novelist Thackeray nor the Anglican bishop. It is not in Thackeray's style,

who never uses the aphoristic parallels that in this stanza so resemble the Hebrew poetry; and Bishop Butler's writings do not exhibit one trace of any likeness to this proverbial mold. To us it sounds more like Francis Bacon than any other Englishman, and we have seen hundreds of sayings in the great philosopher's works that strikingly remind us of these words. The probability is that the original is to be traced beyond Thackeray, Butler, and Bacon, as the saying, "He tempereth the wind to the shorn lamb," which was long supposed to be the proverb of Sterne and is found in his "Sentimental Journey," found its way there from the French—where it is found as a very ancient proverb.

ORDER OF GOD'S WORK.

The order of God's work may be seen in the light of the parallel arrangement of Scripture.

- A. The Original Creation. Gen. 1. 1 ("Heavens and earth").
- B. Ruin. Gen. 1. 2 (Isa. xlv. 18, Heb.). Cause: Satan's first rebellion.
- C. Earth blessed, but cursed because of sin.
- D. Mankind dealt with as a whole (Adam to Abram).
- E. Chosen nation blessed.
- F. First appearing of Christ. Heb. ix. 26.
- G. Church (taken out). Acts xv. 14.

When the Church is completed (Rom. xi. 25) and "He returns for restitution of all things" (Acts iii. 21), He will follow *reverse* order.

- G. Church (taken up). 1 Thess. iv. 16, 17.
 - F. Second appearing on earth. Heb. ix. 26; Zech. xiv. 4.
 - E. Chosen nation blessed. Rom. xi. 26; Acts xv. 16.
 - D. Mankind as whole ("All Gentiles") blessed. Acts xv. 16.
 - C. Curse removed and earth blessed and beautified. Amos ix. 12-15; Isa. xxxv. 1; Psalm lxxvii. 6.
 - B. Satan's final rebellion. Rev. xx. 7.
 - A. "New heavens and new earth." Rev. xxi. 1.
- "Known unto God are all his works

from 'the beginning' of the world" (Acts xv. 18).

—Morton W. Plummer.

"Der bestirnte Himmel über mir und das moralische gesetz in mir," are the words inscribed on the wall in the mortuary chapel of Kant in Königsberg. This was perhaps Kant's greatest saying, and will be remembered and quoted in generations to come.

Wesley and Whitefield had a discussion, in which Wesley finally said: "The only difference between you and me is that what you, Whitefield, call *God*, I call *devil*!"

A little girl, very young, had so simple an experience that when examined by a church committee for reception into membership, one of the "auld lights" who insisted on a law-work said, "But, my dear, how about the slough of despond?" "Please, sir," said she, dropping a curtsy, "*I did not come that way!*" How different from some of us who have come through the slough, got under the Mount Legality and heard its thunders, slept in the arbor and lost our roll, been in Doubting Castle and under the custody of Giant Despair, been in Vanity Fair and bought lots of trash, and perhaps only now and then got even a glimpse of the Delectable Mountains!

At Lima, South America, says Dr. Guinness, I saw in the Parliament House that was formerly the house of the Inquisition, an image of the Virgin that had a movable head and eyes. Strings and pulleys were connected with the image, which passed through the wall into other apartments, to which the inquisitors had access, and when they desired to shift responsibility from themselves, they would inform accused parties that they must find in the Virgin's face, etc., their destiny declared. When, therefore, it was determined to spare the accused, which was rare, she nodded; when to execute or

torture, corresponding movements of head or eyes revealed the doom.

Nuggets of Gold from Many Mines.

PRAYER.

Seek entirely to depend on God for everything. When thinking of any new undertaking, ask: "Is this agreeable to the mind of God? Is it for His glory?" Having settled that a certain course is for the glory of God, begin it in His name and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray.

Do not regard iniquity in your heart; if you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only and alone upon the merits of our ever-adorable Lord and Savior, that according to His infinite merits, and not your own, the prayers you offer, and the work you do, will be accepted.—*George Müller.*

But here is the *fools' family tree*: Lost Time married Ignorance, and had a son called I Thought, who married Youth and had the following children: I Didn't Know, I Didn't Think, Who Would Have Expected. Who Would Have Expected married Heedlessness, and had among other children, Tomorrow Will Do, There's Plenty of Time, Next Opportunity. There's Plenty of Time married Miss I Didn't Think, and had for family I Forgot, I Know All About It, Nobody Can Deceive Me. I Know All About It espoused Vanity and begot Pleasure, who became the father of Let Us Enjoy Ourselves and Bad Luck. Pleasure married Folly for a second partner. Consuming their inheritance, they said one to the other, Let us spend our capital and enjoy ourselves this year, for God will provide for the next. But Deception took them to prison, and Poverty to the workhouse where they died. Their grandchild, Despair, begged enough money for a rope, and hanged himself—"which," says the author, "is the end of the family of Fools."—*An Anonymous Spanish Author of the Seventeenth Century.*

For the future direction of my life I resolve—

That I will make religion my chief concernment.

That I will never be afraid or ashamed to speak in defense of religion.

That I will make it my daily practise to read some part of the Holy Scriptures, that I may become acquainted with the will of God, and be quickened, and comforted, and

qualified to serve Christ, and promote the interests of His kingdom in the world.

That I will every day reflect upon death and eternity.

That I will daily pray to God in secret.

That, upon all proper occasions, I will reprove vice, and discountenance it, and, to my utmost encourage virtue and religion.

That I will dispute only for light, or to communicate it.

That I will receive light wherever and however offered.

That I will give up no principle before I am convinced of its absurdity or bad consequences.

That I will never be ashamed to confess a fault to an equal or to an inferior.

That I will make it a rule to do no action, at any time or place, of which action I should not be willing to be a witness against myself hereafter.—*President Edwards.*

The truth is that the greater proportion of the so-called incompatibilities and ungenialities of domestic life, which are so often made the ground for the disruption of the matrimonial bond, are inadmissible as a justifying ground for any such dissolution, and could be readily overcome and blotted out of existence if the parties most concerned had only the will to do it. A couple are no sooner married than they find that differences of opinion and mutual jars ensue and all is not gold that glistens; and then one or both straightway imagine that there is no remedy but in ruthlessly breaking the solemn, sacred tie that binds them. A vague, restless feeling seizes upon one or both, producing discontent, engendering a certain thought of present bondage which exists mostly in fancy, and creating a feverish desire for other associations and spheres which are supposed to be more fitted and providentially designed for the mind and heart. No escape, it is said, but in cutting the knot. It is a delusion. The marriage relation, in all its history, was never expected, perhaps, to be *entirely* free from misunderstandings and discords. Foolish to think that the whole mutual life can flow on, like the earlier stream, without a ripple or eddy. Home is a school, a discipline, whereby husband and wife are to grow into each other, getting rid of their angularities, harmonizing their peculiar characteristics, and more and more becoming one in thought, sympathy, and life. The true blessedness of wedded souls is not insured by a simple exchange of plighted faith. It comes through and after many a self-denial, many a crucifixion of the will, many a scourging of the resentment, anger, pride, vanity, and passion of the heart. It is true here, as in other relations, that he who saveth his life shall lose it, and he that loseth his life shall save it.—*Rev. A. P. Peabody, D.D.*

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

A GREAT MAN'S RESOLUTIONS.—Among the autograph manuscripts in the great Peel Library are four pages from the famous Dr. Johnson's memorandum-book, containing prayers, meditations, and resolutions. Among the resolutions written there are the following: "To read the Bible this year." "To try and rise more early." "To study divinity." "To live methodically." "To oppose idleness." "To frequent divine worship." Many a young man might do well to copy those resolutions into his own pocket diary and read them over every day.

THE DECISION OF CHARACTER OF STRONG MEN.—At Harper's Ferry on one occasion the flood in the Potomac was so great that it threatened the destruction of the costly railroad bridge, which was seen to shake in its unsteadiness. When everybody present was looking each moment to see the bridge go down, President John W. Garrett, of the Baltimore and Ohio Railroad, arrived upon the scene. Appreciating the necessity of instant action, he gave an abrupt order for a loaded train of freight cars standing on a side track to be run with the locomotive on the bridge and kept there. "But, Mr. Garrett, that is a train-load of silk," said the local superintendent. "I don't care; run out the cars!" commanded the great master of railroads. "It would be easier to pay for the silks than to build a new bridge." The silk train was run on to the bridge and the structure was saved. The difference between the success of one man and the disaster which comes to another often lies just at that point. The one is vacillating and uncertain, and the other bold to dare whatever is necessary in order to win. A certain holy boldness and audacity of faith is necessary to great triumph in spiritual matters.

UNIQUE RECORDS.—The phonograph is about to make its *début* in a Parisian law court. It is a suit between a music publisher and the leader of an orchestra. The conductor sold the music of a song to the publisher. The publisher thought he detected resemblances to an air already published in America. The question was taken into court and the phonograph has been subpoenaed. First it will play the American air, and then the French, and the magistrates will have to say whether there has been plagiarism. The Bible assures us that there is a record being made of all our deeds which we will have to face by and by. That is the reason men will cry for the mountains and the rocks to fall upon them in the Great Day. But he who accepts the pardon of his sins through Jesus Christ is able to sing with the old poet:

"Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved through Thee I am,
From sin and fear, from guilt and shame."

COURAGE ON QUIET DAYS.—There are a great many helps to courage in numbers and display. The music of marching feet, the brilliancy of uniform and flag, and, above all, the military band with its martial tunes which make the air vibrate with martial feeling. A woman in an American town hurried to the window not long ago at the sound of the band, to see the soldiers march-

ing. "If I were a man," she exclaimed, "I should be a soldier myself! I know I could shoot if they kept the band playing all the time!" How many there are who can fight the battle of life while the band plays, who faint by the wayside when they must go out in cold blood and sternly struggle with the hard duties of quiet days! But the noblest heroes among men and women are those who in silence and in quiet, unreported battles do their duty for Christ's sake and for the love of their fellow men. The newspapers may not herald their bravery, but God recognizes it, and they shall have something better than the Legion of Honor in God's good time.

KEEP SWEET.—It makes all the difference many times between being a helpful personality whom men and women thank God for, and a demoralizing force that weakens the already tried and struggling pilgrims, whether through forbearance and reverent patience we keep sweet tempered and cheerful under the annoyances of life. W. C. Martin sings a very truthful and suggestive little song entitled "Keep Sweet":

"Suppose a world of troubles do
Annoy you day by day;
Suppose that friends considered true
Your trust in them betray;
And rocks may bruise and thorns may tear
Your worn and weary feet,
And every day you meet a snare—
Keep sweet.

"Suppose you have not each desire
That forms within your mind;
And earth denies you half your hire,
And heaven seems quite unkind;
And you have not the best to wear,
Nor yet the best to eat;
You seem to have the meanest fare—
Keep sweet.

"A sour heart will make things worse
And harder still to bear.
A merry heart destroys the curse
And makes the heavens fair,
So I advise, whate'er your case—
Whatever you may meet,
Dwell on the good—forget the base—
Keep sweet."

DOUBT AS A DISEASE.—Dr. George Heworth, in one of his illuminating New York Herald sermons, brings out very clearly the follies of sick people, whether it be physical or spiritual illness. He says, when you are ill, if you are at odds with your physician, reject his sympathy and doubt his skill, you increase the energy of your disease and block the way to recovery. But if you know him to be your friend and peacefully rely on his perfect knowledge of your case, you help him to effect a cure. You and he must work together, and your attitude is as helpful many times as is his prescription. It is the same with spiritual concerns. God is an element in human life. He can not help us except through the agency of our faith in Him. If we rebel against Him, repel His approach, are at odds with Him, shut our eyes and our hearts, we simply devour ourselves, and are an easy prey to our own doubts. The high and holy energies in our nature are suppressed, peace takes wings and flies away. We are at cross purposes with the only power that can dispel our despair, and

left to our own resources we are miserable. The loneliness of a soul which tries to find its way without a God to guide it is beyond expression. But when we trust God and realize that He is close at hand the storms of life lose their destructive energy.

THE MODESTY OF COURAGE.—A recent newspaper writer who has been on many a hard-fought field, and who has known the greatest military men of his time, says that he has met half a dozen Victoria Cross men, but has never heard a battle-yarn from one of them. On one occasion he did his best to draw from a friend who had greatly distinguished himself in a battle where he had had two horses killed under him, and had carried himself with most remarkable gallantry, something as to his feelings and experiences while under fire. All he could get from the brave officer was: "A battle is a very disagreeable place to be in. Come and I will show you my pigs." There is an old proverb that "A barking dog never bites," and so in matters of true bravery among men it is not the braggart, but the earnest-souled man who works for love of the cause rather than the praise of man, who can be depended upon to do heroic deeds.

THE SWEETNESS OF COMMON THINGS.—One of the greatest secrets of usefulness and happiness in this world is to find that the best things of life are in the common, ordinary, usual experiences. The changing of the seasons; watching for the first breath of south wind and the first flowers in the spring; rejoicing in the coming of the birds; taking gladness from the beauty of the sunrise, or the solemn glory of the sunset; the greetings at morning and evening at home or at business; the kindly spirit, and the cheerful, sympathetic attitude in conversations during meals; seeking to introduce something kindly human into the usual things,—here above all other sources is to be found the real sweetness of human life. John Vance Cheney sings it clearly in these lines:

"Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way.
The rust will find the sword of fame;
The dust will hide the crown;
Aye, none shall nail so high his name
Time will not tear it down.
The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet
And left to heaven the rest."

IMPORTANCE OF SPIRITUAL ATMOSPHERE.—An illustration of the new lights which science throws upon old questions is the modern explanation of an experiment made nearly three centuries ago by the Flemish physician, Van Helmont. In a pot of earth weighing two hundred pounds he planted a willow branch weighing five pounds. He kept the plant well watered, and in five years the willow had gained one hundred and sixty-four pounds in weight, while the earth in the pot had lost only two ounces. Van Helmont inferred that the plant's gain was due only to the water which had been supplied. Modern botanical science proves that the gain was in a great measure due to the carbon absorbed from the air. So it is true that strong spiritual characters are built up out of the spiritual atmosphere in which we live. This is one of the great reasons why it is so important that young men and young women should associate themselves in intimate church fellowship with Christian men and women, where they will

be constantly absorbing spiritual carbon, if one may so speak, from the moral atmosphere which surrounds them.

THE GOOD SAMARITANS OF THE ALPS.—The story comes from Switzerland of a caretaker who with his two dogs had spent the winter with no other company in the lonely Hotel du Glacier at Meiden, which lies about six thousand feet above the sea in the Canton of Valais. One day while the caretaker was chopping wood outside the hotel, with the dogs as his companions, the party was surprised by the fall of a huge mass of snow. It buried the man, but the dogs escaped. Whereupon the dogs ran down the mountain, a journey of several miles, and betook themselves to the landlord, who resides during the winter in the valley. He guessed by the excited barking of the two unexpected visitors that something must be wrong at his Alpine hotel. Taking three men with him, he at once ascended to the hotel, the dogs going with them. The climb upward took no less than nine hours. The dogs indicated as plainly as if expressed in so many words the exact spot where the accident had happened. The imprisoned man was dug out of the snow in an exhausted condition, but still alive, and he was soon restored. Surely every Christian ought to show as much feeling and wisdom in seeking to rescue his brothers and sisters who have been overwhelmed by some avalanche of sin, as these dogs did in the rescue of their master. If a dog can have that much compassion and pity, how much more intense should be our tenderness and earnestness to save immortal souls!

HONESTY INDISPENSABLE.—Governor Theodore Roosevelt, in an article in *The Outlook* not long ago, gave expression to some straightforward sentences that can not be repeated too frequently. The governor says we can afford to differ on the currency, the tariff, and foreign policy; but we can not afford to differ on the question of honesty if we expect our Republic permanently to endure. No community is healthy where it is ever necessary to distinguish one politician among his fellows because "he is honest." Honesty is not so much a credit as an absolute prerequisite to efficient service to the public. Unless a man is honest, we have no right to keep him in public life, it matters not how brilliant his capacity—it hardly matters how great his power of doing good service on certain lines may be. The governor continues that, while there are probably few men who will disagree with this statement in the abstract, yet in the concrete there is much wavering about it. The number of public servants who actually take bribes is not very numerous, outside of certain well-known centers of festering corruption. But the temptation to be dishonest often comes in insidious ways. There are not a few public men who, tho they would repel with indignation an offer of a bribe, will give certain corporations special legislative and executive privileges because they have contributed heavily to campaign funds; will permit loose and extravagant work because a contractor has political influence; or, at any rate, will permit a public servant to take public money without rendering an adequate return, by conniving at inefficient service on the part of men who are protected by prominent party leaders. It certainly is a supreme duty of the pulpit to impress with all its power—and to implore God for added power, that the emphasis may be increased on the men and women who hear sermons—the great fact that the Ten Commandments and the heart-searching standards of integrity and righteousness set forth in the Bible apply to the men now on earth.

EXEGETICAL AND EXPOSITORY SECTION.

NEW EVIDENCE FOR THE TRUTH OF GENESIS i., OR MODERN SCIENCE'S CONTRIBUTION TO THEOLOGY.

BY C. B. WARRING, PH.D., POUGH-KEEPSIE, N. Y.

IN the conflict now going on as to the character of the Bible, no one expects any assistance from its opening chapter. By many critics—they would say by common consent—that has been relegated to the position of a poem, the production of Moses or some other ancient worthy who sought to impress on his countrymen the important lesson that God created all things and instituted a day of rest. He knew nothing of the early history of the world, and made no attempt to write it; hence his poem has no intended connection with science.

On examination, however, it is found to contain a series of statements about physical matters which touch astronomy, or physics, or geology, at some thirty points where comparison is possible. If in each of these there is identity of teaching and of order, it is impossible to believe that so many agreements, without one mistake, could occur without knowledge and design. Who could do it, in an age of absolute ignorance of the sciences concerned, admits of but one answer. Whether there is such agreement, it was, till within a few decades, impossible to say. The facts necessary to settle this question are modern science's contribution to theology.

In physics, the greatest discovery of the century is the doctrine of energy. The grandest generalization in that connection is Tait's law, the law of the degradation of energy, of which Tait says, "It distinctly proves that the universe had a beginning."

But Genesis told the same thing thousands of years ago.

By inexorable logic, Tait's law

proves that before that beginning a sufficiently powerful, wise, and eternal First Cause existed which made the universe come into being.

Both these prime deductions of physics are embodied in all their fulness in that first verse, where we read, "In the beginning God created the heavens and the earth."

It has been made to appear so probable that scientists generally believe it, that the earth primordially was an indistinguishable part of an immense mass, thousands of times rarer than our atmosphere, measuring very many million miles from surface to center, not solid but mobile or easily flowing. These four conditions are each and all vital to the nebular hypothesis.

Note carefully what Genesis says: "The earth was without form." This is true or the first condition fails. "Without form" is not the best rendering of *tohu*, as shown by a study of the twenty places where it occurs. It would be closer to the Hebrew to say, "The earth was vanity," "a thing of nought," "nothingness." If this is not true, the second condition fails. Genesis calls it a "deep." What could be more appropriate? And if not true, the third condition also fails. Genesis styles it *mahyim*. The lexicon says *mahyim* is derived from a root signifying to flow; hence it is something not solid, but that which flows, the equivalent of our word fluid, and like that may mean a liquid, or vapor, or nebulous matter. If Genesis is in error in all or any one of these conditions, astronomy is also, and the bottom is gone from the nebular hypothesis, and with it its dependent doctrine of cosmic evolution.

In the same clause Genesis says the earth was "void," i.e., without land or water, plants or animals. It is hardly necessary to say that this, too, is true, or else astronomy, physics, and geology are all wrong.

minute point as the way in which Joseph made request to Pharaoh for permission to carry his father's body up to Canaan for burial. Joseph did not go in to see the king in person, but sent the officials of the court to present his petition for him (Gen. l. 4). And why? Simply because it was the Hebrew custom to let the hair and beard grow long during the days of mourning. But it was the Egyptian rule that no one should appear in the royal presence with unshaven head. Therefore Joseph himself could not go in before the king. In every particular the account which the Bible gives of Egypt in the time of the patriarchs corresponds with the facts as they are disclosed by the researches of archeology.

"What, then, shall we think of the origin of this account, as we read it in the light of these discoveries? Is it likely to be the invention of a later age—a fiction constructed by some clever priest many centuries after Israel had come out of Egypt, or, perhaps (to use a Hibernicism, for the sake of brevity), many centuries after Israel had never been there? Such a supposition would involve two miracles. First, the possession

by the supposed novelist of an utterly abnormal literary skill; and, second, a preternatural foreknowledge of the archeological discoveries which have actually been reserved for the present century to make.

"It certainly seems more natural, more reasonable, to suppose that this story of the patriarchs in Egypt is substantially the work of a man who, while he was himself a Hebrew—as the tone of the narrative shows—was at the same time learned in all the learning of the Egyptians; one who was familiar with the ancient customs and observances of both races; one who possessed a vivid knowledge of manners and of events which were subsequently lost for many centuries in the gloom of oblivion; and one (as we may infer from certain indications which I have not time to mention) who lived not earlier than the nineteenth Egyptian dynasty. Such a man was Moses. And there is no reason under the heavens, nor upon the earth, nor has any reason yet been discovered under the earth, why we should not think that the substance and much of the actual language of this ancient narrative come to us from the hand of Moses."

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

AUGUST 5-11.—THE BEST WISHES OF AN APOSTLE.

Grace be to you and peace from God the Father, and from our Lord Jesus Christ.—Gal. i. 8.

NOTICE the unfailing *courtesy* of the apostle. Twenty times in his various epistles he uses such salutation. This epistle to the Galatians—because the Galatians were proving false to the essential Gospel—is the severest he ever wrote. But right in the forefront of this epistle blooms this beautiful flower of best wishes and gracious courtesy. It is Christian to be courteous. So far as we are uncourteous we are unchristian.

Think of these courteous best wishes of the apostle:

I. "Grace be to you." Grace—think of that! Grace in the New Testament means the sum-total of the gifts and disclosures of God to us.

1. This quality of grace in Christianity is a *distinguishing mark of it*. Whatever else there may be in other religions, there is no grace in them. There may be strain, struggle, difficult attempts to reach upward and discover God in them, but there is no grace in them—no beforehand unbosoming and disclosure and bestowal of God. God graciously and first of all gives Himself to men, shines on them, helps them. Christianity is not a religion which must, in hard way, win from God. Christianity is the religion of the acceptance of the great grace of God already given.

2. This fact of grace in Christianity *involves much*. It involves *God's care about the world*. Grace presupposes and necessitates care. It is the issue of it.

3. This grace of God *confers much*. You remember that hymn of Philip

Dodridge, written in 1740, which for more than a century and a half has been singing forth the Christian truth—

"Grace! tis a charming sound,
Harmonious to the ear!
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone
And well deserves the praise."

Follow the suggestion of the hymn and itemize a little some of the things the grace of God confers: atonement—the way to save rebellious man; constraining—grace taught my erring feet; help—new supplies; perseverance—grace all the work shall crown.

II But there is a second element in these best wishes of an apostle—"and peace." Grace is the outflowing of the heart of God toward man. Peace is the result and flowering of the grace of God *in man*. God gives His grace, you receive it by a genuine acceptance of it, and you get peace.

1. Of conscience—only the atonement provided by God's grace can quiet utterly the conscience which sin has stirred into remorse.

2. Concerning Providence — what peace results when you look upon Providence as the disclosure of the grace of God!

3. Concerning duty — it may look severe sometimes; but the thought that it is appointed by the grace of God smooths its rough edges, enables for it.

4. Concerning death—there shall be peace in death when we meet it sustained by the grace of God.

"We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's
Larger than this we leave, and lovelier."

So it is that the acceptance of the

grace of God to man makes peace in man.

III. Consider the *source* of these great blessings—grace and peace—"from God the Father, and from our Lord Jesus Christ." As to source there are here disclosed to us two things, viz., fountain and mediating channel; fountain—God our Father; mediating channel—the Lord Jesus Christ.

You say you want more peace? Take more grace from God through Christ.

AUGUST 12-18.—THE FREEDOM OF HEAVEN.

But Jerusalem which is above is free, which is the mother of us all.—Gal. iv. 26.

Do you know the bobolink? Of course you do. To think of him is to get a breath of spring. There is no more jubilant enjoyer of it. He is a little fellow, something more than seven inches long, with a kind of buff band across the back of his neck, with white shoulders and upper body, with the rest of him a sheeny black. This he is in the spring and early summer; later he puts on soberer plumage. And in May and June, of all the bird-choir there is no song more rollicking, jolly, tinkling, rippling than is his. For now, in our fields and marshes, he is at home. For long months in the year he has been in exile. Do you know where? From the south of the Amazon, from southern Central Brazil he has come.

I know nothing more wonderful. Conceive the little fellow's yearly journey forth and back of more than four thousand miles each way. Over what oceans, plains, mountain-ranges, marshes, forests, he must pass, till at last he folds his weary wings in his nesting-place among us, his home.

Yet he makes the journey, part of the way and often by night, a mile high above the earth, and reaches his home, his nesting-place, and does not miss his way.

I know nothing more wonderful.

Down there in far Brazil there begins to stir a home-longing in him. He yields to the longing. Somehow he is sure the longing does not play him false. He embarks upon the journey. And at the journey's end he finds his nesting-place, his home. *God does not cheat the little bird.*

Do you think, if God does not cheat the little bird, He will cheat us? Our Lord bids us reason from the birds, assuring us that than they we are of more value.

Always there has been in the human heart a home-longing for another life, a better destiny. With such universal home instinct and longing in humanity do you think God, who does not cheat the little bird, will cheat humanity? We might safely trust the longing. God has implanted it. It is a sure foreshadowing of the great reality.

But we do not have to trust the longing and the instinct. They are, here and now, met and answered by a sunburst of revelation.

There is the resurrection of Jesus. Also from this Christ, who mastered death in resurrection, there is the Revelation of John xiv. 1, 2. Also from apostle and writer, inspired by this risen Christ, there is such further revelation—2 Cor. v. 1, 2; Heb. xii. 22-24; Rev. xxi. 2-5. And in our Scripture, this heaven, this other life and better place and destiny, so abundantly revealed, which so answers to the home-longing in us, as our fields and meadows answer to the longing of the little bird tho it be four thousand miles away—in our Scripture the apostle specially brings out the *freedom* of that nobler destiny.

I. The Jerusalem which is above is free from *limitations*—

- (a) Of difficulty.
- (b) Of age.
- (c) Of time.
- (d) Of narrowing opportunity.
- (e) Of friction.

II. The Jerusalem which is above is free from *sin* or the least tendency to it. That inner struggle which St.

Paul so pathetically recounts (Rom. xi. 25), which each of us has experience of, shall be ended, and in triumph. At last we shall be fixed in the irreversible habit of righteousness.

III. Jerusalem which is above is free from the *pain and discipline* of sorrow. Distinguish between punishment and chastisement. Punishment is the infliction of pain to vindicate violated law. Chastisement is the infliction of pain for the best good of the subject. Punishment looks toward law. Chastisement looks toward culture. The Christian has passed out of the realm of punishment here and now. Christ has endured for him. But he has not passed out of the realm of chastisement (Heb. xii. 5-12). He needs chastisement for noble culture. But in the Jerusalem above there can be no need for chastisement, for sin shall have ceased. And pain always ceases when there is no longer need for it.

IV. The Jerusalem which is above shall be free from *death*.

V. The Jerusalem which is above is free *as to entrance*. Christ has purchased entrance for the believer.

VI. And mark that epithet the apostle gives the Jerusalem above—*our mother*. When I was a boy at boarding-school and had come home for vacation I always found my mother had arranged my room just as I wanted it, and had put into it what I specially delighted in and valued. I have always got a gleam of heaven's blessedness from my mother's loving thoughtfulness.

Miss not this possible glorious destiny!

AUGUST 19-25.—OUR SAFEGUARD.
For am I now persuading men or God? or am I seeking to please men? If I were still pleasing men I should not be the servant of Christ.—Gal. i. 10 (Rev. Ver.).

It was not always plain sailing and easy for the apostle. He met many difficulties, was hindered by many enemies.

Most persistent among these adversaries were the ritualistic Judaizers from Jerusalem who would keep insisting on Mosaic rites and ceremonies as necessary to salvation.

Steadily these set warfare against the great apostle, seeking to subvert the churches he had founded. And in mean ways they kept up their warfare—relating stories about him, exciting prejudice against him, declaring that he was underhanded, unscrupulous, therefore unworthy of trust and following.

A chief weapon of this skulking warfare was the allegation that the apostle was much given to pleasing men; that for the sake of popularity he would hide or twist essential truth.

The fact was the apostle *was* very anxious to please men and very wise in doing it. That he might not needlessly offend was one of his constant ways of working. Various Scripture gives us hints of this wise way of his (Rom. xv. 2; 1 Cor. ix. 19, 20; 1 Cor. x. 28). There was the most beautiful and engaging courtesy in the apostle. He was always seeking to find some common standing ground for himself and those he sought to win. Take his sermon before these inquisitors, cool, sneering, cultured Athenians (Acts xvii. 23, specially 29).

This beautiful, wise, tactful, conciliating, capturing courtesy of the apostle, these Judaizers seized and sought to twist to the apostle's disadvantage and to slur upon his character.

Our Scripture is the apostle's answer to them. In our Scripture the apostle rears a safeguard. He tells how far he would go, and what would prevent him from going to dangerous and wrong extent. He says, "If I were still"—unduly, beyond limit—"pleasing men, I should not be the servant of Christ."

This then was the apostolic safeguard in this matter. So far he would go, but no farther, as would not damage his servanthood to Jesus Christ, as would please Christ.

This principle of the true safeguard, pleasing Christ, is capable of many and various applications.

I. Here is safeguard concerning the *doctrinal beliefs* we should allow ourselves to cherish. In the apostle's thought doctrinal beliefs are very important (vs. 4-9). The notion that it makes no difference what you believe if only you are earnest in it—no notion is more untrue, unphilosophical, pernicious. But in the multiplicity of doctrines and teachers how is one to choose? Here is clue and safeguard—what Christ teaches, what will please Christ, I am to choose and believe.

II. Here also is safeguard concerning *self-indulgences, amusements, recreations*. These may be; ought to be. Christianity is not asceticism. But what things may we indulge ourselves in, amuse ourselves with, recreate ourselves by? People are often greatly troubled here. They want hard and fast rules, etc. But here is the true principle of decision and safeguard of conduct—in such things, and so far in such things, as will not damage servanthood to Jesus Christ, as will please Him.

III. Here, too, is safeguard as to *business methods*. That man will not go wrong in business whose presiding thought is not money, but pleasing Christ in business.

IV. Here also is safeguard as to *companionships*—especially as to those most grave and potential sorts which, culminating in engagements, issue in marriage. Entering into such companionship, be sure you are pleasing Christ, and you are safe.

Only one life for each of us in this world! Here is the certain safeguard for it—bring life into subjection to Christ, paramously determine to please Him, and yours shall be safety, success, heaven.

AUGUST 26-31—SEPTEMBER 1.—A GREAT REVERSAL.

Then I came into the regions of Syria and Cilicia. And I was still unknown

by face unto the churches of Judea which were in Christ: but they only heard say. He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me.—Gal. i. 21-24 (Rev. Ver.).

There are outstanding and determining features of a landscape.

There are outstanding and determining men in history—Socrates, Plato, Luther, Lincoln, etc. Any one can see that such men were controlling forces. They set trends. They changed civilizations. Had they not been, otherwise had been the development of the world.

In all history there was no man more outstanding and compelling than the Apostle Paul.

And that which made him what he was, put such sway in his hands, made him mold events to himself, and change the courses of the generations, was this great reversal of his—his conversion.

There is this peculiarity of the great apostle's letters—every now and then in them he rends the veil of privacy and, in precious autobiographical glimpses, gives us visions of the inner working of his mind and heart.

In the chapter of which our Scripture is part there are such priceless autobiographical disclosures concerning this momentous self-reversal. A thoughtful reading of this context will cause to appear a series of pictures, very vivid and glowing with the clear, strong colors of an urgent, personal experience. There are two sets of these pictures belonging to the two great and contrasted periods of the apostle's life—St. Paul, unconverted; St. Paul, converted.

I. St. Paul unconverted.

1. First picture—*a man set and gripped in Pharasaic fanaticism and narrowness*:

"And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers" (Gal. i. 14).

Behold him here—the young Pharisee. Born a Pharisee (Phil. iii. 5); educated a Pharisee, under Gamaliel;

living a Pharisee—you can easily imagine his dress, ostentatious devotions, scrupulousnesses, and far beyond the mandates of the Mosaic law, his washings, Sabbath-keepings, bitter and narrow scorn of others not like himself; also, he is an honored Pharisee: if not a member, he is in close association with, is one of the most trusted agents of, the revered Sanhedrin.

2. Second picture—the persecutor:

"For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it" (Gal. i. 13).

Recall here the martyrdom of Stephen.

II. Turn now to the pictures portraying this same St. Paul converted.

1. First picture—*St. Paul in process of conversion*:

"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. i. 11, 12).

Recall here the blinding beginning of that revelation on the road to Damascus. After his conversion this revelation was enlarged during the apostle's three years' retirement in Arabia.

2. Second picture—*St. Paul after conversion*:

"But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia; and again I returned unto Damascus" (Gal. i. 15, 16, 17).

Behold here the apostle's consciousness of Christ—"to reveal his Son in me"; his acceptance of his mission—"that I might preach him among the Gentiles"; his noble independence—"immediately I conferred not with flesh and blood."

3. Third picture—*this converted St. Paul a man of truth*:

"Now touching the things which I write unto you, behold, before God, I lie not" (Gal. i. 20).

Notice how the heroic, self-sacrificing life of the apostle bears strongest witness to the mighty truth of this great reversal.

Looking now upon these pictures, seek to learn some of the lessons they can teach us.

First, we can behold *one of the evidences of the truth of our religion.*

St. Paul is a character in history. St. Paul is a most controlling character in history. This great reversal is an outstanding fact in the history of St. Paul. How account for it? As delusion? But St. Paul was a man of too clear vision and strong brain for that. By sunstroke, with Renan? But his life discloses no disordered intellect. By purposeful deception on St. Paul's part? But this reversal was reversal of everything—creed, moral purpose, allegiance; and against all men value—friends, fame, possessions. There is

only one way of accounting for it—as St. Paul does, by the power of God. So this reversal is proof of the truth and power of our religion.

Secondly, we may learn the mighty lesson of our *living, reigning Lord*. No dead Christ is He whom St. Paul saw glorified and who wrought in him such changes.

Thirdly, we may learn the lesson of *courage*. For great emergency God raised up St. Paul. He can call to the front other instruments as need demands.

Fourthly, we may learn the *futility of trusting in works of righteousness which we can do*. If St. Paul might not make trust here, we may not—Phil. iii. 4-7.

Fifthly, we may learn how open for any are the doors of forgiveness through Jesus Christ. The persecutor and blasphemer was forgiven.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

Objection to an Objection.

IN reading the JUNE HOMILETIC REVIEW I am deeply impressed with the strictures of J. B. Hicks in his reference to Dr. Pierson's article. Surely Mr. H. does not hold that because one is a freeman in Christ's kingdom that he is, therefore, beyond the possibility of being influenced by the power of evil, even to that of doing evil? If so, what mean all the warnings and entreaties in God's Word addressed to His children in reference to this very thing?

Again, does the fact of a child of God being overcome in a fault destroy his sonship in Christ?

I think not, and feel that the brother fails to recognize the two conditions of sonship in Christ, viz., being a son in *favor* with the Father, with His approving smile upon him, and being a son *out of favor* with the Father. A backslider

certainly is only child in this latter condition: as the Prodigal Son was no less a son while in his estrangement from the parental home, reveling in his wantonness, but certainly a very disobedient son, without his father's favor or approval, yet not discarded or cast off, but still cherished in the love-chamber of his father's heart.

Is not the same true of David? Hence he prays, "Restore unto me the *joys* of thy salvation," not the *salvation*, for his sin had only cut off the stream of joy which flows through the channel of faithful obedience. Yes, God is "married to the backslider," because he is a *child*, but in an estranged relation.

J. R. SKINNER.

FRANKFORT, IND.

Sermons to Men.

I HAVE thought that a series of subjects, used by myself some time ago,

might be helpful by way of suggestion to some of my brethren who read *THE HOMILETIC REVIEW*. I therefore enclose the list.

November 30: *Man* (Gen. 1. 26).

November 27: *The Physical Man* (Prov. xx. 29).

December 4: *The Intellectual Man* (1 Tim. iv. 13).

December 11: *The Moral Man* (1 John ii. 14).

December 18: *The Spiritual Man* (Rom. i. 11).

December 25: *Men and the Church Services* (1 Cor. x. 15).

I may say in explanation that before preaching this series of sermons, and as preparatory thereto, I wrote letters to sixty-five leading men of our city, including all classes, from a well-educated drayman to our leading professional and business men.

In these letters I asked the following questions:

1. Are you a member of any Christian church?
2. Do you attend regularly the services of any church?
3. What in your opinion is the reason why more men do not attend church services?
4. What change, if any, would you suggest that might be made in the manner of conducting church services to make them more attractive and helpful to men and thus secure a larger attendance?

Thirty-five men answered quite fully these questions. I tabulated the answers, and read the tabulation to the congregation at the last service of the series. Many interesting facts were brought out and helpful suggestions given. More men have been in our congregations since than were there before.

So we feel that something worth the effort was accomplished. For a month before we began this series I had my ushers count the men in the congregation both in the morning and evening. This count was kept up during the series.

T. W. LANE.

ALLIANCE, OHIO.

Jesus Singing Praises to God in Company with Others.

IN the March number of *THE HOMILETIC REVIEW* there is an article in reply to the question, "Did Jesus pray in company with others?" I shall not here discuss that question, but I would say a word or two on His singing praises to God in company with others. Only once do the Scriptures speak of His having done so. In Matt. xxvi. 30 we read thus: "And when they had sung an hymn, they went out into the Mount of Olives." The language in which this fact is stated is of the very plainest kind. But often the saying is true: "When unadorned, adorned the most." Here we have an instance of it. Let us meditate for a little on the fact to which the passage before us directs our attention.

Who are the singers to whom with the ear of fancy we listen? They are the Lord Jesus, God's own Son, His only-begotten Son, His beloved Son, in whom He is well pleased, and His disciples, except Judas Iscariot — good men, but weak, as soon after they showed: one by denying Him thrice, the last time with oaths and curses; the others by forsaking Him and fleeing.

Who is the leader in this service of praise? It is the Master. We would listen with greatest reverence and pleasure to a song from the lips of one of the highest of created beings. But in this instance we are listening to a song from the mouth of One infinitely exalted above the highest of created beings. Thrones, dominions, principalities, and powers were created by Him and for Him. While He is our brother as a partaker of flesh and blood, He is also the equal of the Lord of Hosts. I think that He must have had a pleasant voice, that, even in a literal sense, "grace was poured into his lips." He knows every pang which He shall suffer in body and in soul, in the garden and on the cross. But His voice is perfectly firm, clear, and sweet.

What are they singing? Not a hymn which "came by the will of man." Such hymns were not then used in the service of praise. The one which in fancy we hear Christ and His disciples singing is one of the psalms which the Jews sang at the feast of the Passover. Just after He had eaten the Passover with His disciples the Lord Jesus appointed the ordinance of the Supper. The writer of that hymn could truly

say: "The Spirit of the Lord spake by me, and his word was in my tongue." It is a portion of the Scripture given by inspiration of the Spirit of Him who is leading the singing of it. But I do not mention this fact as an argument against the use of what are commonly called "hymns" in the worship of God. It would be out of place for me to do so here.

T. FENWICK.

WOODBRIDGE, ONTARIO.

SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE CLOSE OF THE NINETEENTH CENTURY.

By J. H. W. STUCKENBERG, D.D., LL.D.

The Age.

THE following, a translation from a German work on the nineteenth century, is worthy of note because it contains a careful summary of the results of the forces at work during the century. Such an estimate based on an actual examination of the processes at work for the last hundred years is of far more value than the hastily formed and superficial views of the times:

"What has been attained is truly astonishing. The most striking characteristic of the present is the fact that the forces of nature have been made serviceable to man, their lord, and perform countless labors for him. In all departments of intellectual activity there is a ceaseless impulse toward truth, to an enlargement of knowledge; a grand intercourse of nations is taking place everywhere; one after another the barriers have fallen which imprisoned individuals or particular social ranks, so that now in all civilized states the participation of the people in public affairs is established by law; an exalted national spirit stirs every nation; all humane efforts to relieve human needs and miseries, all works of love for the neighbor, have grown in extent and power beyond past attainments; and even the disgrace of negro slavery among the whites has been blotted out. But at the same time there are threatening forces at work in the masses who have become aware of their power and overestimate that power—and these forces, impelled by the lower passions, are aiming at the destruction of civil society; the social

problem has not yet neared its solution; dark superstition takes the place of genuine Christian piety in millions of minds; the precious gem of freedom of conscience and faith finds the most effective protection against hierarchical intolerance only because the hierarchy itself is weak; the greed after material gain and pleasure paralyzes and kills in inestimable numbers the appreciation of what is exalted; and so remote is the realization of the dream of eternal peace that the great nations face each other with the hand on the sword, prepared for the bloodiest warfare. And yet it is true that no former age bore so distinctly the stamp of idealism as the present. To our time the exclamation of Ulrich von Hutten applies: 'It is a delight to live!'"

I. RELIGIOUS THOUGHT AND MOVEMENT.

The Psychology of a Church.

In the Life of Charles A. Berry, D.D., one of the ablest preachers of our times, we are told that he always laid stress on the importance to the preacher of the study of psychology. He thought he had discovered that the knowledge the great Puritan preachers possessed of the human brain and heart, of the variations of being, and of the ways to bring truth to bear directly upon their thoughts and judgment, was one of their most marvelous characteristics. He added this observation.

which ought to be weighed by every preacher: "I have also discovered what I regard as a great defect in the modern pulpit, and that is the defect in the power of applying sermons. In the matter of constructive, intellectual power, the modern pulpit will bear comparison with the pulpit of any age, but in the power of applying the truth which has been so laboriously constructed, I think the modern pulpit is hopelessly weak, and that weakness arises from a lack of adequate psychological study. . . . You must try to know men. Any cheap division of men is false, but the infinite variety in the make-up of human character is a life-study."

The eminent ability of Henry Ward Beecher in the pulpit was largely due to his knowledge of men and of the thought adapted to the occasion. He was preeminently a psychological and anthropological preacher, rather than theological.

In the rapid growth of literature, does the preacher study books too much and living men too little? There is no question that the great book of nature and the volume of human life must be read if the pulpit is to possess reality, directness, and the ability to apply the truth. Not knowledge in the abstract is power, but knowledge that fits the hearts of men, as the molten metal does the mold in which it is cast.

We have valuable books on psychology; literature is but psychology as it blossoms into letters; and history is the great repository of the psychology of humanity. Besides these, however, the psychology of his own church is of special value to the preacher. Our age pays much attention to external circumstances, to things evident and subject to statistics, such as nationality, family, occupation, social rank, and wealth. Valuable as these are, the most valuable study of the preacher is the inner condition of his people, the realm of thought in which they move, the subjects which absorb their attention, the interests of their individual,

family, and social life, the books and papers they read, the amusements they seek, and, above all, their ethical and spiritual character. The age has general characteristics which may be expected everywhere; but in each community there are also local characteristics; and every church has peculiar features which are worthy of special study. A church of long standing develops a general type of character for which it stands in the community. Perhaps its most general characteristic is determined by the fact that it belongs to a particular denomination. That it is Christian may be less evident than its sectarian stamp. But besides being Methodist, Baptist, or Presbyterian, it has distinctive marks which the preacher must know in order to give the greatest effect to his sermons. There are peculiar situations which involve peculiar struggles and needs and require a special emphasis on particular phases of truth. Often there is a local or congregational contagion of spirit, of sentiment, of doubt, of fear, also of faith and hope and aspiration and love; and the preacher who can adapt his sermons to the demands created by these gives truth that is like water to the thirsty. Such a preacher is a necessity to his people; age ripens his knowledge and makes his sermons richer, better adapted, and more helpful—he has a perpetual freshness from the direct study of life and his sermons never lose their vitality.

Preachers who have theology but no knowledge of human souls are sowers who waste the best seed by not taking into account what soil is required to make it productive.

Emphasis is added to the importance of this study by the fact that the preacher can not always begin with God and be sure of an understanding, but must often begin with the longings and needs of the human heart and thence pass to God as the only satisfaction. Many are led from their religious instincts and aspirations, from the God within them, to the God in Scripture

and revealed in Christ. It has been said, "Man's soul is tuned to nature"; but it is no less true that it is tuned to God. And the preacher who shows men God as mirrored in their own souls has an irresistible power. Hence the importance of searching for this divine in man, this ineradicable human basis of religion, in the yearnings of youth, in the perplexities of the aged, in the distractions of business, in the agony of doubt, in the full fruition of life, in sickness, suffering, and affliction.

Frequently a sermon general in character can be made specific by a special application to particular cases in the congregation. What is learned by pastoral visiting and other contact with the people can thus be made to minister directly to the work of the pulpit. With this direct adaptation of the highest spirituality to the concrete actuality of the audience before him, the preacher can say with his Master: "The words that I speak unto you, they are spirit, and they are life"—their personal adaptation makes them personal, so that they really become the spirit and life of the hearers.

Through Doubt to Faith.

George John Romanes, LL.D., F.R.S., was a prominent figure among the English scientists and highly esteemed as a friend by Charles Darwin. His religious experience reveals struggles which were common to men of science in his generation, and teaches eloquently with what irresistible power the aspiring soul is drawn toward God. In his work, "A Candid Examination of Theism," 1876, he made science the ultimate appeal in all rational inquiry, and left no basis or sphere for religion. This conclusion he regarded as so final as never again to be subject to revision. Yet in spite of this conviction, his interest in religion and theology continued, and he could not rid himself of the longing and thirsting for God.

In the "Life and Letters of Romanes," his wife speaks of this period as "the eclipse of faith." But like many others,

he could not rest in the darkness. What his science could not give he eagerly sought in the Bible, Thomas à Kempis, and Pascal's Thoughts. "The more I learn the less my knowledge grows," he wrote, and faith became a refuge where science could not pierce. In his "Thoughts on Religion," the faith that had been eclipsed found the light of day. He learned that the heart has reasons which are valid even if reason can not fathom their meaning. To a friend he wrote in 1894: "Oddly enough for my time of life, I have begun to discover the truth of what you once wrote about logical processes not being the only means of research in regions transcendental." So after partaking of the Lord's Supper, about this time, he said: "I have now come to see that faith is intellectually justifiable," and then added: "It is Christianity or nothing." His faithful companion says: "When the Shadow of Death lay on him, and the dread messenger was drawing near, and he looked back on his short life, he could reproach himself only for what he called sins of the intellect, mental arrogance, undue regard for intellectual supremacy."

Romanes is an illustration of the fact that the deepest spirituality can live with the profoundest science. This makes his course through doubt to faith so valuable to our age—it points out the way of light to many a struggling soul to whom, as to him, "Lead, kindly Light," is a favorite hymn. Such a life is the most effective evidence of faith to students and others who seek to appropriate the science of the age, and yet find applicable to themselves the words of Augustine: "Thou, O God, hast made us for Thyself, and the heart can not rest until it rest in Thee."

Gladstone realized that we need such men to lead the doubting, struggling ones to victory. After the death of Romanes he wrote: "He was one of the men whom the age specially requires for the investigation and solution of its especial difficulties, and for

the conciliation and harmony of interests between which a factitious rivalry has been created. . . . I also trust it may please God in His wisdom to raise up others and carry forward his work."

Materialism the Feeder of Ultramontanism.

At the meeting of a philosophical society in a prominent center of culture, religious questions formed the essence of the discussion. A philosopher of ability and reputation was quoted as saying that, in view of the progress of ultramontanism, the highest interests in education, politics, and religion were endangered, and that it is necessary to cultivate all that is prized as most valuable in order to meet the enemy of free investigation and of the free personality. Jesuitism was regarded by this philosopher, who had been reared in the Catholic Church, as a dominant and most dangerous feature of the times. The most effective way of overcoming the danger of ultramontanism was the theme for discussion.

All were agreed that traditionalism will not do it. No dogmatic demand for faith can give birth to faith. Free and thorough inquiry was declared to be absolutely necessary. Materialism, Judaism, and Christianity were represented in the society, and each gave its peculiar interpretation of the tendencies and needs of the age. The Jewish element of course saw no hope in any efforts of Christianity to conserve the highest interests, and in this the materialists agreed. Both were thoroughly pessimistic. The materialists charged the Christian Church with being afraid of free inquiry and making the results known to the people. In reply to this the president of the society, a professor of philosophy and the ablest thinker present, claimed for himself and others the utmost freedom of investigation, and at the same time made a vigorous defense of Christianity. Turning to the materialists, he said: "You materialists are the feeders of ultramontanism. You profess to

accomplish everything by means of a materialism which regards the weighing and measuring of things as the highest human accomplishment. But with this the human mind can not be satisfied. Hence the people flock to the Roman Catholic Church where they hope to find what their nature requires."

Here, as so often in deeper inquiries, prominence was given to the fundamental problem of the relation of mind to matter. Is matter primitive, from which mind and spirit are evolved? Or is mind primitive, and matter the creation of mind, namely God? Is there dualism, mind and matter being totally different tho their actions run parallel with each other? Or is there behind mind and matter a substance different from both and yet their source? Does God transcend matter absolutely so that He is outside of the universe, or is He immanent in the universe tho distinct from matter, or is He to be identified with the universe? These are the questions of monism, of materialism, of pantheism, of theism. The president declared emphatically in favor of the theistic and Christian view. The Evangelical Church, he said, does not ignore matter, but neither does it spirit; it puts spirit on the throne, however, lets it penetrate matter, and uses the material for spiritual ends.

II. SOCIAL THOUGHT AND MOVEMENT.

Shall Money Fraudulently Acquired be Accepted by Churches, Institutions of Learning, and Charities?

This problem was recently discussed in an Eastern city at a conference presided over by a prominent bishop, and attended by numerous educators and workers in Christian churches and in charities. Institutions in and near the city were represented; and the audience consisted largely of clergymen, philanthropists, professors of political economy, editors, and sociologists. The discussion was to be perfectly free

and no one knew what the prevailing sentiment would be. It was feared that the representatives of institutions dependent on the benefactions of the rich would be non-committal or even advocate the acceptance of all gifts however acquired. But, on the contrary, nearly every speaker urged that caution be exercised in accepting gifts, and that in some cases their refusal is a manifest duty. Instances were given of the injurious effect of receiving money fraudulently acquired, and it was urged that the time has come when Christians must take a positive stand against encouraging iniquity by accepting its fruits. A committee was appointed to make arrangements for the future discussion of the subject.

The question is vital; it has deeply agitated public opinion and greatly disturbs earnest Christians. Laborers believe that the scoundrel who robs them of their dues can purchase his way to favor by giving the money which really belongs to them to a church or a college. The case was mentioned of a notoriously corrupt man who gave a communion set to a church, and thus his corruption became associated with the holy sacrament. The bishop referred to the effect of money made by prostitution and then seemingly sanctified by giving it to a church.

The question is difficult. Some hold that money itself is neither pure nor impure, and that therefore it should be accepted regardless of its source. Good institutions need money, it is said, and it is better to accept it for a good cause than to let it be used for evil purposes. Besides, who can tell what gains have been made honestly? Even business men declare that strict honesty is very rare, and that it is impossible to draw the line between honest and dishonest gains.

In some cases the acceptance of money obtained by fraud may be justifiable. It may be given in the way of expiation, with a sincere desire to make all possible amends for past iniquity.

Such being the understanding, the acceptance of the gift can not be viewed as condoning crime. In case of bequest, the idea of expiation may prevail in the mind of the testator. The heirs of a dishonest man can not be held accountable for his frauds, and there seems to be no valid reason for rejecting gifts offered by them.

But suppose that a man actually robs his fellow men, and that no reasonable doubt exists on the subject; suppose that he continues his robbery; shall a church or college in that case accept his gifts? This is the question at issue, and it must be fairly met.

The Scriptural rule is that in case of theft restitution shall be made to the sufferer. This is evident from Exodus xxii, and other places. Frequently this, however, is impossible. The money does not belong to him who secured it by fraud. If he gives that money to a church while he continues his fraud, the church not only becomes the recipient of stolen goods, but actually encourages the man in his theft. It eases his conscience if the church accepts his gift, and he has the satisfaction of doing good with his ill-gotten gains. The public are apt to be absorbed by his gifts without considering their real source, and he, tho a thief, gets credit for benevolence. The church thus promotes the honor of men who deserve the deepest disgrace, and therefore sins against the rule, "Honor to whom honor is due." This false glory of base men is one of the most effective ways of corrupting the public mind. Men actually buy their way to respectability, to reputation, to honor by means of wrecking the fortunes and even the lives of their fellow men. Money is made the essence, not integrity; and by accepting the gifts of fraud, even with the stain of blood upon them, the crime seems to be condoned by sharing its results, and the dire curse of materialism is promoted. If one man can rob others and gain honor as a benefactor, why not others; why not make it the general rule?

Judas sold his Lord, repented, returned the money to the chief priests and elders, who refused to accept it; he then cast it into the temple. But even the priests who demanded the death of Christ refused to put the money into the treasury of the temple.

There are times when there can be no question that every man of God must say in God's name: "Thy money perish with thee."

What would the result be if the offer of fraud to our churches and colleges were indignantly spurned? They would be poorer in funds and richer in character. Perhaps poorer only for a brief period. They would gain in reputation, which is now often seriously damaged; and good and true men would rally to their support. The view might also gain ground that the cause of God, of right, of truth, of humanity has deeper concerns than those of money. Then the theory might again obtain favor that God's universe is based on right and that the right must prevail. A premium would be put on integrity, and all collusion with fraud would be repudiated by rejecting participation in its results. The Church would rise in the estimation of believers and the world as a divine institution to be fostered by pure men and by divine means. Such an attitude by the churches and colleges would put on men who deserve it the mark of Cain, and make them and their fraudulent deeds disreputable. Indeed, we might look for a new era of righteousness by this striking proof that Christ's kingdom is not of this world.

The curse for whose removal even men of the world plead, which removal should enlist the holiest energies of the Christian, is the more dire when it is a bribe to prevent free speech in the pulpit and the professor's chair, and when it hinders the full discussion of the burning questions which demand thorough ventilation.

The Christian Church has not lost the heroism demanded by the occasion. Prophets and apostles are arising who

foresee the ruin that must follow the fawning on corrupt men, in order to obtain some of their filthy lucre for God's sanctuary, and who are prepared to pay the price of refusing to have anything to do with the works and the workers of iniquity.

Not Christ, but the lord of the unjust steward commends him as acting wisely, prudently, shrewdly; he had an end in view, and adapted the means to the attainment of that end. The parable does not teach that the Church shall accept what is fraudulently obtained; that does not enter into the parable. But as the unjust steward uses his opportunities so as to secure his aim, how much more should Christians use their opportunities, even money, called "the mammon of unrighteousness," to enter "into everlasting habitations." The parable refers solely to the use of opportunities on the part of individuals; and it would be monstrous to claim that the mammon acquired unrighteously can be used by the unrepentant sinner as a passport to heaven.

The power of association is one of the tests of civilization. Peoples low in the scale of culture can not live together in large numbers; they even can not comprehend "how millions of people can dwell together without fighting, knit in hundreds of useful cooperations and forming cities of myriad dwellings with never a weapon or a midnight summons heard calling to arms." In a work on "The Origin and Growth of the Moral Instinct," A. Sutherland says:

"The more man has developed, the greater the need and inclination he has felt for life in ever-increasing association. The tribe in the lower savages numbers forty persons to each on an average; among the middle savages the average is 150; among the higher savages 300. Barbarians of the lower grade number 6,500 to the average community, while among the middle barbarians 238,000 appears as the mean size. In the higher barbarians it is increased to 442,000. But the lower civilized races, on the average of

all peoples, number 4,200,000 to a community. The middle civilized show only a slight rise to 5,500,000, but the higher civilized increase to 24,000,000. The process still goes forward; the average of the most cultured nations today is about 20,000,000, but the five most advanced of them have nearly 80,000,000 people each."

QUESTIONS.*

How Far Ought Cooperation between Protestants and Catholics to be Encouraged in Social Movements?

THERE is a realm of equal interest to both in which they can cooperate without compromising their religious convictions. In various places an active cooperation is now taking place for the promotion of temperance. In Cambridge, Mass., for so many years a no-license city, some of the most efficient work for the cause of temperance is done by a Catholic priest, who speaks on the same platform with Protestant preachers. There are other priests who are glad to circulate non-sectarian temperance literature furnished by Protestants. Every one who knows the saloon and its patrons appreciates the importance of securing the cooperation of the Catholic Church to get rid of this curse.

There might be cooperation in every moral reform not involving the doctrinal peculiarities. What gain might be effected if all would unite in demanding official integrity in public life! Especially is there need for this with respect to the government of our cities. It would also be a great blessing if there were a united determination to suppress the awful profanity which has become so common that it seems almost a matter of course and meets with little reprobation.

The fear that the recognition thus given will aid the Catholic Church seems to be groundless. By bringing the Protestants and Catholics into more intimate communion where the ground

is common, the strongest assimilative power will be exerted by those who have the truth and right on their side. Isolation will breed narrowness, bigotry, superstition, and fanaticism; co-operation will promote knowledge and appreciation; it will remove prejudice and thus prepare the way for the acceptance of the higher truth and better way.

What is Meant by the Historical Law of Carl Marx?

It is found near the close of the first volume of his "Capital." He holds that history is dominated by economics, and that the economic laws operate just like those of nature, with the necessity of fate. Private capital, he teaches, controls the existing social order. The plants, the tools of labor, the industrial materials are in the hands of capitalists, on whom the laborer depends for work and a livelihood. The tendency is to absorb the smaller establishments into large ones and to concentrate the means of production in a few hands. Thus the contrasts in society are constantly growing, the trend being toward a few very rich men while the rest virtually become their slaves. The process that goes on generation after generation impoverishes the actual producers of wealth, who are exploited by those who control the means of production but are not themselves producers. But a reaction will come. The men who have been enslaved and made proletarians will turn on those who have exploited them; they will rob the robbers. While thus destroying the system which has wrought such disastrous effects, they will introduce a new social era. All the means of production will then belong to society, not to individuals, and be used by society for the good of all. The briefest expression for this great socialistic transformation is this: *All private and competing capital will be turned into communal or social capital.* All able-bodied persons in a community will be laborers, and each will get the full

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product of his labor, there being no unearned increment to be appropriated by private capital.

The validity of the law is not now under consideration. Even social democrats, however, admit that Marx did not sufficiently emphasize the power of volition in human affairs. Social

movements can to some extent be directed by reason and will; and where intelligent purpose is a factor, even economic movements may be rationally guided. Whether the socialistic ideal of entire social control can ever be realized or is even desirable, is by no means settled.

LIVING ISSUES FOR PULPIT TREATMENT.

Standing Armies.

All they that take the sword shall perish with the sword.—Matt. xxvi. 52.

THE disturbances in China lend added interest to the vast military establishments maintained by the European powers, whose enormous military expenses are the main cause of the heavy taxation of the impoverished European peasantry. China is supposed to have a standing army of about 100,000 men, with about 500,000 reserves. The armies of the principal European powers, Japan, and the United States are as follows:

	Men.	Horses.	Guns.
Germany.....	687,383	132,500	2,864
France.....	573,160	124,612	3,188
Italy.....	212,752	62,700	1,398
Austria-Hungary.	209,708	67,000	1,672
Russia.....	949,188	189,300	2,648
Great Britain....	217,007	29,000	720
Japan.....	87,874		
United States....	100,000		

American Commerce.

Unto every one that hath shall be given.
—Matt. xxv. 29.

CARROLL D. WRIGHT, United States Commissioner of Labor, has collected statistics to show that the United States now leads the world in industries and commerce. "The industrial ascendancy of the United States," he declares, in an article in *The Century*, "has long been assured." The production of manufactured goods this year, it is reckoned, will reach the value of \$12,500,000,000, a sum believed to be at least \$400,000,000

in advance of the manufactured products of either the United Kingdom or Germany, our chief competitors. It was but a few years ago that the United Kingdom held the supremacy in manufactured goods, but now the United States far excels her in many great lines, and surpasses her greatly in the total. In the production of pig-iron, an industry upon which hundreds of other industries depend, the latest returns for this country show a production of nearly 12,000,000 long tons, while the production for Great Britain for the same period was 8,631,151 gross tons. Austria alone excels the United States in the number of persons engaged in agriculture, but statistics show that an ordinary farm-hand in the United States raises as much grain as three in England, four in France, five in Germany, and six in Austria. In productivity in manufactures, too, the American working man excels. In the United States the record is 1,940 foot-tons per inhabitant, in Great Britain 1,470, in Germany 902, in France 910, in Austria 580, and in Italy 880.

Some of This Year's Large Gifts.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
—Matt. v. 23, 24.

THE record of large gifts to public institutions the first half of this year

makes it seem likely that the unprecedented aggregate of 1899 will be outdone. Washington University in St. Louis heads the list of favored institutions with the recent gift of stocks worth \$5,000,000, bringing in an annual income of over \$500,000, from Samuel S. Cupples and Robert S. Brookings, two St. Louis millionaires. The donations of sums of \$100,000 or more have already amounted to \$14,734,000 this year, and the smaller sums will bring the total to nearly \$20,000,000. The *Chicago Tribune* gives a list of some of the larger amounts, as follows:

*Washington University, \$5,000,000; Cooper Union, \$800,000; University of Chicago, \$713,000; Harvard College, \$356,000; University of Topeka (Kans.), \$350,000; Vanderbilt University, \$350,000; Columbia Col-

lege (Rochester, N. Y.), Mechanics' Institute, and Washington and Lee University, \$300,000 each; St. Paul's School (Long Island), Newton (Mass.) Theological Seminary, Yale College, and Bowdoin College, \$150,000 each; Brown University, \$125,000; New York University, Wellesley College, Keuka College, and Barnard College, \$100,000 each. Libraries have been assisted as follows: Pittsburg, Pa., \$3,600,000; Newport, R. I., \$900,000; and Evanston, Ill., Charleston, S. C., Elizabeth, N. J., and Conway, Mass., \$100,000 each. The fine art institutions have not been forgotten. The Buffalo Art Gallery has received \$300,000; the Chicago Art Institute, \$300,000; and the Boston Museum of Fine Arts, \$140,000."

Nine tenths of these sums, the same paper reports, have been given outright by the donors while living, so that the gifts will not be eaten up by litigation. "In spite of the pessimists," comments *The Tribune*, "this is a generous old world."

MISCELLANEOUS SECTION.

EDUCATIONAL REFORM FOR THE NEW CENTURY.

By D. S. GREGORY, D.D., LL.D.

THERE seems to be widespread dissatisfaction with present educational methods, especially in their bearings upon the preparation of students for the work of the Gospel ministry. The discussion of the subject is not new. At the opening of the century the then old method of training had been voted unsatisfactory; and now the method that took its place and has reached such complete development seems likewise to be regarded by many as equally unsatisfactory.

It is the present purpose to investigate and set forth, for the preacher's aid and rescue if may be, some of the defects in present methods. And these are to be considered, not in the abstract and for their own sakes, but in their immediate and practical relations to the preacher and his work.

There are some things to be remarked at the outset:

1st. With the average man the school fixes the methods of thought—or of no-thought—for life. Its defects handicap him for a lifetime. Even the rare man may only partially remedy the harm done him in his so-called training.

2d. A clear understanding of the exact situation—an accurate diagnosis of the disease—is a prerequisite to any rational application of remedies.

3d. It is here the purpose to consider not the details of educational method and grade, but the principles underlying or involved.

4th. It could, we think, be readily shown that, in the case of the preacher, owing to the peculiar character of his calling and work, at the present time the effects of bad educational methods are far more damaging than in the case of men who enter the other professions. With these last the constant contact with secular activities and the strenuous struggle of practical life furnish in large degree the needed correctives.

I. *What Is Education?* The answer to this preliminary question must de-

termine and furnish the criteria for the correct method of educating.

It may be roughly said to be the development of the whole man—rational, moral, and spiritual—into the largest possible practical energy for the work of life appointed for man.

The Westminster Shorter Catechism opens with the question, "*What is the chief end of man?*" That question and its answer were revolutionary in their day. It makes *accomplishment*, the practical doing of something with his powers—not happiness, nor knowledge, nor culture—the supreme thing for man. It makes him a rational being, capable of intelligently setting before himself ends to be accomplished. It lifts out of the many ends one particular end and makes that the "chief end," to which all others are subordinate. It fixes that end, not in self nor in fellow man, but in God—"to glorify God"—so lifting man up above selfishness and mere humanitarianism and turning his being and energies Godward. That is the only Biblical and Christian ideal of life for any true man, whether he be lawyer or doctor or engineer or business man or artisan, but, in the highest of all senses, unquestionably the only ideal for the preacher.

Now a genuine *education* must develop and train the whole manhood, as faculty for the attainment of this divinely appointed end. It ought to give a man such breadth of vision as shall aid him to understand his position and task in God's world; such largeness of knowledge as shall enable him to plan his work with wise reference to strategic conditions and utmost accomplishment; such high aims and moral and spiritual ideals as shall keep him in perpetual sympathy with Christ and His one great enterprise in the kingdom of God on earth; such ready command of the required means and forces and such strenuousness of purpose as shall make the success in his work for the glory of God the greatest possible.

Nor is it enough that the training-schools should leave a man at the end

of his course, so to speak, a storage-battery of manly power, to exhaust itself and run down in due time. It may be true to triteness that "knowledge is power," but the knowledge resulting from "cram" is a delusive and speedily vanishing power. A genuine education should make its product a self-replenishing and increasingly expanding storage-battery. The man who comes to his graduation really educated—so far as the schools can do that work for him—should be just at the beginning of his development, ready for perpetual growth and enlargement, and with an irresistible impulse toward the highest and best possible for him, with the gifts God has been pleased to bestow upon him. In short, especially to the young preacher is Paul's exhortation to Timothy always in order, as he goes out from his educators bearing the marks of their handiwork: "For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands" (2 Tim. ii. 6). The Greek original for "stir up" expresses the whole duty of a young man as he looks out upon life and its possibilities. It is a combination of three words into one—*up*, marking elevation or intensity; *life*, marking power of growth; and *fire*, indicating living energy. The young man has in him as yet, so to speak, merely a covered spark or smoldering coal, to be brought out into the open and fanned into a living and ever-growing flame for God's glory. The threshold of his ministry is therefore to be regarded as barely the initial moment of his energies and possibilities in his divine work.

The man who has had this work in some measure done for him is in so far *an educated man*. Like Abraham Lincoln and many others of the world's greatest, he may never have had an hour in any so-called school of learning. And the man who has not had this work in some measure done for him is *not an educated man*, tho he may have been graduated from all the

universities. He may be schooled, crammed, learned, or even cultured, but he is not in any true sense *educated*. He has not even begun his education. We have in mind a typical man, who poses as learned and cultured, but who, after four years of preparatory work, and four years in college, and three years in theological study, finds himself overtaxed by the work of preparing one fifteen-minute essay a week, with nothing in it, for a drawing-room audience of a score or two of people! It is needless to say that his schooling has *not educated* him. He crossed the dead-line on Commencement day.

It is likewise true that the school that does not in some measure compass this work of development and enlargement of storage-power for its students has no rightful claim to be regarded as an educational institution. It does *not educate*.

II. In the light of these considerations it may be possible to gain a clear view of the defects in present educational methods that are causing so much and so general complaint from those who are suffering from their application.

It is often said that most men who go through the schools are *not educated*. Prof. Albert Dodd, the Princeton mathematical genius, used to say, "Nine men go to college to educate the tenth." The nine helped to support the institution in its work of educating the tenth man. We recall a learned graduate of Dublin University, as familiar with Latin and Greek as a college professor might be expected to be, whose entire capacity was exhausted as a "man at the hoe" at \$10 a month and board. Almost any one who has large acquaintance with men can recall others who have not even so much of working capacity, who have not enough living and directive energy to handle a hoe! *Why is it so?* That is certainly a practical—not to say vital—question. The attempt to answer it will indicate some of the main defects that need to be remedied.

1. The first defect to be noticed is *lack of any rational educational method*.

Who does not know that in many a school there is lacking, to begin with, that prime requisite, an intelligent and rational theory of what is to be done? Each instructor has his own hobby and does his work according to his own sweet will. There is no comprehension of what education is and of what it should aim at. There is little thought of the high task for which the young are to be prepared. Least of all is there any coordinating and directive brain energizing everything for the attainment of the one supreme rational and educational end. If a young man comes out of such environment an educated man it must be by blundering into it. All work done in such surroundings—except as it is done independently of them—is stupid work, and it stupefies. It is impossible for any man, however earnest, to keep up his intellectual and moral strenuousness for long in such an atmosphere with such incompetent guidance, even tho there should be no essentially erroneous teaching or instruction given.

But it is rationally, if not morally, next to impossible that essential errors should not find a place in such schooling, and enter into the mental and moral make-up of the product.

More than twenty years ago, the late Professor Park of Andover asked the writer—who during a residence of several years in New England had the pleasure of making the acquaintance of that man of remarkable genius: "What, in your opinion, are some of the causes of the intellectual failure of so many of our ministers, and of the periodical drift into universalism or semi-universalism?" Two of the causes given in reply to this inquiry, the one intellectual and the other moral, will illustrate what is meant by what has been said of the possible results of error in the drift-method of so-called education.

The intellectual failure instanced is the failure to give the student such

command of the principles of logic as will help him to think for himself clearly, distinctly, and adequately on any important and difficult subject of thought. He is not given the mastery of logical definition and analysis, to say nothing of the processes of testing and verifying judgments, reasonings, and constructed systems.

The grounds for holding that there is really such failure in logical education are various. First of all, there is the complaint, heard personally from hundreds of graduates, in which we personally join, that they were graduated without this simplest and most fundamental equipment for a life of thinking. Next, the result of a wide and somewhat intimate acquaintance with the educational methods and products of several institutions, leading and not such. The average—yea, even the above-average—graduate is usually quite uncertain in all his logical processes and results. Still further may be mentioned the observation and experience, in others and in oneself, of the hopeless muddle in which attempts at logical thinking and system-making end in so many cases. The works of John Stuart Mill and Herbert Spencer are here in point, as could readily be shown. Since that answer was sent to Professor Park—who, it may be said, approved it—a special experience has helped to fix the writer in the judgment embodied in it. As managing-editor of the Standard Dictionary, hundreds of thousands of definitions from many hundreds of distinguished men passed under his review and criticism, and many scores of distinguished special workers were under his direction engaged in defining in the various departments. It was found that the physicist could define “energy” so as to confound it with “force”; the biologist, “life” with life left out; the literary man, “literature” without embodying its distinctive characteristics; the botanist, “plant” so as to confound it with animal; and so in all lines. And it was further found that scarcely

one man in twenty of the general definers, many of whom had held prominent educational positions, could furnish definitions in his own department that would pass muster. Or if any one wishes to find a startling illustration of the failure of clerical education in this respect, let him read the Appendix on “Logical Education,” in Ruskin’s “Modern Painters,” vol. iv. Or if further evidence is required, let it be found in the present absolute chaos of opinion touching the meaning of the fundamental concepts of science, ethics, and religion.

But enough has been said to indicate the tremendous *unfitting* of a man for thought that may follow from a single intellectual failure into which schools without a consistent theory and purpose may drift.

The failure in morals instanced is in the very general, often unconscious, inculcation of some form of epicureanism. The well-being of man is made the supreme thing for God and man. Under the influence of Paley or some like teacher, man’s comfortable well-being, happiness, is deftly substituted for his moral well-being, righteousness; and then the work goes forward until every moral instinct is overlaid or perverted, and the student is sent out into the world to illustrate trained selfishness and to teach it to men. The drift to universalism, of which Professor Park complained as appearing periodically in the churches and in the ministry, is the logical and inevitable outcome of such moral—or, rather, immoral—teaching.

It is not to be wondered at that, with such environment, all views of life and religion are transformed, even before the student subjected to it reaches graduation. The main thing is to have a good time. Study gives way to athletics, amusements, novel-reading, light accomplishments, anything. Said a student, now an able foreign missionary: “That was my idea of student-life half way through college. I thought the week lost if I had not read at least

two novels. It was a revelation to me when, at the entrance of my junior year, I changed my college and learned for the first time that there is or ought to be a high and clear intellectual and moral aim in student life. I owe all my usefulness to that transformation."

It is easy to see how such demoralization works for the wreck of the preacher who has been subjected to it; especially if the poor fellow happens to be possessed of that most unfortunate gift of fluency of speech. We could give some startling illustrations of the lamentable way in which it has led some very brilliant men through croquet and tennis and golf and general goodfellowship to—worthlessness and permanent retirement. But probably the saddest result of such mistraining is, that it takes all the intellectual and moral earnestness and strenuousness out of the man, and leaves him to drift on after graduation as he has been drifting during the student years. No high and worthy accomplishment in the Christian life and work can be expected of such a by-product of school-work. There is neither storage of power nor motive force in it.

2. The second defect to be noticed is *the conscious adoption and use of false and pernicious educational methods.*

Many of the schools, lower and higher, under stress of the unsatisfactory results of no-method, have introduced superficial and irrational methods, which they have engaged in exploiting. Dr. Hugo Münsterberg, Professor of Psychology in Harvard University, has recently been writing up—or rather, writing down—with marked ability, some of these new methods, in *The Atlantic Monthly*. *The Lutheran Quarterly* for July publishes the recent inaugural address of President C. W. Heisler, on his induction into the presidency of Susquehanna University, in which he pays his respect to the methods that are just now so popular. These are simply indications of a drift toward the conviction that the new irrational-purpose method is

scarcely more satisfactory than the old no-purpose method.

The Harvard professor points out what he conceives to be the two main defects in this direction.

The first is the introduction of the method of electives with its twofold squint: one way toward giving the child or youth a free hand as if he had the wisdom that comes only of age, and the other way toward shaping courses of study from the start by the vocation to be followed on reaching mature age. Here is part of his own clear statement in a late number of *The Atlantic*:

"The most essential feature of all recent school reforms—or, with a less question-begging title, I should say school experiments, or school changes, or school deteriorations—has been the tendency toward elective studies. But I am in doubt whether we should consider it really as one tendency only; the name covers two very different tendencies, whose practical result is externally similar. We have on one side the desire to adjust the school-work to the final purpose of the individual in practical life; which means beginning professional preparation in that period which up to this time has been given over to liberal education. We have on the other side the desire to adjust the school-work to the innate talents and likings of the individual, which means giving in the school-work no place to that which finds inner resistance in the pupil. In the first case the university method filters down to the school; in the second case the kindergarten method creeps up to the school. In the one case the liberal education of the school is replaced by professional education; in the other case the liberal education is replaced by liberal play. If one of the two tendencies were working alone, its imminent danger would be felt at once; but as they seem to cooperate, the one working from the bottom and the other from the top, each hides for the moment the defects of the other. . . . There is indeed a difference whether I ask what may best suit the taste and liking of Peter the darling, or whether I ask what Peter the man will need for the battle of life, in which nobody asks what he likes, but where the question is how he is liked, and how he suits the tastes of his neighbors. The one method treats the boy as a child, and the other treats the boy as a man. Nothing is common to them, after all, except the result that boyhood loses its opportunity for a liberal education, which ought to borrow from the kindergarten merely its remoteness from practical pro-

professional life, and from professional work merely its seriousness. Neither tendency stands alone in our social life. In short, the one fits the mercenary spirit of our time, and the other fits its spirit of selfish enjoyment. From the standpoint of social philosophy, mercenary utilitarianism and selfish materialism belong together."

From both sides this new method is destructive of the mental grip and the moral earnestness that are the essential elements of the education that fits man for the high ends of human life.

The second defect considered by Professor Münsterberg is "the tendency to improve the schools by a pedagogical-psychological preparation of the teachers," instead of by "the better instruction of our teachers." We agree with him in the conviction that a mechanical pedagogy, employed by conceited men without developed mental grip and brain energy, is one of the measureless curses of the present-day "advanced" school. And so both methods of school reform inevitably turn out to be methods of educational deterioration and demoralization. They take out both the intellectual and the moral vigor that ought to be the outcome of study if it is to prepare for the worthy accomplishment of the appointed task of life.

3 The third thing to be noticed in our educational work is *the fatal defect of ignoring the supreme intellectual power of construction.*

The nature, place, and importance of this highest power of intellect were set forth in the July number of THE REVIEW, in presenting "The Intellectual Cause of Ministerial Failure." It is not possible to dwell upon the topic here. It must suffice to repeat what was unfolded there—that "constructive study, constructive development, constructive training, are the need of the hour for all men in the schools of instruction, and most of all for the man who aims to become an effective preacher."

III What can be done to make the educational results adequate to the ministerial needs of the twentieth century?

The problems that the preacher must grapple with are increasing amazingly in number and in complication as the twentieth century draws near. There is no adequate preparation for his task to be expected from the purposeless drifting method so long in vogue in schools of all grades. But little more hopeful are the results of the irrational and mechanical methods by which in some instances the old has been superseded. The thoroughness and strenuousness, the expansiveness and the mental and moral grip, that belong to a large and noble manhood, and prepare for the attainment of the true end of life, and that are called for by twentieth century conditions and problems, are clearly not attainable by present educational methods.

Some practical suggestions may here be in order.

1st. The radical defects, to which attention has been called, must first of all be remedied.

Purposeless institutions and professors must somehow get hold of—or rather, be gotten hold of by—an educational purpose, and that the right one. It is a crime against humanity to allow youth to waste a half-score and more of years—the best and vital years of life—drifting on in drudgery, undirected or misdirected,—without chart or compass or goal. What John Ruskin long ago said, needs to be more than ever emphasized to-day:

"The human soul, in youth, is not a machine of which you can polish the cogs with any kelp or brickdust near at hand; and having got it into working order, and good and oiled serviceableness, start your immortal locomotive, at twenty-five years old or thirty, express from the Strait Gate, on the Narrow Road. The whole period of youth is one essentially of formation, edification, instruction. I use the words with their weight in them; in taking of stores, establishment in vital habits, hopes, and faiths. There is not an hour of it but is trembling with destinies,—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron."

Let men somehow be brought to understand the responsibility for such

awful waste and wreckage, and purposefully to set about mending their educational ways.

The institutions under control of irrational and demoralizing methods must be brought under control of right and rational methods.

Few men have any conception of the extent to which elective and easy-going methods have wrought havoc. We have in mind an institution of higher learning that once had a most thorough and coherent curriculum, but that under stress of patronage of the rich and lazy, not long ago introduced an elective system by aid of which a young man could be graduated an A.B. almost without knowledge of what are still considered the solid branches in a liberal education. And the work of demoralization was completed by making the examination of each term "final" on the branches studied! Are we going to continue to make "progress" in this direction until the young man can get his A.B. on variations of the "three R's"? Such education is worse than farce; in the seriousness of its results it is tragedy. It leaves out all development of large manhood, mental and moral, and entirely unfits the good, easy souls subjected to it for the strenuous struggle of life.

Nor is there any juster conception of the dull mechanical routine and drudgery, that have come with their deadening effects upon many of the schools, from that rage for the application of the empirical rules of a superficial pedagogy to which Professor Münsterberg objects.

2d. Logical and constructive work must somehow be brought to the fore, and its mastery made the supreme thing intellectually.

This is of prime importance, not only because it trains to clear, coherent, and systematic thinking, but also because it prepares the student for all the rest of his work and decides his grasp of, and profit from, all other subjects of study and investigation. Such work was seen, in the opening explana-

tion of "education" in this article, and in the discussion of constructive work in the July number, to embrace the very essentials of all genuine education. It must be given its place.

But how can this be done? Certainly not with the present methods of bits and fragments, of lectures of trash and twaddle, of courses taking in all the universe of knowledge in detail but with nothing in system. The problem of the future curriculum is primarily one, not of *wide inclusion*, but of *extensive and rigid exclusion*. The essentials will have to be given right of way, and the non-essentials—to whomsoever they may chance to be hobbies—relegated to subordinate and subsidiary places, or even left with mere suggestions regarding what may be done with them at some future time and how it may be done.

And let it not be supposed that this will narrow and cripple educational results. Far otherwise. It is the man who has mastered "one book"—so that the book be a great book—that is the "dangerous man" to meet and cope with. The absolute mastery of the principles of logical and scientific thought and construction will be worth a thousand times as much, to begin with, as a knowledge of the universe of details. To go on with and to end with, it will be worth vastly more yet, for it will furnish the key to the successive mastering of all other great subjects and systems of thought; thereby making of educated mind that self-replenishing and perpetually enlarging storage-battery of power that belongs to educated and full manhood, and that in the preacher means never a dead-line this side the grave.

3d. Is it too much to say that the preacher himself has a weighty and responsible part in the needed educational transformation?

Often he has had large experience—perhaps not happy, sometimes half unconsciously to himself—of the results of mistraining, and can best see what is needed. He has influence with the

training-schools, and can help to mold their educational methods according to better standards.

Personally the preacher's most important work will be to supplement, by wiser and more strenuous constructive study and effort, the deficiencies of which he has been made conscious. If he be a man of maturity, he can exert a helpful and shaping influence upon many who are younger and less mature, thereby saving them from early intellectual and ministerial death.

With such problems before him—that of the evangelization of the world of this generation that will be in eternity before our children come upon the stage of action; that of saving society and bringing in social, economic, and civic freedom and righteousness; that of meeting in victorious conflict the hosts of evil that are gathering under that "man of sin,"—the call upon the minister for the highest possible type of education could scarcely be more strongly emphasized by a voice speaking right from the open heavens.

PICTURES IN THE SERMON ON THE MOUNT.

BY FRANKLIN NOBLE, D.D., NEW YORK CITY, EDITOR OF "THE PULPIT TREASURY."

ONE reason why "the common people heard him gladly," was our Lord's pictorial style of speech. Men commonly think in pictures, and the typical Man seemed like them in this. He was Himself a visible picture of God's thought, and seemed to need this way of expression. In His temptation He brought out in His mind the image of "the bread of life," which afterward He so profoundly developed (John vi.). When He called disciples to follow Him He promised to make them "fishers of men" (Matt. iv. 19); and when He formally began His ministry, He took the image of a *kingdom*, as John the Baptist had already done, setting forth by it God's unseen, spiritual administration of righteousness and

love, saying: "The kingdom of heaven is at hand"; suggesting not merely its coming judgment, but especially its environing influences of help, so that we *can* repent.

When He had come into His full ministry, and was preaching on the mountainside His most famous discourse, He made it a very gallery of pictures. Of course we all know this, and those pictures have become the familiar furnishing of all our religious thoughts; but it will help us to enumerate them, and brighten our conception of them by analysis. The Sermon on the Mount fills three chapters of the Gospel of Matthew, and may be read aloud in ten minutes, but it contains *forty* distinct pictorial illustrations—four for every minute—from the "poor in spirit" of the Beatitudes to the house built on the sand, with which it solemnly ends. Here is a picture for every fifteen seconds, and a wealth of illustration which in most speakers would be thought extravagant. In truth, this great discourse, as we see, is almost nothing but pictures.

A little examination of these forty pictures enables us to arrange them according to the themes which they illustrate. Our Lord's own arrangement is with reference to their practical use in His great discourse; but a rearrangement or classification according to our methods may give us a fresh impression of their value, and help us to use them in our own discourses.

I. *First, we note that they are pictures of men's hearts.*

Some of our Lord's hearers were so little in sympathy with Him that He could win His way to their hearts only over indifference and opposition; but some were readily receptive; were "*hungering and thirsting after righteousness*" (Matt. v. 6). They did not count themselves righteous, but sincerely wished to be; hungered for what He had come to give. Them He greeted with His blessing, declaring that their wants should be "*filled*." Some so longed to see the world better

and to be better themselves, having that same pure fervor which had brought Him into the world, that same longing for an end of the oppositions of sin, that they could "*be called the children of God*," the essential Godlikeness of the divine image becoming visible and practical in them. Such could take little pleasure in a show of goodness; were not likely to do their "*alms before men*," or "*to sound a trumpet before them*" (vi. 1, 2, 3); they hardly let "*their right hand know what the left hand was doing*," not only not telling their good deeds to others, but not even occupying their own minds with them, so that in the judgment they would be altogether likely to say, "Lord, when saw we thee in trouble, and did these services to thee?" They knew "*the closet*" (vi. 6), where man in the secret presence of God is freed from what men may think of him. They have a "*single eye*" (vi. 22), the Lord seeing that amid men of mixed motives and inconsistent lives who see double, these see clearly. The light of a man's life is his controlling purpose, and many men have no clear purpose, and their light is darkness; but some walk in light, and these Christ sees and rejoices in.

II. *These pictures, secondly, illustrate man's relation to the law of God.*

Men believe in a law of moral consequences, but vaguely hope to escape its working, and especially hope that a new teacher of morality will give them some release. To such the Lord declares that "*one jot or one tittle shall in no wise pass from the law till all be fulfilled*" (v. 18); not one *yodh*, the smallest Hebrew letter; not a *tittle*, the lightest accent, unwritten in the common imprinted text, but implied by the order of words and letters, and as really a part of a perfect and spiritual law as the longest of its initial letters or emphatic words.

What a vivid image is *the prison of one forgiven sin* (v. 25, 26)! I have wronged my neighbor, and made him, despite himself, my adversary. I shut

myself up with my sin, and stand jailer over myself, like the absurd "Prisoner of the Vatican." The King is large-hearted and kind, but my unreconciled heart will not let me out till I have "*paid the uttermost farthing*." Sin is a *debt to God* (vi. 12); like a common, dreary, and hopeless debt, that alienates from us our kindest helpers. Do we ourselves take the liberal creditor's place? "*With what measure we mete it shall be measured to us again*" (vii. 2). How with a *beam in our own eye* do we judge *the mote in our brother's eye* (vii. 3)! How these images convict us as proud and selfish and unjust and mean! Must we not praise the message, that if we *knock a door shall be opened into a free life* (vii. 7)? There is an unchanging law, but there is a divine grace and deliverance.

III. *These pictures show man's relation to the world about him.*

Our Lord's pictures illustrate both tables of the law. There is no solitary morality. If ever there was a cloistered righteousness, it was in unnatural conditions. If we have in us any light of true righteousness, we must not hide it "*under a bushel*" (v. 15); we must let it "*shine*" so that men may glorify God (v. 16). The main thing is to be effectively helpful. Sin is a "*trespass*" (v. 15). We had better *pluck out our right eye*, or *cut off our right hand* (v. 29, 30), than live hurtful lives. No religious devotion can atone for false human relations. "*If thou bring thy gift to the altar*," it will not avail while a brother has aught against thee (v. 23). Our true place is as "*salt of the earth*" (v. 13). Salty matter can be scraped up on the Dead-Sea shores, but there is other white alkaline matter making up much of its substance, and the true salt may be all washed out of it till it is "*good for nothing but to be cast out, and to be trodden under foot of man*." God forbid that our religion should have no preserving savor! There are in the world men who are even worse than worthless, "*wolves in sheep's clothing*" (vii. 15), to be feared

and shunned, but God points them out; they need not be suffered to ravage the flock. We "know them by their fruits" (vii. 18), and will not look for "*grapes on thorns*" or "*figs on thistles*."

IV. *These pictures give a serial view of human life.*

In Oriental lands men laid up "much goods for many years," and a well-to-do man had his treasure-house, like a housewife's storeroom. Into his treasure-house he gathered day by day the results of his care and toil; and where his care was given there his heart lingered. Cicero admits that memory weakens in old age, but says: "Yet I never knew an old man forget where he had buried his treasure"; and Christ says: "*Where your treasure is, there will your heart be also*" (vi. 21); therefore "*lay up treasure in heaven*" (vi. 20), that your heart be not broken by its loss or shut up by its narrowness. There is no largeness nor liberty in a divided heart; the heart can not be divided; therefore do not try to "*serve God and Mammon*" (vi. 24).

But life may be large and noble. "*Is not the life more than meat*" (vi. 25)? Think of God's feeding the birds

and clothing the lilies, and let Him take care of you. He will not give you *for bread a stone* (vii. 9), while you are giving your care to the larger work of a child of God. Many go *the broad way* (vii. 13) of petty cares, and the gate to the true life seems *strait* (vii. 14), but it opens into the safe highway.

At last the test of a life is its foundation. Is the *house built on the rock or on the sand*? This is the final question of destiny, and "other foundations can no man lay than that is laid."

V. *Finally, these pictures show us God's loving control.*

God is over all with His divine goodness and grace. This is the Gospel-thought of the *kingdom*, which is really the subject of this great sermon. He sends His sun and rain on the good and evil. He cares for the birds and flowers. He calls us to be His children, and deals with us as tho we had obeyed His call. *Heaven is His throne* (v. 34). No conception of right and truth rises above its glory, and that right rule is over all; but *earth is His footstool* (v. 35), and has its place under His thought and care. Under that care we rest; into that thought we rise.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Color-Blindness in Preaching.

PROBABLY there are few who have not heard sermons that impressed them with a sense of utter lack of appreciation on the part of the preacher of the truth taught in the text—and context—that he professed to expound. It is a phenomenon akin intellectually to the "something lacking" spiritually that the keen-scented Scotch hearer, who has been thoroughly indoctrinated, detects in the handling of spiritual themes by an unspiritual, mayhap unconverted, preacher. There is often a perverseness—some think it origi-

nality,—about it that is simply amazing.

A sermon that seems to illustrate this characteristic was recently published by the learned provost of Trinity College, Dublin. Its title is "The Color-Blindness of Judas."

De Quincey, in his well-known ingenious essay on Judas, attempts the process of "whitewashing"—how unsuccessfully every well-read man knows—by showing that Judas betrayed his Lord merely to further the ends of redemption, by forcing the issue with the enemies and hastening the crowning of Christ as King. The pro-

vost tries another method, that of attempting to bring the traitor down practically to the moral level of men in general.

In the first place the sermonizer "can not believe that Judas was an irreligious man."

"The other apostles had full confidence in him, and Jesus chose him. His religion was more cool-headed (add cool-hearted—if you wish) than that of the rest of the Twelve. He was not carried away with the enthusiasm of the other disciples. He began to have gloomy misgivings regarding the success of the cause of Jesus to which he had rashly joined himself. He alone was clear-headed enough to see what the end of the Jewish enmity must be."

In the second place, Why did he not simply withdraw from the cause of Jesus?

"His unselfish desire to save his comrades comes in to explain this. It was not possible to save Jesus, but it was still possible to save his disciples. This Judas bargained for with the Romans. Did not he purchase the forbearance that spared Peter when he drew his sword? Does not this take the venom out of the kiss of Judas? With Caiaphas he believed that it was necessary that one man should die in order that many should not perish. He could save the rest by becoming the betrayer of Jesus. Was he not a philanthropist?"

But how, in the next place, about those thirty pieces of silver?

"We make too much of those, thinks the preacher. It is not long ago that British judges received bribes and British statesmen were in the pay of France. That is more than indelicate to our thinking, but they did not think it so. And how much less would the code of honor of Judas's day recoil from

taking reward for an action which was considered just and even merciful?"

And what, last of all, of the death of Judas?

"He came somehow to see that he had committed a crime in betraying Jesus. The suicide did not follow immediately on the crime, as one might infer from St. Matthew's narrative. The narrative in the Acts gives time for Judas to become, and perhaps enjoy becoming, a landed proprietor. Regarding what brought the change of mind, the remorse, and the suicide, the preacher does not venture to speculate. May it not have been the resurrection from the dead, the very event that heartened the other disciples? The preacher says only, that if Judas had not been color-blind he would have seen that it would have been better that the disciples, and even the whole nation, should perish than that this one Man should die."

So Judas after all came pretty near being not only a philanthropist, but also a martyr and—shall we say it?—an imperfect saint!

It would be hard to conceive of a much better illustration—suggested probably by De Quincey's essay—of color-blindness in dealing with plain Scripture. Imagine the consequences in color-blindness to students flowing from a sermon that speciously takes out every feature of the Judas-character that has made the traitor the abhorrence of all Christendom through the ages! It will always be hard for those who are not "color-blind" to believe that, when Judas "went to his own place," it was to the place of a common sinner, much less to that of a philanthropist and a semi-martyr.

EDITORIAL NOTES.

The Gutenberg Quincentennial.

GERMANY has just been celebrating, in the last two weeks of May, the five hundredth anniversary of John Gutenberg, the inventor of printing from movable types. He was already making use of the "art preservative of all arts" a little before the middle of the fifteenth century. His invention was one of a great providential cycle of events that transformed the modern

world,—the fall of Constantinople in 1453 which scattered the Greek and Biblical learning over Europe, the Revival of Learning that was contemporaneous with it, and the discovery of America and rise of the Reformation following immediately upon it. The connection of the development of the art of printing with the religious interest of the time was very marked, each giving immense impulse to the other. The first books printed by

Gutenberg were religious, beginning with a folio Latin Bible, and continuing with various tracts and pamphlets. So rapid was the progress that the great debates carried on by Luther and the other reformers at the opening of the sixteenth century were printed and widely scattered in cheap pamphlets among the people, who, under the same powerful religious impulse, quickly learned to read. A book in the British Museum, printed in Korea in 1337—since which no development in printing seems to have been made in that country—well illustrates by contrast the potency of the Christian religion as a factor in progress and civilization.

Are We Guiltless?

IN the June number of *THE HOMILETIC REVIEW* was discussed the question, "Is the World of This Generation to be Evangelized?" It was the aim of the writer of that paper to bring home to the churches their responsibility for the fate of the present perishing generation. It is clear as God's Word can make it that the churches of Christendom, in comparison with what they ought to do, are doing next to nothing to meet this responsibility. In corroboration of this view we quote from what Mr. Robert E. Lewis, traveling secretary of the College Young Men's Christian Associations, writes of his recent observations in China, in a single mission-field:

"Close observation of the work of the American Board in China convinces me that somebody has acted with no less than awful neglect of the Lord's work. The support of the work has fallen off, the number of workers at great centers has decreased, the largeness of the ripe harvest has overwhelmed the small band of workers. At Foochow, the force has been so small and the work so great that in the midst of taxing language-study one missionary is forced to take charge of and superintend the following work: (1) He is president of a theological seminary, with twenty-four students, and must direct the teaching as well as do much of it—all in Chinese—for the most pressing need of the mission is for trained Chinese workers. (2) There are nine native churches in the city which he alone must

supervise, and whose difficulties and problems he must help the native pastors to solve. (3) There are four chapels, not yet organized as churches, which he must provide for. There is no one else to do it. (4) There are twelve day-schools in the city under his care. There is a Chinese teacher for each, but can the schools be left without supervision? Not unless they are to be abandoned.

"Nor is this all. In the neighboring country there are some thirty villages, in each of which from three hundred to five hundred persons have given up their idols, and have asked the mission to send to each a native pastor. But there is no money to send a single man. Within nine miles of this theological seminary there are twenty points where the people have already built chapels, and are waiting for pastors, but not a man can be sent. God only knows what will become of these villages, but it is clear that the last state of them may be worse than the first.

"When one faces such overwhelming opportunities, such pressure of work, and such an indifference on the part of American Christians that the work is brought to this pass, he is led to wonder what the end will be. Three persons will be sent into that mission this year, but where twenty are actually needed, the pressure will not be relieved. Whose is this criminal neglect?"

It is easy to see why the Chinese of this generation have not been evangelized, and who is responsible for it. The present disasters are to be reckoned, in part, at least, to the account of the apathy and failure of Christendom.

A New Age of Martyrs.

TEN years ago the Church was congratulating itself that the days of martyrdom—the days of witnessing for Christ to the death—had passed away forever. Before half the ten years had gone, a new era of martyrs dawned. In three short years a hundred thousand Armenian Christians had gone to death for Christ's sake, and hundreds of thousands more had been called to endure sufferings often worse than death. It would seem as tho such events ought to have stirred the martyr-spirit and the martyr-faith in all Christendom. But strange to say they did not. Christendom looked on with unspeakable apathy, never venturing one honest effort to help the

perishing, while the "unspeakable Turk" plied his horrid butchery unhindered. The victims were not our brethren according to the flesh! A new "Book of Martyrs" was written, but it was passed by without reading.

The martyrdom must come nearer home before the martyr-spirit could be roused in the Church. And so a new era of martyrs has opened in China, and one as different as possible from that in the Turkish empire. Three hundred thousand Protestant Christians and one million Roman Catholic are being put to the test. The foreign Christians there are brethren and sisters of the Christians in every great nation of Christendom. They have been with us in our churches, as fellow members and parishioners, and in our homes as children and friends, and in our schools and seminaries as fellow students, until they are bound up in the same bundle of life with us. And they are bound up, and we through them, with the natives they have converted from heathenism. Is there to be a mighty ingathering of martyrs from that land in this closing year of the century? Is it necessary in order to rouse Christians from their self-indulgence and from the apathy with which they are at present regarding the heathen world? Will it rouse them, if the appalling calamities that we so dread shall come? If so, the blood of the martyrs will again become the seed of the Church.

Probably this is the only way of opening the four hundred million Chinese heathen to the Gospel. Assuredly the barriers of prejudice and hate—a thousand times more formidable than was ever the Great Wall—must go down before the forces of progress and civilization. Possibly such great calamity may be the only way of rousing Protestant Christians from their apathy, and sending them forth in obedience to the Master's supreme order. God forbid that this later judgment should fail to waken Christendom to a sense of its duty, of fearlessly witnessing for Christ! God forbid, we

say, for God's arrows are sharp, and His quiver is full of them! God forbid that the "Book of Martyrs" in China should share the same fate as the "Book of Martyrs" in Armenia!

The World's Temperance Congress.

THE World's Congress of Temperance, held in London, England, about the middle of June, has been pronounced a decided success. *The Alliance News* says:

"The attendance was large and influential, the sections comprehensive and inclusive, and the papers read reached a high level of intelligence. Experts in all the various departments of the temperance movement were present, and took some part in the discussions succeeding many of the papers, if they did not themselves contribute a paper. . . . A greater variety of subjects than was presented for consideration to the Congress could not well be imagined. The life of the people, socially and personally, not only in English-speaking countries, but in most countries of the world, was considered in very many aspects, and the absurdity of the earnest social reformer anywhere attempting to do real and lasting good to his fellow creatures without regard to the temperance question in one or other of its aspects, can not but have been pretty well established by the Congress proceedings."

The gathering of delegates from almost every nation under the sun is proof of the solidarity of the movement and of its recognized importance. There were many notable addresses, among them that of Sir Wilfrid Lawson, M.P., who presided at Exeter Hall at a demonstration organized by the Temperance Workers of London as a "heartly welcome to their fellow laborers from all parts of the world"; and that of Rev. Dr. John Clifford, of London, the distinguished preacher who visited this country not long ago, on "The Call of the New Century to Temperance Workers."

The great gathering will undoubtedly exert a vast and wholesome influence upon the future of the temperance cause. It will be aided in this by the sending out, in a large volume, of an adequate report of the proceedings, along with the text of all the papers read during the week.

The Religious Census.

THERE seems to exist a very general misapprehension regarding the religious statistics published in the Census of 1890, and the purpose of the Government of the United States in that of 1900. In consequence of the receipt of many letters of inquiry the Director of the Census has just issued a circular of information. It is stated that the figures for the statistics of churches in 1890 were not procured through the regular enumerators. In an official circular sent out October 1, 1889, it was said that—

"This information can not be gathered by the enumerators. . . . It is necessary, therefore, to make church statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches."

Schedules were prepared and sent out to the secretaries or clerks of the various religious divisions and bodies of Christians, for the information desired.

The present circular says that the Government—

"does not consider that it has any right to inquire into the hereditary or personal convictions of people in matters of faith, or into their ecclesiastical relations"; that "the value of a religious census of the population of the United States is somewhat problematical."

In short, the judgment of the Government seems to be that the results of such a census scarcely warrant the outlay that it renders necessary. The Director of the Census, however, calls for expressions of opinion on the subject from those interested.

The Crisis in China.

It seems to be substantially settled that the foreign Christians and legations—in short, all foreigners in Peking, and all native Christians as well—have been horribly butchered by the "Boxers" and other rebellious Chinese, in spite of the efforts of Prince Ching and the Government forces to save them. The details of brutality seem to

indicate that the "mild" Chinaman is able fully to duplicate, if not actually to outdo, the Turkish atrocities of three years and more ago. The almost certainty of the fate of their friends and kindred has sent a thrill of horror through all Christendom.

The end is not yet.

It would be a greater calamity than the massacre if, under sway of a spirit of revenge that is being widely manifested, the nations should undertake to wreak vengeance upon China. The Government of China may not be held entirely responsible for the work of a Tatar mob in Peking.

Moreover, the provocation of the Chinese by foreigners has been almost beyond belief. The Americans in Shanghai have just declared, in mass-meeting assembled, that "the present outrages are the result of the weak and vacillating policy of the Powers in the past." The Powers have just completed, since the outbreak, the work of stealing the entire Chinese coast. They had previously maddened China by outrageous bullying and browbeating, denying its sovereignty in one breath and in the next breath compelling it to use that sovereignty in their own mercenary interests. Now that vengeance has been visited mainly upon the Christians, the first call is, not for revenge, but for the utmost effort to save what remains and for *justice to China*. It has been well said that "these dead shall not have died in vain," if their martyrdom shall end the iniquities that "have made the relations of the Powers with China a reproach to the human race."

But is this possible? The rivalries and jealousies of the Powers, in their greed for new territory, seem destined to hamper them in handling the Chinese problem, and to earn for them—as during the late Armenian massacres—the more appropriate title of the "Impotencies."

And, as human nature is, what but Providence can save Christendom from being plunged into universal war?

NOTICES OF BOOKS OF HOMILETIC VALUE.

HOME CLASSES OF THE HOME DEPARTMENT OF THE SUNDAY-SCHOOL. Its History, Purpose and Plan, Organization, Methods, Requisites, and Difficulties. By M. C. Hazard, Ph.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This little manual should be of great value to pastors and their coworkers. It sets forth clearly and succinctly what one needs to know concerning one of the most beneficent and important of the newer Christian agencies. "The Home Class idea, out of which the Home Department has grown, had its birth in the same year with that of the Christian Endeavor movement. As in the case of the Christian Endeavor Society, there is no doubt as to its originator. What Dr. Clark is to that organization Dr. W. A. Duncan is to this." "The Christian Endeavor Society was formed for the purpose of training young people into Christian life and service; the Home Class was originated to promote the study of the Bible outside of the Sunday-school by individuals and in the home. Both movements have proved to be powerful evangelizing agencies." Many of our readers will recall the able articles on this subject in *THE HOMILETIC REVIEW*, by Dr. S. W. Dike. We wish the Home Department might be introduced the world over.

CHRIST'S VALEDICTORY, or Meditations on the Fourteenth Chapter of John. By Rev. Robert F. Sample, D.D., LL.D., author of "Beacon Lights of the Reformation," etc. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.25.

This volume of spiritual meditation and instruction, the late moderator of the Presbyterian General Assembly, so well known over the country as an eminently spiritual preacher, gracefully sends forth with the following inscription: "To my spiritual children scattered abroad, dearly beloved and longed for, these meditations on the words of Jesus are affectionately dedicated by the author." It will be found profitable reading on the vital topics with which Jesus dwelt at the Last Supper, and which "constitute our Lord's valedictory to His immediate disciples, and to believers in all ages, who wait for His second glorious Epiphany. This farewell address is an epitome of the Gospel." We trust that the prayer with which the preface of the book closes may be answered for many souls:

"May the prayerful study of these last words of Jesus be profitable to our souls; enlarging our spiritual being, increasing our efficiency in Christian service, and making us more heavenly minded; thus preparing for the Marriage-supper of the Lamb."

THE METHOD OF JESUS: An Interpretation of Personal Religion. By Alfred Williams Anthony, Professor of New-Testament Exegesis and Criticism, Cobb Divinity School, Author of "An Introduction to the Life of Jesus." New York, Boston, Chicago: Silver, Burdett & Co., 1899. Price, \$1.25.

This volume of 260 pages is an attempt to mediate between the old theology and the new. The author gives his point of view and aim in his preface: "In recent theological thinking a wide gap exists between two schools. Conservatives reiterate time-worn conceptions. Progressives proclaim views so far in advance that only specialists can keep pace with their rate of speed. Between

the two the great mass of Christians, dissatisfied with the old theology because of its obvious inadequacy, yet not understanding the new, stand in perplexity, uncertain what to believe. All such need to know that the new theology, wherein true, is really involved in, and as yet but partially evolved from, the old."

THE WORK OF THE HOLY SPIRIT. By Abraham Kuyper, D.D., LL.D., Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch with Explanatory Notes, by Rev. Henri De Vries. With an Introduction by Prof. Benjamin B. Warfield, D.D., LL.D., of Princeton Theological Seminary. Funk & Wagnalls Company, New York and London, 1900. Price, \$3.

This is a great work on a great and vital subject by one of the most virile theological thinkers and writers of the age. It was first published in Amsterdam, for the instruction of the people of the Netherlands. Written in the ordinary language of the people, it meets the need of both laity and clergy. It combines depth of thought with simplicity and lucidity of speech. The author's subject is one to which the attention of the present generation has been specially directed. Professor Warfield, the successor of Dr. Charles Hodge, says in his Introduction:

"Especially has there never been a time since that tremendous revival of religion which we call the Reformation when the whole work of the Spirit in the application of the redemption wrought by Christ has not been a topic of the most thorough and loving study of Christian men. Indeed, it partly arises out of the very intensity of the study given to the saving activities of the Spirit that so few comprehensive treatises on the work of the Spirit have been written. The subject has been so vast, the ramifications of it have appeared so far-reaching, that few have had the courage to undertake it as a whole. . . . The significance of Dr. Kuyper's book is, therefore, in part due to the fact that he has had the courage to attack and the gifts successfully to accomplish a task which few have possessed the breadth of outlook or of powers to undertake. And it is no small gain to be able to survey the whole field of the work of the Holy Spirit in its organic unity under the guidance of so fertile, so systematic, and so practical a mind. . . . The work brings together the material of this great topic with a systematizing genius that is very rare, and presents it with a penetrating appreciation of its meaning and a richness of apprehension of its relations that is exceedingly illuminating."

Christians of the present day are asking practical questions about the work of the Holy Spirit. They want to know what it means for them in their Christian life and activities. Questions such as these are stirring them:

How am I to know that an experience comes from the Holy Spirit, and not rather from some other source?

What is the work of the Holy Spirit in man, in history, in the preparation of the Scripture, in the Incarnation of the Son, in the salvation of His people?

What is the relation of the work of the Holy Spirit to that of the Father and that of the Son in creation, redemption, and sanctification?

What are we to consider the work of the Holy Spirit in bestowing gifts, talents, and

enough back. It lacks eternity. The Incarnation may in a sense claim the accident of a date, but the mystery which it represents begins without a beginning, and throbs in the very pulses of God. Macaulay strikingly represents this thought in one energetic sentence:

"It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagog, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions were humbled in the dust."

If we preach only a historical Christ—by which I mean a Christ which may be drawn by the pen of artistic history—we shall miss the true perspective and the divine ideality of the Incarnation. We must find God before we can find Christ. When we go to Christ it must be to find God. This is a paradox in words, but it is a definite reality in the highest spiritual culture. We must not join Christ at Bethlehem—we must go to Bethlehem to find Christ. If our studies of Christ begin at the manger, we shall miss the conception and purpose which that manger represents. The heathen world must have some notion of some kind of God before it is prepared to receive the Gospel of an Incarnate Savior. Christ can not be thrust upon the world as a novel idea, an exciting surprise in intellectual history. He must come after long mental preparation in the matter of wonder, speculation, hope, and desire. True preaching is a response as well as an argument; that is to say, it must answer certain instincts and aspirations which can not be satisfied by any other suggestion or proposition. If we can not perceive God (even in a crude and chaotic way) we can not receive the message of the Gospel.

Perhaps the great Napoleon delivered as compendious a judgment upon this matter as has ever been delivered: "If you [to General Bertrand] do not perceive that Jesus Christ is God, very well; then I did wrong to make you a general."

Is it not possible to err most grievously by introducing Christ into our discourses as if His Personality could be defined by time and space? We may make Him historical at the expense of His very existence. His body is in a very narrow sense historical, but His spirit is from everlasting to everlasting, the body being but a transient phase of His Infinity and Spirituality. Jesus is not one of many, He is many in one. Jesus is the multitudinous man, appealing to every heart because every heart specially needs Him. Jesus Christ did not struggle with His work. From the spiritual point of view He came down upon it, and with infinite capability carried it forward to enduring completion. Jesus Christ did not make an experiment, He carried forward an infinite purpose. We must never give the people the impression that Jesus Christ takes His place by the side of Plato, Buddha, Mohammed, or even the most exacting moralists. Jesus Christ stands absolutely alone. Comparative religion may compare

one theory with another, but Christianity, the Gospel, the cross, will never condescend to submit itself to a competitive examination.

In my own ministry I have never failed to find the Godhead of Christ in the wondrous work which He has done for the world. I can not hold a merely grammatical Deity. The Deity which grammar creates, grammar may one day destroy. A Deity based upon prepositions, adverbs, and a recondite interrelation of words, is a mere idol satisfying pedantic curiosity but leaving untouched the guilt and the wound of the soul. I do not discuss the Deity of Christ with any man who limits his investigations by merely literal or scientific grammar. Jesus Christ pointed to His own words, to His own purpose, and we can not amend His tests of Deity. I believe with Richter, and the language of Richter I gratefully adopt:

"He, the holiest among the mighty, and the mightiest among the holy, has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."

The preacher has no message of his own, notwithstanding the plea that every man should deliver a message which he has specially received from God. The preacher can deliver only the "new" because he firmly believes the "old." The mere apparatus of the message may make some just claim to a second-hand originality, but the message is from eternity, and its substance is to be neither modified nor changed. We have to preach a Gospel, not to invent one. The sacred writers are most careful what epithets they apply to the word "Gospel." One of the two epithets is "everlasting"; by the very fact that the Gospel is "everlasting" it frowns upon all verbal tricks and ventures even of the most audacious rhetoricians. Like the air, the light, the all-enclosing space, the Gospel belongs to what may be called a set of universals. "No prophecy is of any private interpretation," neither is any true delivery of the Gospel message. It is fitted for all the world; it speaks the mother-tongue of every heart, it seeks out with eager love every prodigal in the wilderness. If we have any sermons intended only for special classes, for trained intellects, or for any arbitrary degrees of culture, the best use we can make of such sermons is to reduce them to ashes, and scatter the hot powder on the contemptuous wind. In a grand passage Carlyle amplifies the universal characteristics of the Gospel ministry:

"He walked in Judea eighteen hundred years ago: His sphere-melody, flowing in wild native tones, took captive the ravished souls of men, and being of a true sphere-melody, still flows and sounds, tho now with thousandfold accompaniments and rich symphonies, through all hearts, and modulates and divinely leads them."

Such a conception lifts the Christian ministry to the highest level even of intellectual grandeur. It enables the Gospel to say to all speculations of men, and all disappointing fermentations of ambitious genius: "As the heaven is high above the earth, so are my thoughts

higher than your thoughts." In the degree in which we realize this noble conception we shall be delivered from the bondage of little ministries, with their toy-like inventions, their petty arts and crafts, and their selfish endeavors to make a livelihood by false pretenses. The Gospel has a right to criticize all literature, all statesmanship, all social civilization, simply because it claims a divine right to enter the inmost sanctuary of the heart and purify the very springs of life. The Gospel rejects mere admiration, and with jealous resentment leaves every house that would degrade it to the level of ecclesiastical furniture. It must be all or nothing. It is not an adjunct or appendage. It is no jewelry reserved for state occasions. The Gospel is an infinite appeal to every element and faculty of manhood, and it asks for nothing short of the throne of the heart. Herein the saying of the first Napoleon is true and supreme in eloquence:

"Across the chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful!"

His name shall be called "Wonderful"; this should be the exclamation of the heart after hearing every Christian discourse. Not "wonderful" as to intellect or verbal splendor, but as to application to all the deepest needs and all the acutest suffering of human nature. The true preacher will always create the impression that the Savior of the world knows humanity, reads its deepest secrets, and touches with a healing hand the wounds and sores which other men have not even suspected.

The word "Christianity" is not to be found in the New Testament, and is by no means to be regarded as equivalent to the word Christ. Christianity is a creed, Christ is a soul. From Christianity it is difficult to dissociate the idea of compilation or manufacture; whereas Christ stands out clothed with all the attributes which make personality alike majestic and tender. What think ye of Christ? should be the question which every sermon should excite in a reverent hearer. If we understand by Christianity that the very soul of Christ is intended, then its use becomes legitimate and effective. Christianity is the religion of the "Supreme Personality"; it is Christ Himself embodied in fitting terms. Christianity is not some man's idea of Christ; it is veritably Christ Himself. The testimony of Whately is definite and acceptable: "Christianity, contrasted with the Jewish system of emblems, is truth in the sense of reality, as substance is opposed to shadows, and, contrasted with heathen mythology, is truth as opposed to falsehood." Lord Beaconsfield said: "Christianity is completed Judaism, or it is nothing." Chateaubriand says the same thing still more logically: "Christianity is perfect, men are imperfect.

Now a perfect confidence can not spring from an imperfect principle. Christianity, therefore, is not the work of man."

The most disheartening of all present experiences is the ingratitude shown by large sections of the working classes toward Christ and His Gospel. An influential teacher in England has just said: "I shall die a disappointed man, so ungrateful have been the laboring classes toward the Christian ministers who have done so much for their elevation and advancement."

This is a testimony which I can largely indorse. It is heart-sickening to observe how Christian ministers are in many cases simply used as instruments for the promotion of a base socialism. I confess to very pungent grief on observing how many godly men are little more than machines or the tools of a selfish socialism. Such godly ministers toil at great expenditure of nervous force to help what is called the democratic cause; for their labor they receive the empty reward of deafening uproars, and as soon as the object of the baser democracy is realized they are thrown aside as tools for which they have no further use. There are of course working men, in no contemptible numbers, who are true and most devoted Christians: men of intelligence, high purpose, and spotless character, they are the very strength of the Christian Church. I am not speaking of working men who are inside the Church and not ashamed of the name of Christ; I am speaking of working men who are willing to accept any religion that will help to attain their personal, political, and social purposes, and then throw into the ditch the very ladder by which they have climbed to the height they desired. Shame upon such ingratitude! It is the chief of crimes. The world owes what is best to the influence, direct or indirect, of Christianity, yet in too many instances does it exclude its Creator and Redeemer.

II.—THE TWO ORTHODOXIES.

BY REV. CHARLES A. S. DWIGHT, CLOSTER, N. J., OF THE EDITORIAL STAFF OF "THE NEW YORK OBSERVER," AUTHOR OF "THE CARPENTER."

It can not be denied that the term "orthodoxy" is at the present time a much discredited word. That it is deservedly so, we do not believe. It is a word to be recovered, redefined, reemphasized. We are tired of that old "chestnut"—orthodoxy is my 'doxy, and heterodoxy is your 'doxy. Some color might appear to be lent to this definition by the fact that orthodoxy means "right thinking," and the thoughts of one man confessedly vary considerably from those of another. Orthodoxy, however, is *right* thinking. It does not embrace every thought, but the true thought. It looks not to incidental

variations, but to essential unities. So interpreted, the term represents a perfectly clear-cut notion, and is quite as properly applied to theological dicta as to philosophical or scientific data. If there is a right thought in chemistry, which affords us trustworthy formulæ for laboratory use; if there is a right thought in astronomy, which provides us mathematical tables on which we can rely; if there is a right thought in engineering, which allows of the safe and permanent construction of huge buildings or graceful suspension-bridges; if there is a right thought in statesmanship, which secures the establishment and successful conduct of great republics,—surely it is possible and probable that there is a right thought in religion, which systematizes theoretic knowledge and announces the principles of an adequate and vitalized ethic.

We are not afraid, then, of the term "orthodoxy." If there is any truth at all, men must know it, and they must know it in the theological as well as the practical sphere. And in so far as men know and believe the truth they are "orthodox," they "think rightly." The scientific impulse nowadays after exact knowledge in all spheres is marked. Prof. George A. Coe, of the Northwestern University, in a recently published volume * has remarked: "The religious processes taking place around us and within us must be observed with all the precision that modern psychological methods and tools render possible. For, whatever else religion may or may not be, it is at least a mass of ascertainable states of consciousness; and in the absence of information to the contrary, we must presume that such states can be analyzed and described, and that their relations to one another and to the recognized laws of the mental and bodily life can be to some extent determined." And again: "Ignorance is sometimes power, it is true, but, on the whole, the safer course in a good cause is to trust in knowledge." What is here said of the scientific study of religious experiences from the psychologic side, if true at all, is just as true, as a matter of methodology, when applied to the systematic arrangement of the contents of an inspired revelation—for the one set of facts is as objective and as valid as the other. It is only the fool who holds that ignorance of any kind or in any quantities is bliss. Intelligence, insight, and system are necessary characteristics of a true Christian. The Gospel presupposes and educates mind. It demands the whole man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy *mind*."

A certain variety of opinions regarding the truth must of course be expected. A lack of elasticity of critical judgment in respect to such opinions, and worse, a certain pagan uncharity of disposition on the part of some, are to be held accountable for much of the undeserved odium which has been heaped upon the notion of orthodoxy. All men do not think alike. That is a fact. But we can go further and say that all men are not made to think alike. This is not to say,

* "The Spiritual Life. Studies in the Science of Religion."

with the sophists of old, that there is no objective truth, and that a man can make truth in shapes and quantities to suit himself, in his own individual thought-shop; but rather that, while the eternal facts remain unchanged, these same facts will and must appear somewhat differently to different minds. The same physical objects—as, for example, mountainous ranges—appear differently to different men, yet are they not different objects. Just so is it with spiritual facts—for our souls have not all the same visual apparatus any more than our bodies have. The mountain that appears near to one may seem distant to another; the ridge that is clear cut to the keener vision of one may loom as a blurred mass before the dimmer sight of another. So one truth of theology that is great to one man may seem relatively unimportant to another, or one teaching of the Word that is clearly visioned by one may be slightly appreciated by another. Yet is not the truth hereby made all things to all men. The state of the case rather is that all men are not equally well-angled and adjusted to the truth. These variations of vision are to be explained partly by the fact that different men stand upon different levels of spiritual experience, and partly by considerations deduced from heredity, environment, education, or (hardest of all predispositions to change) temperament. Some men are predetermined from all eternity to be Calvinists, and others freely choose to be Arminians, and others do not know what they are, but circulate like angels in midair, apart from and yet bumping against all systems. So there is an English type of religion, and a German type, and an American type—or collection of types.

In this variety there are compensations. For the view of one supplements that of another. In the days of the apostles the practicality of a Philip was necessary to counteract the dreaminess of a John, Martha supplemented Mary, James balanced Paul; Peter, Bartholomew, John Mark, Barnabas, Apollos, and the others were all found, like the bits of a dissected map which the children put together, to fit into the pleasing picture of the early Church. So to-day Calvinist and Arminian, Methodist, Presbyterian, Baptist, Episcopalian, and Disciple, supply each some element or idea necessary for the perfect synthesis of truth. Therefore let no one denomination pride itself on possessing a monopoly of doctrine. Should, for example, some man say, "If the Methodist or Presbyterian scarcely be saved, where shall the Congregationalist or Episcopalian appear?" we answer, "Why, right alongside of their coreligionists of other connections, like a regiment brigaded with other battalions, supporting them while supported by them. For one is our Master, even Christ—and all we are brethren." This state of things denominationally represents variety rather than contrariety. It is difference more than division. There is a real unity beneath the variant rituals; there is one faith whose growth-bringing sap runs through all the branching forms.

Yet what must all the while be clearly emphasized is that beneath all these denominational differences, back of all the fluctuating human opinions which surge to and fro like a restless sea, are the objective facts of the religious life, of the soul's nature and destiny, and of Christ's life and work, which those opinions, be they this or that, can never change. We may take our stand upon the ocean-beach and gaze upon the broad, rolling deep. Its waves flow and dash and leap in inextricable confusion, yet not one rolling billow with all its restlessness can alter the location or move at all a single rock which lies firmly established just beneath the surface, hid from sight. And if any skipper, trusting to the multitudinous call of the shallow waves, rather than heeding the warnings of his chart, seeks to cut those waters with the keel of his ship where no channel lies, he will be wrecked. The shallow waves represent fluctuating human commentaries, the unshakable rocks the fundamental verities of religion. No man with his arguments, his pamphleteering, his sneers, or his interrogation-points can alter, much less remove, the latter.

Orthodoxy, therefore, is essentially the thinking which is right because it is thinking which is in harmony with the eternal fact of things; thinking that is not simply subjective, but that has objective validity. In our intellectual method (which dominates our religious system) we must go from the sophists past Socrates to Plato, with his archetypal ideas. That no man will know all these facts, and that no man can know completely, circumferentially, any one fact, may be admitted. Therefore no one man may, till he reaches the world where he knows as he is known, hope to be, in the sense of our definition, wholly orthodox. But in exact proportion as the man approaches and apprehends these eternal facts he thinks rightly, which is to think safely.

When all this has been said a question will emerge for many minds, as to how far the visible Church of Christ is justified in determining *ex cathedra* for its members the limits, real or supposed, of "orthodoxy." For there are two possible kinds of orthodoxy in belief—voluntary orthodoxy and coercive orthodoxy. By voluntary orthodoxy we mean such rightness of thought or teaching as is arrived at by the purely voluntary efforts of the individual believer, as these are directed by the Holy Spirit—such true doctrinal belief as is attained by study, argument, debate, and conference. As a matter of fact by means of such methods as these (which might seem to lead to great varieties of view) a spiritual consensus, really remarkable for extent and confidence, has been arrived at in Christendom with regard to the great facts of the New Testament.

Coercive orthodoxy proceeds upon the view that the many are apt to know more than the one, and that the consensus just alluded to, as freely arrived at, deserves to be precipitated in the form of a creed, and backed by ecclesiastical authority. There is something to be said

for this view. The consensus of sound and solid Christian believers of many centuries is much more apt to be true than the upstart notion of some two or three persons who arise here and there, every now and then, with the conceit of a crude adolescence, to vaunt their own view. To formulate such a consensus in a creed, which represents the prayerful and laborious work of the ablest Christian thinkers, may be to guard a church for generations from the distractions of an erratic individualism. This also should be said, that any number of believers have a right to combine in the adoption of a symbol which represents their conception of eternal principles, just as much as the political parties have a right to draw up their platforms relating to the interests of this world. So long, therefore, as this coercive orthodoxy does not take the form of a persecuting, inquisitorial pursuit of those who prefer to remain outside of the fold in question, but simply contents itself with internal discipline of its own members, who are by the very terms of their membership, voluntarily assumed, presumably in sympathy with the symbol therein adopted, the cry of "Persecution! Martyr-making!" is absurd in the extreme. Any church has a right to make and to defend its own creed so long as it does so in the spirit of Christian love; and for outside critics to assail it for so doing is as much a breaking of the peace as it would be for small street boys to cast stones at cathedral windows. Both classes of stone-throwers deserve to be arrested—the latter by the strong arm of the law, the former by the stronger arm of Christian love. This is not to say that those cathedral windows may portray really historic scenes with their rich, olden hues, or that they let in all the light that there is in the heavens above; but it is to say that in this land of religious liberty the shrine of each man's love, the credal cathedral of his ancestral faith, has a right to be there, unmolested, until he himself pulls it down or moves out to possibly roomier quarters.

Into the general, much-mooted question of creeds and the rightness or wrongness of their imposition, considered as an ideal for Christendom, this article does not mean to enter. The whole question is confessedly difficult. There are dangers in all directions. There is the peril of an ossified theology, an ultra-conservatism which never absorbs a new idea; there is at the other extreme the danger of a reckless iconoclasm which lacks the brains to think as deeply as the fathers thought, and sells its theological birthright for a mess of mystical pottage. Between these two extremes there should, it would seem, be found some sensible mediating position, which, while not justly exposed to the criticism visited on Aristotle's weak "mean in morals," nor being a mere makeshift of expediency, avoids leaning too far back or too far forward, and preserves the erectness of a careful walk by faith combined with the sweet reasonableness of an abounding Christian charity, remembering that while Christianity is a strict doctrine it is also a gentle evangel.

It remains to refer to that other kind of orthodoxy (using the term now in its more popular, looser sense) which some mistakenly treat as tho it were a substitute for the first kind—namely, *the orthodoxy of the heart*. As there is a relation of the head to Christ and His Truth, so there is a relation of the heart to Christ and His Law. We recall that Paul, when he bade Timothy cling to “the form of sound words,” the mold of theology, enjoined upon him at the same time to hold that truth “in faith and love”—for Paul was not (as he is misrepresented by some as being) simply a cold logician, but was as well an ardent lover of his God and of mankind; so that we are confronted with the edifying spectacle of a man who was at once the profoundest thinker among the apostles and also the foremost philanthropist of his age. This fact should be enough to satisfy us once for all that orthodoxy in belief is, not the foe, but the friend, of orthodoxy in life and conduct. The thought that is right naturally leads to the doing of the thing that is right. Nothing is more absurd than the effort that is violently made in some quarters to contrast creeds with character, and to put practical charity over against clear thought—as tho forsooth a man must make his choice between theologic conviction and a career of usefulness to his fellows. For we are not shut up to the dilemma that a man must be orthodox *or* philanthropic—he may be both orthodox *and* philanthropic. He may, with an assured conviction and a penetrating insight into the character and mission of the divine Redeemer, say unto Him, “Lord, Lord!” and also, “Do the things” which the Redeemer says. The Sermon on the Mount is not the contradiction, but the condensation and the application—so to speak, the projection into practical spheres—of a true and defensible systematic theology, or if we prefer to call it so, Biblical theology. It need not be the case, that the more a man thinks the less he does, or that the more he receives of truth the less he gives out of love. We refuse this artificial antithesis between faith and life, Paul and James, creed and character. Paul and James may be one—they are one. Creed and character must be one, or one or the other must change. God demands the whole man, including every intellection of the mind, every throb of the heart, every motion of the hand.

With this distinction clearly in mind, too much emphasis can not be laid upon the second orthodoxy, *that of the life*. There is a phrase current, “Theology as related to life,” which is frequently circulated by way of an implied slur on the old theology. That “old theology” it is not our present purpose either to defend or to criticize. What needs, however, to be clearly perceived is that a true theology does not make life impossible, but is rather the inspiration of life. It is not its strangling-cord, but its source. For true theology leads by the path of the truth to God Himself, whom otherwise we would not recognize, and to “*know*” God aright (and who shall dare to limit this “knowledge” simply to emotional apprehensions of Him?) is *life eternal*.

And when we have God we have every inspiration about us and in us to the completest development of character, the grandest sacrifice for humanity, the ripest culture, and the broadest, most intelligent philanthropy. A ripe spiritual development may sometimes consist, it is true, with a low order of mentality, but such a condition, while endurable, is not ideal. Ratiocination overdone, it must be admitted, leads to rationalism, but such a result is not a logical necessity. Mysticism is apparently the theological tendency of the day, and imagination is being recognized as a formative element in the "new evangelism"; yet we must not live in a fog-bank, and we dare not imagine our facts. We may with profit be mystical to a degree—every spiritualized soul is—but the mysteries which we see in the third heaven of an ecstatic experience are apprehensible, if not comprehensible, and must not be abused in the interest of a torpid mentality or a nebulous teaching. We come back, then, to the conception of the two orthodoxies—that of the clear head and that of the heart—a view which rejects both the theoretic error and that worst of all heresies, self-love, which may stand with Athanasius against the world, yet is not more quick to condemn Arianism than it is to anathematize the paganism of the scant bushel, the Cæsardom of "bossism," or the essential heathenishness of many of the commercial usages or social customs of America. Give us the man who can think straight, who can love passionately, who can spend and be spent—who, when he might wear a crown, is willing to go on a cross. Give us the two orthodoxies—of the right thought and of the right thing.

III.—PRESBYTERIANISM AND INFANTS.

BY HORACE L. SINGLETON, D.D., NEW YORK CITY.

THE object of the present brief paper is not to stir up controversy with outsiders, but to correct the misrepresentations of Presbyterian faith, and consequent defamation of Presbyterian doctrines, by ministers and members of its own household. I allude to misconstruction and misrepresentation of the Presbyterian or Calvinistic doctrine on infant salvation.

These brethren have given currency to the vulgar charge that the Confession of Faith teaches and Calvinists believe in infant damnation, neither of which is true. The article in the Confession reads:

"Elect infants dying in infancy are regenerated and saved by Christ through the Spirit who worketh when and where and how He will."

The word "elect" does not necessarily imply that there are any dying in infancy who are not elect. If that had been the belief of the framers of the article, and of the Westminster Assembly that finally adopted it after nearly six years' deliberation, the converse

statement would have been added, as in the article on Predestination and Election. The word "others" in that article could have no significance or application to the infant kingdom. Infants are not susceptible to the call of the Gospel. They can not of themselves come to Christ. They are not under the ordinary conditions of grace. But they are the subjects of Christ's redemption. The spirit of God employs His sovereign power in their regeneration, apart from and above those means of grace that are necessary in the case of men and women. Infants dying are saved by Him, "who worketh when and where and how He wills." Hence the Confession of Faith purposely omits to say "others" are passed by. That would have been extra-Scriptural and illogical, two things that can not be charged successfully against the Confession.

Why the word "elect"? Because all elect infants do not die. Some live to adult age. *All* who are saved, regenerated by the Spirit, are elect—be they infants or adults; be they few or many; be they two or the whole race. Election is the only source and mode of salvation. This is the position of Calvinism; this is the position of the Presbyterian Church; this is the position of the Word of God. There is no salvation but by God's election. "Whom he did predestinate them he also called." "Knowing, brethren beloved, your election of God," wrote Paul to the Thessalonians. The strangers scattered throughout the world, Peter saluted thus: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."

Therefore the doctrinal statement of infant salvation would have been defective without the word "elect." But there was another right reason for the precise phrasing of the article. *The entire Christian world, excepting the Calvinistic churches, held unscriptural and illogical views on infant salvation.* Baptism was held and taught to be necessary for the salvation of children dying in infancy.

John Calvin combated this error with all the force of his powerful logic and with appeals to the Scriptures. In sermons, in tracts, and in his "Institutes" he was "mighty to the pulling down" of this medieval sacramentalism.

The Westminster Assembly was composed of men who recognized his authority as a theologian and interpreter of the oracles of God. That Assembly represented the evangelical Christianity of the day and of the world. It was composed of Episcopalians, Congregationalists, and Presbyterians. Its object was to formulate in system the truths and the Church government contained in the Word of God. Never before nor since has the whole range of Christian doctrine, Church government and discipline been traversed with such critical and cautious examination, to arrive at the meaning of the inspired Word; never with less bias toward theological and ecclesiastic prejudgment or prepossession. The time was a period of civil commotion and re-

ligious controversy. Evangelical Christianity was in conflict with Romanism, and the semi-Romanism of the English Church. The result of the civil conflict was the commonwealth; of the religious, the second Reformation in England. The Westminster Assembly continued its sittings in this stormy season until it had completed its work. It established as the first and fundamental principle of Protestantism, the divine inspiration and infallible authority of the Bible, *i.e.*, the Scriptures of the Old and New Testaments. This was to oppose the Roman Catholic doctrine of tradition as a coordinate rule of faith and infallible interpreter of Scripture, also the semi-Romanism of the High Churchism of England, and the rationalism which even then began to mutilate the Word of God.

Every article in the Confession is based on that primary statement, and is logically related to it. Not one may be altered or expunged without mutilating the Confession. Any attempted revision of it can be legitimate only by subjecting it to test before the tribunal of the Scriptures, accepted as the inspired Word of God. All attempts on other grounds or in any other way are rationalistic. The Church must insist that in a revision the test shall *not* be the Scriptures *rationalistically* rendered.

Now, regarding the article on infant salvation, this is plain: it expresses just what the Bible expresses; neither less nor more. But it does that for which every parent should be thankful: it strikes at the root of a prevalent, pernicious doctrine that left no hope for infants dying unbaptized.

The sacramentarian doctrine of the papal and other prelatical churches, and the logical conclusion of Arminianism, left no other provision for infant salvation than baptism. To die without it was to be lost forever.

This detestable doctrine the Confession of Faith was designed to destroy. It does destroy it. The Christian Church and the world are debtors to it for removing the gloom which surrounds the death of babes.

The Assembly divines were all Calvinists, in entire accord with the second Scotch Confession, which on this subject "abhors and detests among the doctrines of the Roman Antichrist his cruel judgment against infants dying without the sacrament."

The Calvinists of the Westminster Assembly who indorsed or approved that Confession would surely not frame an article on infant salvation which would imply that any dying in infancy were without the pale of God's grace and redemption. So they made provision for all by referring all to the sovereign will of Him "who worketh when and where and how He will." Only Calvinistic theology and a Calvinistic Confession can say that. The phrase contains the essence of Calvinism. What is that? Why, the grace of God is sovereign both in its source and application.

Arminianism is the theology of all Christendom apart from the Calvinistic churches. It is the opposite to Calvinism. It dates man's salvation primarily to his repentance and faith as foreseen by the God of grace. God's election is therefore dependent on the repentance and faith of the sinner. What of infants? They can not repent and believe. They inherit the corruption of Adam. What is the conclusion? Their corruption must be washed away by baptism. Thus salvation of adults proceeds from their faith and repentance; that of infants is conditioned on their baptism.

Calvinism refers the whole of man's salvation to the sovereign will of God—*unconditioned*—as the result of His gracious purpose. Therefore He is not restricted in time, place, or mode in the execution of His purpose and in the means of His redemption. He is as sovereign in the application as He is in the framing of His purpose. He confers salvation upon the infant and the adult by the blood of His everlasting covenant through the regeneration of His Spirit, "who worketh when and where and how He will."

Here is the only rational ground for the belief that all dying in infancy and idiocy are saved.

Calumniated Calvinism is the only system of theology that has assisted and defined it; the only system that teaches it.

As to the device of the doctrine of infant damnation, not one of the other denominations can point at the Presbyterian Church and say: "Thou didst it."

The Roman Catholic Church in the Council of Trent decreed, and the decree still stands:

"If any denies that new-born children must be baptized, or says that they do not derive from Adam anything of original sin which makes the washing of regeneration necessary to cleanse them for an entrance into everlasting life, let him be accursed." "If any one says that baptism is free—optional—that it is not necessary to salvation, let him be accursed."

The Lutheran Church did not rid itself altogether of Roman sacramentalism. Its Augsburg Confession teaches that: "Baptism is necessary to salvation." It condemns all "who affirm that children are saved without baptism."

Archbishop Cranmer, the first primate of the English Church, said in his "Catechism": "If we should have heathen parents and die without baptism, we would be damned everlastingly."

The Episcopal Church adheres more closely to the Book of Common Prayer than to the Thirty-nine Articles. Those doctrinal articles on theology are Calvinistic. John Knox had much to do with their phraseology. In the administration of baptism the minister announces after the act of christening that the "child is *now* regenerated." That implies it was not regenerated before. It is in the act of christening, then, the child is saved.

The only authorized doctrinal standard of the Congregational churches of Great Britain and America is the Westminster Confession of Faith. Whether these are faithful to it or not, they are debarred from making accusations against Presbyterianism.

The founder of the Methodist Episcopal Church, John Wesley, in his "Treatise on Baptism," 1756, says:

"If infants are guilty of original sin, then they are the proper subjects of baptism, seeing in the ordinary way they can not be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that they thereby are children of wrath and liable to eternal damnation."

Contrast with all this the utterances of John Calvin—they are many—on infants as related to the grace of God in salvation. He asserted over and over again the regeneration of infants without baptism: that baptism was in no sense necessary to their salvation.

He cites in proof the case of John the Baptist, who was "sanctified from his mother's womb." Against his opponents he says in his "Institutes": "They gain nothing by the quibble to which they resort, viz., that this was only once done, and therefore it does not follow that the Lord always acts thus with infants." He says: "God gave in the case of John the Baptist, whom he sanctified from his mother's womb, a proof of what he might do in others."

Again in the "Institutes": "Our Lord Jesus Christ, to give an example from which the world might learn that He had come to enlarge rather than limit the grace of the Father, kindly takes little children in His arms; and rebukes His disciples for attempting to prevent them from coming, because they were keeping *those to whom the kingdom of heaven belonged* away from Him through whom alone there is access to heaven." Again: "What I have said and again now repeat, that for regenerating us doctrine is an incorruptible seed, if indeed we are fit to receive it. But when from *nonage* we are incapable of being taught, God takes His own methods of regeneration." "We give hopes that infants may obtain salvation without baptism, because we hold that baptism, instead of regenerating or saving them, only seals the salvation of which they were previously partakers."

What a contrast between the position of this maligned but mighty man of God and that of those I have quoted!

The Westminster Assembly divines stood out against the papal and prelatical churches on the broad ground of God's Word and sovereign grace. John Calvin was the greatest and clearest expositor of both. That Assembly gave the Church of God a Confession incomparable in its system of doctrine and in the clearness and completeness of its statements of the truths and facts of revelation and redemption.

That Confession, with its all-embracing doctrine of God's sovereign will and grace, places the case and destiny of the "little ones," not

in the hands of man or church or in mode or sacrament or ordinance, but in the hand of the Almighty Sovereign of the universe, the gracious Father in heaven, of whom His Son, their Savior, said: "It is not the will of your Father which is in heaven that one of these little ones should perish."

IV.—BROWNING'S RELIGION.

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IN starting the consideration of Browning's religious teaching we are met by the obvious objection that, since nearly all his work is dramatic, the personality of the poet himself is an unknown quantity, and what we find in his dramatic poems about religion is to be taken, not as Browning's own view, but as the view which he thinks most suitable to the given character in the given situation. To this the answer is equally obvious. Browning does not, like Shakespeare, write "objective drama" in which the writer absolutely conceals his own individuality. Everywhere in Browning's work we find the poet's personality not merely expressing itself, but expressing itself strongly and even aggressively. All his characters "talk Browningsese." "All his 'personæ' have something of the intense personality of the poet." But, more than this, on the highest questions—of morals and religion—all his characters, roughly speaking, express the same views. St. John in the first century, the aged Pope at the close of the seventeenth, and the sophisticated Bishop Blougram of our own day—David the Jew, Karshish the Arab physician, Cleon, and Ferishtah—all agree in their main contention. Surely, then, after making every allowance for dramatic method, we are justified in assuming that in the ideas and lines of argument which recur in the poet's work we have a part, and a most important part, of the poet's own mind. Any religious idea, therefore, which we meet with again and again in Browning's poems may safely be taken to express his own conviction, or something near it.

What, then, is Browning's "criticism of life"? What is his solution of the ever-present problem of the whence and why and whither of things—or rather not of things, but of men? For at bottom Browning has only one subject. "Men and women" might well be the title not of one volume only, but of all his poems. The central aim and purpose of all his work is well expressed by himself in the preface to "Sordello": "The stress of the poem lay in the incidents in the development of a soul; little else is worth study. I always thought so; others may one day think so." The words "I always thought so" remind us of one of Browning's leading characteristics, viz.: that

there is almost no development to be traced in his views from first to last. Other poets have moods; they are "opportunity singers," as Goethe calls himself; their poems are the expression of the mood of the moment, which not seldom differs from the mood of yesterday. But Browning has no moods, and almost no development. When he was twenty years old he wrote, "I believe in God and truth and love," and the following fifty-seven years of life only show a deepening and strengthening of the faith with which he started. Doubt he seems indeed to have known, but never to have been shaken by it even for a moment:

"With me faith means perpetual unbelief
Kept quiet like the snake 'neath Michael's foot,
Who stands calm just because he feels it writhe."

Bright, courageous, full of freshness and vigor, he never dreams of "faintly trusting the larger hope." He never seeks to comfort us, for in his view we need no comfort. He rather tries to brace us up to fight the battle of life with his own joyous energy, and with the courage that comes of the certainty of victory. "I was ever a fighter," he says; and he fights his way through life's problems with the settled conviction, expressed in Pippa's song, that

"God's in His heaven,
All's right with the world."

His natural sturdiness of head and heart has little respect for the "Wertherisms, Byronisms, and other sentimentalisms" which spring, one half of them from morbid egotism, and the other half from idleness of mind. He is, in short, an uncompromising optimist.

But merely to attribute to Browning an optimistic faith is to say very little; for such a faith may be worth much or worth nothing according to its content. The one test of an optimistic view of things is this: How does it deal with the problem of evil? Does your optimist know anything of the deeper evils of life? Or has he resolutely shut his eyes to the hideous wrongs that are in the world, and his ears to the cry of life's distress? Has he striven to come into fair contact with the sin and misery of man in all its sadness, before proclaiming that good is the heart and reality of it all? This problem lies at the very threshold of all reflection on the moral life. Even children feel the mystery of God permitting sin. "If God is good and all-powerful, why does He allow the miseries and cruelties of life?" "This question," says Carlyle, "in every soul that would pass from idle suffering to actual endeavoring, must be put an end to. The most, in our time, have to go content with a simple, incomplete suppression of this controversy; to a few, solution of it is indispensable."

In the attempt to solve this question one of two lines is usually taken. On the one hand, it is argued that the universality of the

beneficence and power of God compel us to look upon evil as merely temporary or apparent, or even as being good in disguise. This view tends both to limit man's freedom of action and to stultify our moral sense by extracting the sting of reality from sin. Its only logical issue is a Pantheism which would reduce man into a temporary embodiment of the Universal Being. The opposite view takes its start from the moral nature of man. If man is to be called good or evil, if he is to aspire and repent and strive, he can not be merely a part of a system; he must be master of his own fate. He must be supreme within the sphere of duty. His moral life is a trust laid upon him as an independent agent; and this trust he may either violate or keep. Evil, then, must have an objective reality, or sin is not truly sin. Thus an intense realization of the evil of sin, and of the immensity of the issues at stake in the moral warfare of each individual soul, leads us in some sort to limit God, to postulate a kind of Manichæan dualism.

Contrasting these two views, it has sometimes seemed, both to philosophers and to theologians, as if the world were too confined to hold both God and man. Now Browning recognizes each of these beliefs as essential to the life of man. He finds God in man, and still leaves man free. He teaches, with endless variety of poetic expression, that there is no failure, no wretchedness of corruption which has not within it a germ of goodness; and equally, that tremendous issues, for this life and for eternity, hang on man's choice of good and evil:

"White shall not neutralize the black, nor good
Compensate bad in man, absolve him so:
Life's business being just the terrible choice."

The value of Browning's solution of the problem is just this, that he attempts no weak compromise between these contending truths. He refuses to degrade God by pronouncing for the independent existence of evil, and he refuses to degrade man by denying the complete independence of the moral consciousness.

How, then, does he manage to reconcile the two views? In the "Death in the Desert" he writes:

"I say the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it."

We may expect, then, that, according to Browning, the Incarnation will solve for us this seeming contradiction. Let us trace the course of reasoning by which he arrives at this solution. Morality, to Browning, always presents itself under the form of warfare in which a man must fight with passionate enthusiasm or he is lost. There are no negative commandments and no limitations; we must throw ourselves into life with the whole energy of our being. It is better even

to seek evil with one's whole mind than to be lukewarm. Indifference, spiritual lassitude, is the worst sin of all :

"The sin I impute to each frustrate ghost
Is the unlit lamp, and the ungirt loin,
Tho the end in sight was a vice."

The essence of Browning's interpretation of human life is

"that man is hurled
From change to change unceasingly,
His soul's wings never furled."

He is to be always striving, always aspiring. His life is a constant struggle upward from the brute. This never-ending battle is the moral life, the best thing in man, and therefore God's best in man. And evil is just "stuff for transmuting." It is necessarily here that we may have material to work upon, as it were; or, rather, that we may have the environment in which we may best wage this great warfare on which depends our upward progress. Browning in the spiritual sphere is as insistent as Darwin in the physical world, that upward progress is only to be won through a struggle; and he holds that without this struggle neither man nor God can show the best and highest that is in them. For God and man are fighting together in this upward progress, this endless self-development. The divine Being is seen at its divinest in its Incarnation in a perfect human character. "So far from regarding the Power in the world which makes for righteousness as 'not ourselves,' as Matthew Arnold did in his haste, that Power is known to be the man's true self and more." Again and again the poet shows that all that is best in man leads up to and demands the Incarnation. "Cleon," for instance, shows that, without Christ and without immortality, it is a curse to "step over the brute's head" into self-consciousness. For through this horrible gift of consciousness man grows into a knowledge of capabilities and cravings which can not be satisfied. "A man can use but a man's joys, while he sees God's." This brings "profound discouragement," since "the wider we see we sigh the more," and "most progress is most failure." This thought is so horrible that Cleon sometimes imagines that Zeus must have something more for man, that the narrow confines of this life are so made, in contrast to the craving of our souls, as to sting us into grasping at the life at large. And in the last few lines of the poem we have subtilely suggested to us that Cleon's instinct is right, and that God has revealed this truth in Christ. To the same effect is that wistful postscript to the Epistle of Karshish :

"So the All-Great were the All-Loving too,
So through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here! . . .
And thou must love me who have died for thee!'
The madman saith He said so; it is strange."

In "Saul" again we have another form of the argument from man to God. David, in his passion of pity, feels that he would gladly "starve out his own life" to fill up the king's. But this longing to "suffer for him that I love" is surely the most Godlike thing in man. Therefore God, who surpasses us in everything, must surpass us in this also. And so God must love and suffer for Saul, and, being all-powerful, must save him, since even David would save him but can not:

"O Saul, it shall be
A face like my face that receives thee; a man like to me
Thou shalt love and be loved by forever; a Hand like this hand
Shall throw open the gates of new life to thee. See the Christ stand!"

This then is, for Browning, a sufficient reason for the existence of evil in the world. If evil did not exist, man could not develop his best. Nay, more, if there had been no evil, even God could not have shown us His best. For, as Pompilia says:

"I never realized God's birth before—
How He grew likest God in being born."

But it is not enough to have shown that the hideous evil of the world helps some men to struggle up to a higher moral level. Whatever may be said of the physical world, we can not justify, in the moral sphere, at any rate, a state of things wherein the survival and improvement of the fittest is gained at the cost of terrible loss and ruin to the unfit. What of these, the failures in life? Or, rather, since every man's success falls so far short of what he aimed at, may we not say that every life is a failure? How does the poet's optimism face this difficulty? To begin with, he fully admits that every life is, in some sense, a failure. Almost every poem he has written might, from one point of view, be called the study of a failure in life. But to Browning this very failure here is proof absolute of a life to come. Everything in man, his struggles, his successes, his gains and his losses, his virtues and his sins, run out beyond this life, are carried onward and upward to "other heights in other lives." It is not "the vulgar mass called work" so much as our failures and shortcomings, our "instincts immature," our "purposes unsure" that give us warrant for our immortality:

"All I could never be
All men ignored in me
This I was worth to God."

It is just this high failure in life which demands immortality, or life is a poor cheat and God little more than a devil. For if there be a God, then assuredly "all we have willed or hoped or dreamed of good shall exist." We have a right to expect of God the highest we can picture to ourselves. And so Browning's verdict on our hopes and aspirations is not the common view of the "finite clods untrou-

bled by a spark," who say, "It is too good to be true." He rather would say: "It is so good and beautiful that it must be true, or I am better than my Maker, and my thoughts higher than His thoughts." As explaining the comparative failure of a man with a strenuous and vigorous moral nature striving to adapt himself to God's moral order, this argument holds good, and is a satisfactory account of his earthly experience. But what of those whose failures are moral? Who have spent their life in sinking deeper and deeper into sin, and, to all appearance, have died in their sins? Can our optimist give us any hope for these; see any good likely to result from their perverted life? For answer the poet shows us David's soul yearning over Saul, and arguing that, unless the creature is to surpass the Creator in love, God must find some way "to save and redeem and restore him," to

"snatch Saul the mistake,
Saul the failure, the ruin he seems now—and bid him awake
From the dream, the probation, the prelude, to find himself set
Clear and safe in new light and new life."

But for this, he thinks, we need the Christ. It is only "a face like our face, a man like us, our flesh in the Godhead" that can open the gates of new life for Saul. He who, in creation, did most, shall bear most, and show His strength in weakness, until "salvation joins issue with death" for Saul also, and for all life's failures.

Or, again, the poet takes us to the Morgue, and shows us "waiting to be owned, the three men who did most abhor their life in Paris yesterday, so killed themselves." "Poor men, God made, and all for that!" He can not believe, in spite of their sins, that this is all:

"My own hope is a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First.
Tho a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst."

And, lastly, Browning gives us a picture of the worst of sinners, the most perfect scoundrel perhaps in history or literature, save one of Shakespeare's; and when he is executed, the poet boldly raises the question of his salvation. Pompilia's "soldier saint" thinks him lost, sunk not so much into hell as into the absolute nothingness which lies even below hell. But the Pope who condemns him to death comes to a different conclusion. He trusts first in the "suddenness of his fate," and hopes that the truth may be "flashed out by the blow of death, and Guido see one instant and be saved." And even failing this, he has another trust:

"Else I avert my face nor follow him
Into that sad obscure sequestered state
Where God unmakes but to remake the soul,
He else made first in vain."

Guido's death, without any hope for the future, would stultify God's work, would imply the failure of God's purpose in creation. Thus completely, without sacrificing man's moral freedom, does Browning bring "even the very wickedness and misery of life into the scheme of good." All this "dread machinery of sin and sorrow" is devised "at most expenditure of pain by who devised pain" to evolve the moral qualities of man, "to make him love in turn and be beloved." For love, according to Browning, is the unifying principle in the universe, the meeting-point of God and man, the essence alike of morality and of religion. "Man's life is just our chance of the prize of learning love." This transforms our every view of life:

"The thing that seems
Mere misery, under human schemes,
Becomes, regarded by the light
Of love, as very near or quite
As good a gift as joy."

But Browning is not content with making love "a spark from God's central fire": in the light of which man "sees a good in evil, and a hope in ill success." He tends increasingly, in his later poems, to make love our only guide to truth. Man's love is God's love too, but man's knowledge is man's only. Knowledge is finite, limited, distorted. All our thoughts are purely relative. Our intellect, for all we know, may be afflicted with a sort of color-blindness. And, more than this, what is true to my mind may not be true to another's. If a man says a thing is "red as grass," when I think he ought to say "green as grass," I can not be sure that grass is not red to him. In short, human knowledge is utterly untrustworthy. It differs not merely in degree, but in kind from God's knowledge, and, if we would have any certainty, we must appeal from the intellect to the heart. Mere human knowledge "shrivels confounded before the divine wisdom laid bare." But human love is one and the same thing with God's love, and only thus can man know anything of God. And even this is possible only through the Incarnation. For, as Ferishtah argues, if we are to love God, there must be in the divine nature a humanity like our own. But absolute Omnipotence is incompatible with personality, purpose, will, love. The only omnipotent God we can conceive is an abstraction very different from the loving God that man creates in his own image. Here we have a difficulty which the reason can not solve. The solution possibly lies, suggests the Dervish, in a rumor he has heard that "God once assumed on earth a human shape."

And so in Browning, we always return to what we started with:

"the acknowledgment of God in Christ
Accepted by thy reason solves for thee
All questions in the earth and out of it."

V.—THE ATONEMENT.

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AT the close of the nineteenth century and the opening of the twentieth, the Christian world as a whole believes in a substitutionary atonement. This has been its belief ever since it began to think. The doctrine was stated by Athanasius as clearly and fully as by any later writer. All the great historic creeds which set forth the atonement at any length set forth a substitutionary atonement. All the great historic systems of theology enshrine it as the very Ark of the Covenant, the central object of the Holy of Holies.

While the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate. It accepts the substitution of Christ as a fact, and it tends to esteem the theories concerning it only as glimpses of a truth larger than all of them. It observes that an early theory found the necessity of the atonement in the veracity of God, that a later one found it in the honor of God, and that a still later one found it in the government of God, and it deems all these speculations helpful, while it yearns for further light.

If we should ask those who hold this doctrine on what grounds they believe that Christ is the substitute for sinners, there would be many answers, but perhaps in only two of them would all voices agree. The first of these grounds would be the repeated declarations of Holy Scripture, which are so clear, so precise, so numerous, and so varied that they leave no room to doubt their meaning. The other ground is the testimony of the human heart wherever it mourns its sin or rejoices in an accomplished deliverance. The declaration of the Scriptures that Christ bore our sins on the cross is necessary to satisfy the longings of the soul. The Christian world in general would say: "We believe in gravitation, in light, in electricity, in the all-pervading ether, because we must, and not because we can explain them fully. So we believe that Christ died instead of the sinner because we must, and not because we know all the reasons which led God to appoint and to accept His sacrifice."

While the Christian world as a whole believes in a substitutionary atonement, the doctrine is rejected by a minority of devout and able men, who present instead of it what has often been called "the moral-influence theory." According to this, the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. The theory is sometimes urged with so great eloquence and tenderness that one would fain find it sufficient as an interpretation at once of the Scriptures and of human want.

Now no one calls in question the profound spiritual influence of Christ where He is preached as the propitiation of God, and those who believe the doctrine of a substitutionary atonement lift up the cross as the sole appointed means of reaching and saving the lost. They object only when "the moral-influence theory" is presented as a sufficient account of the atonement, to the denial that the work of Christ has rendered God propitious toward man. One may appreciate the moon without wishing that it put out the sun and stars.

The advocates of this theory, in order to make it an adequate explanation of the atonement, must clear the doctrine of substitution out of the way. They attempt to do this by advancing many arguments, only two of which need detain us here, since, these removed, the others, of lighter moment, will fall of themselves.

First, it is said that the doctrine of substitution supposes that which is impossible. Guilt can not be transferred from one person to another. Punishment and penalty can not be transferred from a guilty person to an innocent one. An

innocent person may be charged with sin, but if so he will be innocent still, and not guilty. An innocent person may suffer, but if so his suffering will not be punishment or penalty. Such is the objection: the Christian world, in believing that a substitutionary atonement has been made by Christ, believes a thing which is contrary to the necessary laws of thought.

The reader will observe that this objection has to do wholly with the definitions of the words guilt and punishment and penalty. It is perhaps worthy the serious attention of the theologian who wishes to keep his terms free from offense; but it has no force beyond the sphere of verbal criticism. It is true that guilt, in the sense of personal blameworthiness, can not be transferred from the wrongdoer to the well-doer. It is true that punishment, in the sense of penalty inflicted for personal blameworthiness, can not be transferred from the wrongdoer to the well-doer. This is no discovery, and it is maintained as earnestly by those who believe in a substitutionary atonement as by those who deny it.

Let us use other words, if these are not clear, but let us hold fast the truth which they were once used to express. The world is so constituted that it bears the idea of substitution engraved upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of instances these substitutionary sufferings are assumed voluntarily, and are useful. Husbands suffer in order to deliver wives from sufferings richly deserved. Wives suffer in order to deliver husbands from sufferings richly deserved. Children suffer in order to deliver parents from sufferings richly deserved. Parents suffer in order to deliver children from sufferings richly deserved. Pastors often shield guilty churches in this way, and sometimes at the cost of life. Statesmen often shield guilty nations in this way, and sometimes at the cost of life. If now we shall teach that Christ suffered in order to deliver us from sufferings which we richly deserved, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, He suffered to the utmost, as many other heroic souls have suffered in a lesser degree, by subjecting Himself to the common rule of vicarious suffering, instituted by God in the formation of human society bound together by ties of sympathy and love, and existing in daily operation from the dawn of history till this present time.

The vicarious sufferings, by means of which the innocent deliver the guilty from sufferings richly deserved, are frequently assumed in the fear that overmuch of grief will harden the culprit and in a hope that a stay of judgment and the softening lapse of time may lead him to better things. May we not believe that Christ was affected by a similar motive, and has procured that delay of the divine justice at which every thoughtful person wonders? But the vicarious sufferings which we observe in the world are frequently assumed for a stronger reason, in the belief that the culprit already shows signs of relenting, and in the assurance that patient waiting, even at great cost, will be rewarded with the development of the tender beginnings of a new life which the thunder-storms of untempered equity might destroy. So it was predicted of Christ before His coming that "He should see of the travail of his soul and be satisfied."

Thus if Christ suffered in order to deliver us from sufferings which we richly deserved, it was also in order to deliver us from sin by reason of which we deserved them.

The second argument by means of which the advocates of "the moral-influence theory" seek to refute the doctrine of a substitutionary atonement is equally unfortunate with the first, in that, like the first, it criticizes words rather than the thoughts which they are employed to express. The doctrine of a substitutionary atonement, it is said, is immoral. Let us inquire what this immoral doctrine is. The doctrine, it is answered, that our guilt was transferred to Christ and that He was punished for our sins. Here again let us "strive not about words." Let us admit that the theologian might well express himself in

other terms, which would create no prejudice against his meaning. But, if he amends his statement, let him retain every part of his meaning. Let him say that Christ suffered in order that guilty man might escape from sufferings richly deserved. Is this teaching immoral? Then the constitution of the human race, ordained by God, is immoral, for, since its ties are those of sympathy and love, human beings are constantly suffering that others may escape sufferings richly deserved. Then sympathy is immoral, for this is what it does. Then love is immoral, for this is what it does. Then the best persons are the most immoral, for they do this oftener than others.

The objector does not maintain that the doctrine of a substitutionary atonement has equally produced immorality wherever it has been proclaimed. He does not venture to test his charge by an appeal to history. The appeal would be fatal. For nineteen hundred years the only great moral advances of the human race have been brought about by the preaching of a substitutionary atonement. "A tree is known by its fruits." It is impossible that a doctrine essentially immoral should be the cause of morality among men.

Let us turn now to "the moral-influence theory" and consider why it ought not to be accepted as an adequate account of the atonement.

As a complete theory of the atonement it is far too narrowly circumscribed, and too near the surface. Were it universally adopted it would be the end of thought on this high theme. The substitutionary atonement promises an eternity of delightful progress in study. It can not be exhausted. All the theories which have been advanced to cast light upon it are valuable, but they leave a whole universe to be explored, and one may hope to extend the field of discovery at any time. To shut us out of this boundless prospect, and limit us to the petty confines of "the moral-influence theory" would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies in it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science.

As the adoption of this circumscribed view would be the end of thought, so it would be the end of emotion. The heart has always been kindled by the preaching of a Christ who bore our sins before God on the cross. By this truth the hardened sinner has been subdued and in it the penitent sinner has found a source of rapture. An atonement of infinite cost, flowing from infinite love, moving an infinite God, and procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire.

But the will is reached through the reason and the emotions. That which would cease to challenge profound thought and would cut out the flames of emotion would fail to reach the will and transform the life. The theory makes the death of Christ predominantly scenic, spectacular, an effort to display the love of God rather than an offering to God in its nature necessary for the salvation of man. It struggles in vain to find a worthy reason for the awful sacrifice. Hence it may be charged with essential immorality. In any case, the work of Christ, if interpreted in this manner, will not prove "the power of God unto salvation." The speculation is called "the moral-influence theory," but when preached as an exclusive theory of the atonement, it is incapable of wielding any profound moral influence. The man who dies to rescue one whom he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death to show that he loves is remembered with horror.

Still further, the chief failure of those who advance this view is in the sphere of exegesis. The Bible is so full of a substitutionary atonement that the reader comes upon it everywhere. The texts which teach it are not rare and isolated expressions: they assemble in multitudes; they rush in troops; they occupy every hill and every valley. They occasion the greatest embarrassment to those

who deny that the relation of God to the world is determined by the cross, and various methods are employed by various writers to reduce their number and their force. They are most abundant in the epistles of the Apostle Paul, and some depreciate his authority as a teacher of Christianity. The doctrine is implied in the words which our Lord uttered at the last supper, and some attack these as not genuine. Christ is repeatedly declared to be a propitiation. "Whom God hath set forth to be a propitiation, through faith, by his blood" (Rom. iii. 25). "He is the propitiation for our sins, and not for ours only, but for the whole world" (1 John ii. 3). "God sent his Son to be a propitiation for our sins" (1 John iv. 10). "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. iii. 17). Many special pleas are entered against the plain meaning of these declarations. It does not seem difficult to understand them. A propitiation must be an influence which renders some one propitious, and the person rendered propitious by it must be the person who was offended. Yet some representatives of the theory do not hesitate to affirm that these texts regard man as the only being propitiated by the cross. Special tortures are applied to many other Scriptures to keep them from proclaiming a substitutionary atonement. Christ is "the Lamb of God, which taketh away the sin of the world" (John i. 29). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 28; Mark x. 45). "Him that knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. v. 21). Such are a few examples of the countless declarations of a substitutionary atonement which the Scriptures make, and with which those who reject the doctrine strive in vain. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away.

Yet further. A theological theory, like a person, should be judged somewhat by the company it keeps. If it shows an inveterate inclination to associate with other theories which lie wholly upon the surface, which too are easy of comprehension, which sound no depths and solve no problems, and which the profoundest Christian experience rejects, it is evidently the same in kind.

The theory which I am here studying tends to consort with an inadequate view of inspiration, and some of its representatives question the inerrancy of the Scripture, even in the matters pertaining to faith and conduct. It tends to consort with an inadequate view of God, and some of its representatives in praising His love forget His holiness and His awful wrath against incorrigible wrongdoers. It tends to consort with an inadequate view of sin, and some of its representatives make the alienation of man from God consist merely in acts, rather than in an underlying state from which they proceed. It tends, finally, to consort with an inadequate view of responsibility and guilt, and some of its representatives teach that these cease when the sinner turns, so that there is no need of propitiation, but only for repentance. A distinguished representative of this theory has written the following sentences: "All righteous claims are satisfied if sin is done away." "Divine law is directed against sin, and is satisfied when sin is made to cease." "If grace brings an end of sinning the end sought by law has been attained. It can not be, therefore, that in the sight of God there is any need of satisfying law before grace can save sinners." These words are like the voice of "a very lovely song"; but many a pardoned soul uttered a more troubled strain. A man may cease to sin without reversing the injury he has wrought. In the course of his business, let us suppose, he has defrauded widows and orphans, and they are now dead. Or, in his social life, he has led the young into unbelief and vice, and they now laugh at his efforts to undo the mischief, or have gone into eternity unsaved. In a sense his sinning has come

to an end, yet its baleful effects are in full career. His conscience tells him he is responsible not only for the commission of his sins, but for the ruin wrought by his sins. In other words, he is responsible for the entire train of evils which he has put into operation. The depths of his responsibility are far too profound for such light plummets to sound.

These are some of the reasons which lead the Christian world as a whole to reject "the moral-influence theory" of the atonement as inadequate.

I shall not attempt to set forth any substitutionary theory of the atonement. It is not absolutely necessary that we have a theory. It may be enough for us to hold the doctrine without a theory. The writers of the New Testament did this. The earliest fathers of the Church did it. The world has been profoundly influenced by the preaching of the doctrine before the leaders of the Church began to construct a theory. What was done in the first century may be done in the twentieth. We may proclaim Christ as the Sin-bearer and win multitudes to Him without a theory. Men will welcome the fact, even in the absence of an explanation, as the famishing welcome water without asking about its chemical composition.

Yet the Christian thinker will never cease to seek for an adequate theory of the atonement, and it may be well for us to consider some of the conditions with which it is necessary for him to comply in order to succeed in casting any new light upon this divine mystery.

First. Any theory of the atonement, to be adequate, must proceed from a fair and natural interpretation of all the Biblical statements on the subject. It must not pick and choose among them. It must not throttle any into silence.

Secondly. It must make use of the thought which other generations have found helpful. It must not discard these old materials. Tho they are not a completed building, they constitute a foundation which we can not afford to destroy. They may be covered over with an accumulation of verbal infelicities from which we must set them free; but whoever would advance our knowledge of the peace made for us by Christ must not disdain to build upon them.

Thirdly. An adequate theory of the atonement will take account of all the moral attributes of God, for all are concerned in our salvation. It will find the chief motive of the atonement in the love of God, who "so loved the world that he gave his only-begotten Son" (John iii. 16). It will find one necessity of the atonement in the righteousness of God, who "set forth" Christ "to be a propitiation, through faith in his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of his righteousness at this present season; that he might himself be just and the justifier of him that hath faith in Jesus" (Rom. iii. 25, 26). It will find one effect of the atonement in the aversion from man of the wrath of God, the product of love and righteousness outraged by sin: "While we were yet sinners Christ died for us. Much more then, being now justified by his blood, shall we be saved from wrath through him" (Rom. v. 9).

Fourthly. An adequate theory of the atonement will accord with a profound Christian experience. It will not toy with Socinian interpretations of the God-head, for the doctrine of the Trinity is the product not only of a sound exegesis and a sound philosophy, but also of a sound Christian experience. It will not picture God as a Father in a sense which would deny His kingship, as a weak-minded father who bewails the rebellion of his children but has no courage to wield the rod. It will not cover His face with feeble smiles or inane tears and deny to it the frowns of wrath, for a profound Christian experience pronounces such portraitures untrue. It will not join those excellent Christians who see in sin only a temporary fault, a disease of the surface, the product chiefly of circumstances, and probably a necessary stage in the progress of man to higher things, for these roseate hues are known to be deceitful by all who have entered

Arrested into battle with the corruption of our nature and have achieved any great moral triumphs. It will not diminish the guilt of the transgressor, for it is the pardoned transgressor who knows best the awful demerit of his deeds and of the state of alienation from God from which they issued. In short, it will take into account the judgment of those wise souls who have learned "the deep things of God" in much spiritual conflict, and will reach conclusions acceptable to them.

Fifthly. An adequate theory of the atonement will view the sacrifice of Christ as an event planned from eternity, and effectual with God from eternity. He is "the Lamb that hath been slain from the foundation of the world" (Rev. xiii. 8). He "was foreknown before the foundation of the world, but manifested at the end of the times" (1 Peter i. 20). Sin did not take God by surprise when it entered Eden; He had foreseen it, and had provided a Redeemer before it had led us captive.

Sixthly. An adequate theory of the atonement will take a broader view of the self-sacrifice of Christ than that once presented to us. His self-sacrifice culminated in His death, and we speak of that very properly as His atonement. But His self-sacrifice had other features which we must not forget.

It had two principal moments—one in eternity, and the other in time. The first was the laying aside of some of His divine attributes that He might take our nature; the second was the endurance of the evils of human life and death, which He would not remove from His lot by miracle. Both are brought before us in the statement that, "being in the form of God, he counted it not a prize to be on an equality with God, but emptied himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even as far as unto death, yea, the death of the cross" (Phil. ii. 6-8). And all this pathetic history of self-sacrifice is rendered yet more pathetic when we reflect that He anticipated His sufferings from eternity, and moved forward in the creation and government of the universe with the vision of His coming sorrows ever before His eyes.

We can form no conception of the cost at which He laid aside some of His divine attributes to become incarnate. We can form but little conception of the cost at which He died for the world. No mere man ever laid down His life for others in the sense in which Christ laid down His life for the world. Every man must die at some time; "there is no discharge in that welfare." When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; He chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

Seventhly. An adequate theory of the atonement will make much of the effect produced upon God by the infinite, voluntary, and unselfish sacrifice of Christ for the world. Here all human language breaks down, and it sounds feeble to say that God admires with the utmost enthusiasm this holy and heroic career of suffering for the salvation of man. Yet we must use such words, tho they are cold. The Scriptures speak of His attitude toward His incarnate Son as one of unbounded appreciation and approval, and tell us that His voice was heard repeatedly from heaven, saying: "This is my beloved Son, in whom I am well pleased." When we say that the sacrifice of Christ is meritorious with God, we mean that it calls forth His supreme admiration. Such was His feeling toward it as He foresaw it from eternity, such was His feeling toward it as He looked upon it while being made, and such is His feeling toward it now, as He looks back upon it and glorifies Christ in honor of it.

Eighthly. An adequate theory of the atonement will find that the work of

Chris has made a vast difference in the relations of God to the fallen world. It was infinite in the love which prompted it and in the self-sacrifice which attended it, and hence infinite in its moral value. We can not but deem it fitting that it should procure for the world an administration of grace. Provided for eternity and efficacious with God from eternity, it has procured an administration of grace from the moment when the first sin was committed.

No doubt it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, with mercy. It did not first come under grace when Christ was crucified; it has always been under grace, because Christ has always offered His sacrifice in the plan and purpose of God, and thus has always exercised a propitiatory influence. The grace of God toward man was not fully revealed and explained till it was made manifest in the person and work of Christ, but it has always been the reigning principle of the divine government. Men are saved by grace since the death of Christ, and they have always been saved by grace when they have been saved at all. The entire argument of the Apostle Paul in his epistle to the Romans and the Galatians has for its purpose the defense of the proposition, that God has always justified men by grace through faith and that there has never been any other way of salvation. The entire administration of God in human history is set forth, in the light of "the Lamb that hath been slain from the foundation of the world," as one of infinite kindness and leniency, notwithstanding those severities which have expressed His abhorrence of sin.

But if the self-sacrifice of Christ has made a difference in the practical attitude of God toward the world, it has also made a difference in His feeling toward the world. God is one. He is not at war within Himself. He is not a hypocrite. He has not one course of action and a different course of feeling. If He has dealt patiently and graciously with our sinning race it is because He has felt patient and gracious, and the work of His Son, by means of which His administration has been rendered patient and gracious, has rendered His feeling patient and gracious.

It is to this different administration and to its basis in a different feeling that the Scriptures refer when they present Christ to us as "the propitiation for our sins, and not for ours only, but for the whole world."

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE RESPONSIBILITY OF WEALTH.*

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*Gather up the fragments that remain,
that nothing be lost.*—John vi. 12.

It is one of those very truistic sayings, that we often judge more from the incidental acts of a man's life than from his deliberate acts. The deliberate act has a certain measure of self-con-

sciousness about it, we certainly see a display of the man's powers and capacities; but often the little casual action will betray the character, and will betray the principles by which the character is being guided and directed.

It is to one of those small incidental acts of Christ that I ask your attention to-day. I call it incidental, because it is a small and almost unnoticed sequence upon one of Christ's great actions. . . .

We can imagine what would be the subject of their conversation as they

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broke into little groups and their voices buzzed around. They had been spectators of a great marvel; they had seen how the Lord, who once gave manna in the wilderness, was able, out of a small store at the disposal of the Christ, to feed the whole of the vast multitude. While the gossip was going on amid the little broken-up groups the incident of the day took place in what we may describe as the background of the scene. Jesus Christ gives an injunction that all the fragments which were left should be carefully gathered up—"Gather up the fragments that remain, that nothing be lost." I call that an incident which displays and reveals character. Individual character is represented not merely by the great actions of life, but by those smaller things in which a man shows the animating principle on which he works. . . .

This is an indication of what I should describe as the complete thoroughness of the character of Jesus Christ; but it manifests something else besides that. Character is found very largely by the principles which govern a man. There are certain principles which enter into a man's nature, which take possession of that nature, and at all times of his life they will show themselves. It was because, I think, Jesus Christ was under the constant government of one or two certain principles that He acted as He did on this occasion. It is a distinct manifestation of one of the governing principles in His life when He gives that quiet order to the few in the background of the affair: "Gather up the fragments that remain, that nothing be lost."

I. *The Governing Principle of Christ's Life.*

Let us see if we can reach that principle, because I venture to think it is a principle which touches life in so many directions, and at so many points, that it is quite worth our while trying to understand and follow it.

Thrift and Open-Handedness.—Of course the obvious thought in our mind as we read it is that Jesus Christ incul-

cates economy, thrift, saving. It lies on the very surface of the story that Jesus Christ is anxious to preserve all that can be preserved. Here would be an argument made for what would be called the habit of *thrift*—the fragments are to be carefully preserved.

But I am persuaded that there is not one of us that would not ask that the principle should go very much further than that. Consider for a moment. The great moral instincts of men must count for something in judging of the habits of life, and I think that one of the great and strong concurrent moral influences of men lies in this direction, that they have a sort of converse to a very economical and thrifty temperament. If you were to ask the bulk of mankind what sort of man they prefer, the man of open hand or the man of closed hand, they would say: "Give us a man of *open hand*." We do not and we can not give our sympathies to that man who tells us he is dealing prudently when he is gathering up every little fragment of life, every little fragment of fortune, and hoarding it. If the world were asked whether it preferred a man that goes through his fields and takes care that every solitary ear of corn shall be gathered up by his reapers, or a man who, like Boaz, gives instructions to his reapers to let a handful fall here and there so that the poor gleaners may gather up behind the reapers, we should all say: "Give us a Boaz-like character; that is the man that appeals to us."

Therefore we should not be satisfied with saying that this is an incident which shows us Jesus Christ teaching thrift. . . . The real truth is that men's moral instinct in this matter is quite just, because it dislikes the man who takes the good things of this life and gathers them all so closely into his hand that he thinks of nothing but gathering up and saving, till at last his saving becomes the vice of old age. And, remember, the vices of old age are the ugliest of all. That vice becomes precociously developed in his

nature, and the man with the furrow on his brow which is not the furrow of anxious and loyal care, but of an over-eager temperament that hoards till his dying day, to the very last, becomes a thing, owing to his miserly, niggardly conduct, which provokes universal contempt, for he is holding that which, alas! is no use to him now, and which in a few short hours must be given up by his nerveless hands, relaxed by death. Man's impulse and man's nature is quite right in preferring the royal-handed temperament which lets fall abundantly.

A Corrosive Element in These Virtues.

—The real explanation lies here—does it not?—that our virtues have a tendency to run to seed, that there is a corrosive element which spoils our virtue. I do not care which virtue you take, you will find it is exposed to the deleterious influence of a corrupting power. A man is generous, and tho I will give him credit for having a kindly nature, I know perfectly well that his generosity may run riot with him and may degenerate into recklessness. I know this open-handedness may be absolute injustice, and that while he is dealing with all kinds of lavish largess toward others, there are tradesmen's bills unpaid. Then I begin to see there is a dishonesty about his liberality—that is to say, there is a vice which waits upon that very spirit of large-handedness of which I have spoken; there is a vice which corrupts it.

I know we shall argue that the prudent man who saves is a wise and just man. As we hear him talking we are quite sure he is right when he says that it is a more honest thing for a man to hoard what he has, and so prevent himself becoming a burden upon others in his later days, than it is to act like So-and-so, who is distributing largely what he has at present, and has no regard for the future. Oh, we approve of him immensely—but we do not love him! We do not love him because we know there is a vice which also waits upon that; that the attribute

which poses itself as prudence is too often the vice of niggardliness. . . .

What is this corrosive element? Can we give it a name? Can we not do anything to draw it out, so to speak, and therefore analyze the constituent elements of that habit which has become in the one case niggardliness and in the other case recklessness? I think we can. *The element which corrupts all virtue is self.* The reason why that man has changed his liberality into recklessness is this: because the pursuit of pleasure has given him a sort of indifference to the needs and the honor which he owes to other people. Why is it that this man's virtue of thrift has degenerated into niggardliness? Because altho at first it looked like a virtue, self came in and said: "There is something very pleasant in the feeling that I have gathered this for myself; I call it prudence." Alas! it is the worst feature of this vice of all vices, that the man blinds himself to the fact that the virtue has slipped down and become a vice, because self unfortunately has entered in, and the pride of patronage, the pride of bestowing, the pride of being called open-handed waits upon one, and the consciousness that he has more, and can outbid, outdo, and outbuy his fellows enters into the heart of the other. Self in one form or another comes in as the corrupting element, and destroys that which had been a virtue. So that the conclusion is this: that thrift is a virtue and generosity is a virtue, but selfishness may enter into thrift and into generosity and spoil them both.

The Principle Found in Christ's Remedy for This Corrupting Element.—Has Jesus Christ any message which may help us out of this difficulty? Does He suggest any power which will expel the thought of self and restore virtue to its own form, and give us back the dignity of the habits both of prudence and of generosity? I think He has. Let us look at His action.

What are the two powers which are most likely to expel selfishness in men?

Your life and mine is made up surely of the contemplation of three things: myself, the world about me—my fellow men—and the God above me. Now, these three things have relationship with one another. I pray; I enter into relationship with the God above me. I meet my fellow men in society; I enter into relationship with them, my individuality with their individuality. Now, Jesus Christ says that self is the corrupting and corrosive element which turns your virtues into vices. In order to get rid of self realize the other two relationships of life—realize God, realize your fellow men; and if you give to these powers and influences of life their due proportion, domination, and ascendancy, that poor miserable thing, that bacillus which is destroying and disturbing the best virtues of humanity, will be expelled from your system.

How does He deal with it, or how does He bring the lesson out? In the simplest possible way. Jesus Christ teaches the most beautiful and far-reaching principles without preaching to us at all. He is seldom a preacher; He helps us by helping us to see things in their normal and natural condition. Therefore watch Him—watch Him in this great scene; see what He does and the suggestiveness of what He does. The multitude is before Him; the disciples have put their little handfuls of bread into His hand, and He takes them, and, lifting up His eyes to heaven, He gives thanks. He says grace before His meal. Oh, friends! we turn forms into such empty things, but with Jesus Christ there was no emptiness. This was no mere succumbing to a form of habit, neither was this a magic incantation. This was the child-hearted recognition of eternal and invincible facts; the bread was His Father's gift, and He could not touch it and give it to those hungry ones without in their presence saying: "Brother men, who are in humanity with Myself and know what physical hunger and weakness is, behold, here to sustain

and support us is this gift, and it is God your Father's gift." That was the meaning, surely, of His breaking the bread.

Gifts of God Not to be Wasted.—Now, what follows? He receives this, and gives it as a divinely given gift. Does it not follow irresistibly from that that Jesus Christ, looking at the bread and passing it to the multitude, beholding the pieces left there, immediately has the thought: "These fragments are fragments of what God gives; this bread is God's gift, and I can not bear to see the gift which came straight from heaven lying there neglected and useless. To Me, because of the very sanctity of that gift, I can not bear to see it misused or trodden under foot?"

What do you and I feel with regard to the origin of the precious things that come into our hands? Have you ever been to an old store-shop and wandered in and out among the strange curiosities that were there, and in some forgotten corner found a little dusty portrait? You pick it up and wipe away the dust, and as you do so it begins to disclose itself before your eyes; you are entranced and enthralled. It is a little miniature; you recognize the delicacy with which it has been executed, the harmony of the colors, the sweet expression which hangs upon that face, those eyes that smile into yours, reminding you of some eyes, perchance, that are closed in death. You feel what a pity it is to let that exquisite work of art lie there, one which holds in its bosom the hearts of many, and which would be such a glad inheritance to some poor soul to look upon that portrait of one who was in expressibly dear. Exactly that sort of feeling which you would have, or which you would have if you were related to the person whose portrait it was, is the feeling which Jesus Christ has toward the fragments of bread which lie there. The Divine Artificer of the universe, the Father of all, by His dew and His rain, by His sunshine,

and by the rich generating and refreshing bosom of the earth, formed and fashioned that for man's use, and behold He sees it lying there; and what you feel with regard to the miniature, that Jesus Christ feels toward everything which came from His Father. It was His Father's handiwork, and to see it trodden under foot is foreign to His very nature. The reverence which He has to all His Father's gifts makes it impossible for Him to look unmoved upon these fragments which lie broken and squandered there. We can understand that, and can we not understand what follows from that?

I tell you that your life and mine will be a poor, selfish sort of thing unless we look upon all these gifts as having the divine nature of God the Father in them. It is the divine element which lifts it above all selfish thought. I could not squander recklessly that which is given me by God. Oh, if that money which was put into your hand had really been given to you by your father, and you knew, as he handed over the fortune to you with trembling hands, how dear it had cost him, with what anxiety and care, with what avidity and capacity he had built up that fortune—could you in the remembrance of all that it had cost him cast it away and not use it for some noble purpose? It is the sense of the divine in everything—your money, your talents, your opportunities; all your capacities are touched with the divine, and the price at which they were given does not allow them to be wasted. Reverence the gifts God has given you! There is all the difference between heaven and earth, between the degradation of your souls and their elevation, between the thought of conceit in the possession of gifts and reverence in their use. What is wanted for all of us is reverence in their use.

II. *Christ's Principle Applied in the Use of Wealth.*

Whatever you possess came to you from God, and as you think of your gift, however small it may be, say: "I

see my Master who supplied so amply the needs of the multitude standing and looking upon the fragments and saying, 'They are all God's.' And tho your talents may be small, only the fragmental gifts of life, gather them up; they came as much from the Lord of heaven as the loaf that is given into your brother's keeping.

You may not be able to stir the world by energy or eloquence, but you can at least help human hearts, you can utilize the gifts of life as if they were given you from God; you can say of your time: "I will not squander it in idle uses, I will make use of my money, I will not let it drift away in forgotten purposes." Is it not that when you and I came into the church this morning the Master of all would say: "Yes, and of the margin of your income, give!" Do not let this also be frittered away; your possessions, your money, whatever your income is, ought to be as scrupulously handled and as reverently administered as tho the accountant-general were walking behind you to take account of everything you do.

Alas for human hearts and the hearts that ought to be enlightened! If we knew that the scrutiny of some accountant was coming to examine the details of what we were doing, would we not be cautious? But because it was so freely given, given without asking, poured into our bosom perhaps in a way that makes us feel ashamed, it is used without thought, and the fragments are lying there—the margin of your income trampled under foot. I call it trampled under foot if it is used listlessly, forgettfully, heedlessly, without regarding what might be done with it. And because reverence was in Christ's soul, He says: "These are God's gifts, they must be gathered up."

The old power which would expel selfishness is the recollection of man, and that is uppermost in Christ's mind also. In fact, Jesus Christ was utterly unlike a theologian in this respect: that a theologian thinks so much of God—

that is to say, philosophically and speculatively, of the nature of God—that he tends to think very little of men. But with Jesus Christ the thought of God and of men were so intimately related that He could never think of God without thinking of the child of God. Therefore it was Jesus Christ said that the first and great commandment is, "Thou shalt love the Lord, thy God"; but springing from it irresistibly there must spring the syllogism: "Thou shalt love thy neighbor as thyself." Therefore, when God received the bread from the hand of God, He said: "Take it with all reverence and thankfulness, and pass it on to these people."

He also remembered that every gift of God was given for a great humane purpose. The disciples received it from Christ, and passed it to the multitude, and so, when Jesus Christ saw that something was left, He said: "This also which lies here has to serve its purpose. God does not send things into the world uselessly, and as He sends every gift to men it has to be used for men, and to let it lie here would be to do a double wrong; it would be treating the divine gift with irreverence, and it would be to treat the divine gift with a worse irreverence if you allowed it to lie useless there when God meant it to feed some hungry souls." "Therefore," He says, "gather up the fragments that remain, that nothing be lost." In the great order of God He means that no gift was ever bestowed upon a man but it was to carry some good to his fellow men. Why did He give the harvest but that man should eat? Why, but that the hungry should be fed? And why the fragments, but that the hungry, whoever they were, might also receive benefit from it? "Let nothing be lost"—they are Jesus Christ's words, because of the humane sense which entered His heart in conjunction with the divine sense.

All your money, your time, your gifts—are they not also to be open to

the same sort of demand? What a glorious possession is given to us here! Mark, that every gift comes from God—"Every good and perfect gift comes from heaven." But every gift which comes into human hands is meant, by passing through the channel of our personal influence, to be passed on for the benefit of our fellow men; and the fragments of your time, and of your money, you having used them as God meant you to use them, yet the fragments must count for something.

It is here, I think, that I should be able to frame the strongest indictment against ourselves in the use of our opportunities and our needs. We are just in the administration of the central portion of our needs, but we are eminently heedless in the administration of the margin of our needs. I know that sometimes those who are hysterical in their enthusiasm for charities forget the actual position of their brother men, and they expect because a man happens to have a large income upon paper that, therefore, he ought to have a kind of boundless purse to help every conceivable object or inconceivable object that makes an appeal to him. I know very well that a large portion of every man's income is a bespoken income. You have not the administration of the whole of your resources. I admit it. You have to pay the bills. You have to maintain the house. The children must be fed and must be clothed. And if you belong to one of the great and royal houses of life you have to consider the number of persons on the estate, who, in one form or other, have been brought up as dependent upon you, and you have no right to limit and narrow down so that you bring misery into that inheritance which God has given you to handle.

I admit it; but do we use the margin as in the sight of God? Do we bring the remembrance toward the fragments of our income which ought to be brought to bear upon them? If you were to put down the amount of your income,

would not you find a disproportionate amount was spent upon things which are merely extraneous, a little more luxury, or a little more luxurious way of doing a thing? You are heedless of the fact that every penny which God puts into your hands He means to go on and to give a humane ministration to some other person? He did not give us our gifts that we might enclose them; but having fed those who have a legitimate demand upon us, the margins are to be gathered up and justly and reverently handled for the good of others. It is there you will best test the reality of the divine sense which enters into your life. If you reverence these you will say: "I have to look at what I can spare of my income; God knows I must look at it with the eyes of God my Father, and I must deal with it with the hand of Christ my Lord."

III. *Note the Moral of the Miracle.*

Therefore the moral of it all is very simple. It is the passion of Jesus Christ which needs to enter into us, and the passion of Jesus Christ is expressed in those very words. Can you not hear the agony of emphasis which underlies them as He looks upon the wasted and forgotten fragments, and sees the heedless multitude hurrying away and leaving these behind, when He cries, "Gather up the fragments that remain, that nothing be lost"? Oh! He who spent His life in doing good, who came into the world to seek and to save that which was lost—can you not understand what feelings welled up within His heart as He said those words, "that nothing be lost"? He could not bear, having seen the noble economy of the divine kingdom of His Father, that anything should run to waste, that anything should fail to reach the ultimate end for which He made it. If God made the bread grow, it was for man to be fed. If He put the means at our disposal, He meant it that man should be helped.

What God says by the prophet's voice is true everywhere, that He

caused the rain to fall and the corn to spring, and down came the benediction of heaven and the harvest rises. "He gives the seed to the sower and the bread to the eater. It shall prosper in the thing whereto I send it." But we keep it here unused. We, through our carelessness and forgetfulness and heedlessness, allow it to fail of its very purpose. Every shilling you have, every hour you use, was given you by divine love for a definite and distinct purpose, an opportunity within your free will to use or not, but nevertheless the purpose of which God knew and understood. And you and I stand before our life and do it so heedlessly that, alas! these gifts dribble through our fingers unemployed, and the divine purpose looks round and says: "My aim is that nothing be lost, but, behold, My children allow so much to be lost!"

That claim upon us for opportunity of doing good, even the casual opportunity which comes for the visitor in a church when he might help the spiritual machinery of a parish, is an appeal that out of the margin of your income, out of these fragments which you often allow to lie unused, or not used for any noble end, you should spare something that nothing be lost. Look out upon the world, understand its needs, the hunger of the hungry, the weariness of the heavy-laden, the sorrows of the disconsolate; remember the sick and the imprisoned, and as you think of these, can you not understand and enter into the passion of Christ that nothing shall be lost?

Did you ever stand and watch the forms of wealth that flow through our great cities? And yet the hearts of men—not perhaps from intention, but through habit, through the conventions of society, which have blinded their eyes and perhaps dulled their eyes and dimmed their vision—allow a quantity of waste. The energetic use, the conscientious use, of means put at our disposal is the obvious lesson from the teaching of Jesus Christ. Here is

no encouragement of miserliness; here is the encouragement of reverence for the gifts of God, and humaneness in their use. This is what Christ would have you and me realize.

If you and I want to be emancipated from our own selfishness, which likes to have its fortune, which likes to forget the needs of men and the demands of God the Father upon it; if we want to be emancipated, look upward, realize God; look around and realize men! Look at the right hand of God and realize Him who came into the world, spending His power and thirsting to do good, and in the passion of His life desired that nothing should be lost, and you, too, will be filled—I will not say with infinite pity, but with that serene affection, that earnest covetousness of affection, which makes you say: “I, too, shall long that nothing shall be lost. This money in my hand must be used for the purpose intended by God; this half-hour must be spent so that good will come of it in the elevation of my thought. I will not allow the fragments of life to be unused.” They are God’s, and as life is so short and opportunity slips so fast away, surely at every time, and most of all now, while the opportunity is ours, should we say: “Henceforth my life shall be governed by that divine thought and teaching of the Christ, and I will gather up every opportunity, and all my advantages, for it would be awful to me to think that when they are so few any of them should be lost.”

THE MAKING OF A PROPHET.*

BY ALEXANDER McLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.
—Isa. vi. 5.

In my sermon last Sunday morning I tried to show how Isaiah’s vision of

* From *The Christian Commonwealth*.

Jehovah throned in the Temple, “high and lifted up,” derived significance from the time of its occurrence. It was “in the year that” the earthly king “died” that the heavenly King was revealed. The passing of the transient prepared the way for the revelation of the Eternal, and the revelation of the Eternal more than compensated for the passing of the transient. But, strengthening and calming as these thoughts are, they by no means exhaust the purpose of the vision, nor do they describe all its effects on the recipient. These were, first and immediately, the consciousness of unworthiness and sin, expressed in the words that I have taken for my text. Then came the touch of the “live coal from the altar,” laid on the unclean lips by the seraph; and on that followed willing surrender for a perilous service.

These three stages flowing from the vision of God, recognition of sin, experience of purging, abandonment to obedience and service, must be repeated in us all, if we are to live worthy lives. There may be much that is beautiful and elevating and noble without these, but unless in some measure we pass through the prophet’s experience, we shall fail to reach the highest possibilities of beauty and of service that open before us. So I wish to consider, very simply, these three stages in my remarks now.

I. If we see *God* we shall see our *sin*.

There came on the prophet, as in a flash, the two convictions, one which he learned from the song of the seraphs ringing in music through the Temple, and one which rose up, like an answering note, from the voice of conscience within. “They sang, Holy! holy! holy! Lord God Almighty.” And what was the response to that, in the prophet’s heart? “I am unclean.” The major note has a corresponding minor, and the triumphant doxology of the seraph wakes in the hearer’s conscience the lowly confession of personal opposition to the holiness of God. It was not joy that sprang in Isaiah’s heart

when he saw the throned King, and heard the proclamation of his name. It was not reverence merely that bowed his head in the dust, but it was the awakened consciousness: "Thou art holy; and now that I understand, in some measure, what thy holiness means, I come back to myself, and I say, 'unclean! unclean!'"

The prophet's confession assumes a form which may strike one as somewhat singular. Why is it that he speaks of "unclean lips," rather than of an unclean heart? I suppose partly because, in a very deep sense, a man's words are more accurately a cast, as it were, from a man's character than even his actions; and partly because the immediate occasion of his confession was the words of the seraphim, and he could not but contrast what came burning from their pure lips with what had trickled from and soiled his own.

But, however expressed, the consciousness of personal opposition to the holiness of God is the first result, and the instantaneous result, of any real apprehension of that holiness, and of any true vision of him. Like some searchlight flung from a ship over the darkling waters, revealing the hidden actions of the enemy away out yonder in the night, the thought of God and His holiness streaming in upon a man's soul, if it is there in any adequate measure, is sure to disclose the heaving waters and the skulking foes that are busy in the dark.

But it was not only the consciousness of sinfulness and antagonism that woke up instantaneously in response to that vision of the holy God; it was likewise a shrinking apprehension of personal evil from contact of God's light with Isaiah's darkness. "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." What is to become, then, of the man that has neither the one nor the other? The experience of all the world witnesses that whenever there comes in reality, or in a man's conceptions or fancy, the contact of the supernatural,

as it is called, with the natural, there is a shrinking, a sense of eeriness, an apprehension of vague possibilities of evil. The sleeping snake that is coiled in every soul stirs and begins to heave in its bulk, and wake, when the thought of a holy God comes into the heart. Now, I do not suppose that consciousness of sin is the whole explanation of that universal human feeling, but I am very sure it is an element in it, and I suspect that if there were no sin there would be no shrinking.

At all events, be that as it may, these are the two thoughts that, involuntarily and spontaneously and immediately, sprang in this man's heart when his purged eyes saw the King on His throne. He did not leap up with gladness at the vision. Its consolatory and its strengthening aspects were not the first that impinged upon his eye, or upon his consciousness, but the first thing was an instructive recoil: "Wo is me; I am undone." Now, brethren, I venture to think that one main difference between shallow religion and real is to be found here, that the dim, far-off vision, if we may venture to call it so, which serves the most of us for a sight of God, leaves us very complacent, and with very slight and superficial conceptions of our own evil, and that if once we saw, in so far as it is possible for humanity to-day to see, God as He is, and heard in the depths of our hearts that "Holy! holy! holy!" from the burning seraphim, the easy-going, self-satisfied judgment of ourselves which too many of us cherish would be utterly impossible; would disappear, shriveled up utterly, in the light of God. "I have heard of thee by the hearing of the ear," said Job, "but now mine eye seeth thee; therefore I abhor myself, and repent in dust and ashes." A hearsay God and a self-complacent beholder, a God really seen and a man down in the dust before Him! Has that vision ever blazed in on you? And if it has, has not the light shown you the seaminess of much in which a dimmer light detects no

So, friends, would that I could flash upon every conscience that vision. But you can do it for yourselves. Let me beseech you to bring yourselves honestly into that solemn light of the character of God, and to ask yourselves, "How can two walk together except they be agreed?" Do not put away such thoughts with any shallow, easy-going talk about how God is good and will not be hard upon a poor fellow that has tried to do his best. God *is* good; God is Love. But divine goodness and love can not find a way by which the unclean shall dwell with the clean. What then? This then—Jesus Christ has come. We may be made clean if we trust in Him and forsake our sins. He will touch the heart and lips with the fire of His own Spirit, and then it will be possible to dwell with the everlasting burnings of that flaming fire which is a holy God. Blessed are they that have seen the vision; blessed they that have had it disclosing their own sins; blessed they whose hearts have been pardoned. Blessed most of all they who, educated and trained through these experiences, have taken this as the motto of their lives, "Here am I; send me."

THE INDWELLING OF CHRIST.

BY THE LATE A. J. F. BEHRENDSE,
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ETC.

That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Ephes. iii. 17-19.

A SENTENCE like this can not be understood by severely exact and scientific analysis. There is too much passion in it. The clauses are piled upon each other without much regard to logical

order or rhetorical completeness. The utterance is explosive, as is the case in all impassioned prayer. And this prayer is one, not many. Its great burden is that the Ephesian Christians may be made strong, mature in character, and fruitful in service through the indwelling of Christ in their hearts. Christ dwells in the heart by faith; He dwells in the heart which trusts in Him. To have Christ dwelling in the heart is the same as to be filled with all the fulness of God, because in Christ the fulness of the Godhead dwelleth bodily. And these two things, again, Christ dwelling in the heart, and being filled with all the fulness of God, are the same as knowing the love of Christ, comprehending its length and breadth and depth and height. By so much as we are rooted and grounded by faith in that amazing and unspeakable love, we are filled with all the fulness of God, we have Christ dwelling in us, we are made strong in Christian character and service. This is our one great task, to make real to ourselves the love of Christ for us, the root and foundation of our steadfastness. He is the vine, we are the branches.

The idea of an indwelling God, or an indwelling Christ, or an indwelling Spirit is confusing to many. It savors of mysticism. I have often wished that the phrase "mystical union" had never been coined. God is united to us by grace in Jesus Christ, by personal affection, seeking and securing our salvation. We are united to God and to Christ by faith, by the trust which God's love in Christ kindles; which faith becomes active in love and expresses itself in glad and grateful obedience. You may call this mystery and mysticism if you choose; but it is not one whit more mysterious and mystical than the way in which mother and child act and react upon each other. They, too, live in each other, by love and by faith, and where the faith is living and fervent the child comes to be filled with all the mother's fulness. We observe every day how strong souls

shape weak souls, by the self-sacrificing love which dwells in the strong and by the fearless surrender which dwells in the weak. In love the soul gives itself, and in faith or trust the soul gives itself. The love, which is sacrifice, gives itself to others, belongs to the highest grades of life; it is the passion and prerogative of the noblest men and women. The faith or trust by which the soul gives itself to the shaping guidance of another lies at the heart of all growth in wisdom and goodness. All must be learners, tho all may not be teachers; and no one needs to be so diligent and earnest a learner as the teacher. All must be saved, tho not all may have the equipment of saviors; and no one needs salvation so much as he who undertakes to save others. One must be bullet-proof to save others from death. It comes to this at last—God and my soul: God the great and only teacher; all of us pupils in His school. One is our master, and all of us on the benches. God must save us by His grace; in Him and in Christ it is love which constitutes the bond of union.

We are saved by surrendering ourselves to that grace; with us it is faith which constitutes the bond of union, a faith which His love awakens and justifies. So that it comes to this: To know the love of Christ, which passeth knowledge, to comprehend its dimensions, its length, breadth, depth, and height, is the one secret of Christian peace and power. In the language of another, from whom we should not have expected it, the fiery Jude: "Keep yourselves in the love of God." God's love for you! Make that your refuge and banqueting-hall! Only remember that this love of God is not easy-going indulgence. It is sword, hammer, and consuming fire. It is a refiner's furnace. The will of God, which makes His love effective, is our sanctification, our salvation from sin, our establishment in lowliness. If we estimate aright this love of God in Christ, its passionate intensity to make us pure

will awe us while it makes us sing and shout in the certainty of victory. We shall rejoice with trembling.

From whatever angle this love of Christ is regarded, it is unspeakable. It is unspeakable in its length. It had no beginning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint-heirs with Christ, kings and priests with God forever.

The great epistle to the Ephesians contains Paul's doctrine of the Christian Church. She has a divine calling. Her one task is to make known the manifold wisdom of God, to proclaim the unsearchable riches of His grace, to teach men the unspeakable love of Christ. No other organization is equipped for such a service. And by the Church, nothing else is taught. By the Word, by the sacraments, by preaching, prayer, and praise, the love of God in Christ is the ever-recurring and inexhaustible theme. This is the banner under which we march. No wonder, then, that we are reminded that we shall know the love of Christ, but, if we comprehend it, "with all saints," if we join ourselves to those who make that love their watchword and support. Many are the prophets whose siren voices allure us. It is well that there should be one voice which speaks for God and of Him, for Him and of Him only, telling us of His majesty, His might, and His mercy. Not one of us can afford to lose that message of warning and of promise.

Many are the schools in which instruction is given for the proper mastery of ourselves, and of the great world in which we are called to act our part. It is well that there should be one school, and one great text-book, giving instruction in matters which concern the character of God and our eternal relations to Him. Such a school

is the Christian Church. Such a text-book is the Bible. Neglect of the Christian assembly brings irretrievable loss. For knowledge, for the most part, is a social product. Cooperation is the condition of its exactness and of its progress. Students correct and stimulate each other. Astronomers, chemists, physicians, lawyers, economists work together. They form themselves into guilds or associations, exchanging views by personal interviews or correspondence. Such a guild or association is the Christian Church, in the multitude of whose counselors there is wisdom.

We make too much of the discordant utterances in Christendom. They could easily be matched in any congress of scientists or philosophers or politicians. We make too little of the fundamental Christian arguments. All differences vanish when the love of God in Christ commands attention. The cross subdues us all—Greek, Roman, Protestant. Here we all meet and confirm each other in the ancient faith. Isolation is weakness. Fellowship is strength. United we stand; divided we fall. It is not the church which saves. But the church is the communion of saints. It is not church-membership which makes one a Christian. It is faith in Christ, personal trust in Him and surrender to Him which make one a Christian. But church-membership openly confesses and registers that faith in Christ. It is an awful mockery where that faith is absent. But when that faith is present honesty demands its confession, and in the very act of confession the faith is deepened and strengthened. For what we believe in our hearts we should declare with our lips.

And membership in the church does more than commit us personally and publicly to Christ. It introduces us into the great brotherhood of Christian disciples, and this brotherhood is a means of grace. It helps us to stand where otherwise we would stumble and fall. It was not an empty form this morning when we all rose to our feet welcoming the new recruits into our

ranks, so many of them from our own homes. We are glad to enroll your names in this family of Christ. The love of Christ brought you here. In that love may you be rooted and grounded, growing in your knowledge of its length and breadth and depth and height, that you may be strong in Christian character and fruitful in Christian service. We are none of us here because we are perfect. We are here because Christ loved us and gave Himself for us, and because we have answered His love by giving Him our hearts. We are here because we want to be perfect, and can become perfect only in and through Christ.

I can but believe that many others are seriously impressed. Almost you are persuaded. You can think of no reason why you should not make a public profession of your faith in Christ as your personal Savior. Let your heart have its way. Do not, I entreat you, delay. Christ says to you, "Come to Me; give Me thy heart." Let your response be:

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

That is the faith which makes eternal life your own. Some of you, I fear, have delayed many years. I wonder that the fire still burns in your heart. It stirs you even as I speak. Christ has not withdrawn from you, and you have not rejected Him. That you dare not do. That you would not think of doing. No; every one of you wants Him on your bed of death. Come to Him now!

Matt. xxii. 42.—By **JESSE BOWMAN**
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DIVINE authority and jurisdiction of Jesus is argued from: 1. His flawless moral character. 2. His wisdom as a teacher. 3. His supremacy in the world of morals as acknowledged throughout Christendom. 4. His extraordinary claims as uttered by Himself. 5. His tone of absolute certainty.

TRUE MEN ONLY CAN COME TO THE TRUTH.

BY PRESIDENT W. H. P. FAUNCE,
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Ever learning, and never able to come to a knowledge of the truth.—2 Tim. iii. 7.

EVER learning—it is a noble eulogy; never able to come to a knowledge of the truth—it is a melancholy epitaph. It has often been pointed out that the nineteenth century is, in its general atmosphere, more like the first than it is like any of the centuries that intervene. In nothing is this resemblance between Paul's day and ours more striking than in the prevalence of this type of man—intellectually alert and eager, socially and morally unattached and dissatisfied.

I. No life is true life which is not "ever learning." To compress one's education into four years, or into ten years, would be absurd, if it were not so common. All around us are examples of arrested development—men who grew up to a certain point, and then, because of some great success which satisfied them or some failure which warped them, they quietly surrendered the intellectual life and submitted to fossilization. They pass their dead-line sometimes at the age of sixty, sometimes at the age of twenty-five. We meet them in political life—men who never read a journal on the opposite side, and stop their own paper the moment they dislike its utterance. We meet them in education—the hopeless pedagogs who repeat to patient classes just what they were saying twenty years ago. We meet them in religion—men who are orthodox because they have ceased to think, and pious because they are not virile enough to be impious. But the man who has ceased to learn is forever disqualified to teach, and the real leaders of our generation are those who are proud to be students forevermore. "Disciples" Jesus called His followers—that is, students. Not "professors of religion,"

not even Christians did He call them, but students, men of the open mind and the willing heart, men who had found the teacher and put themselves in school forever. The true student, as he leaves college-halls, should resolve that if he can not keep up his studies in a literal sense, he will at least keep the student attitude through life; that he will forever commune with nature in her visible forms; forever live in fellowship with the noblest spirits of the past who have expressed themselves in literature, science, and art; forever keep his soul four-square to all the winds that blow, and look for light from every quarter of the sky; forever keep the power to wonder and receive, and to "greet the unseen with a cheer."

The truly strenuous life is interior. It consists not merely in scaling heights bristling with cannon, but in grappling with inner doubt and difficulty, conquering some new crest of knowledge every day, and dying with face toward the sunrise. If the day ever comes when you students shall say in science, "Here is the Ultima Thule of human knowledge," or in public life, "Here is the final limit of civic duty," or in religion, "Here is a formula beyond which human thought can never go"—on that day you will be mentally dead. In the "Pilgrim's Progress" it is written: "They laid the Pilgrim in a chamber facing toward the sunrise, and the name of that chamber was peace." If you want peace, you will find it is not in mere content with yesterday, but in facing the radiant dawn of God's great to-morrow.

Indeed, this phrase, "ever learning" might be used as descriptive of the age in which we live. In progress of information, in sheer accumulation of facts, it distances all the centuries of human history that have preceded. Men have learned more about the constitution of the earth and sky, about the present and past of the physical universe, in the last seventy years than in the previous seven thousand years. The advance in human knowledge, and

its application to human uses, have been so vast as to bewilder and perplex us. Our minds are overloaded with undigested facts and with inventions whose significance is not yet seen. From the lamps held by the ten virgins in the parable to the lamps of Martha Washington is not so great advance in illumination as the advance from the day of Washington to that of Edison. From the shepherds watching the stars in the fields of Bethlehem to the time of Herschel, no new planets were discovered. But since Herschel died, we have not only found Uranus and Neptune, and the asteroids, but have measured the distance of the fixed stars, weighed the sun, resolved the nebulae, mapped out the heavens as with surveyors' chain, and predicted eclipses to the tenth of a second. Our mass of information grows apace. The remains of Troy have been unearthed, the cuneiform inscriptions of Assyria have been deciphered, the homes of the mound-builders and lake dwellers have been opened, Pompeii and Herculaneum laid bare to the Italian sky, the Teaching of the Twelve Apostles and the poems of Basilides have been brought to light, chemistry and physics have been applied to the common arts of daily life, and the boy who enters college to day may know more of the evolution of the world than any professor of science or history or language knew fifty years ago.

Yet amid all this blaze of light, amid all this knowledge streaming about each worker in the modern world, somehow we are conscious of the lack of something vital. we miss a mental poise and peace and strength which our fathers often possessed:

"Doubts to the world's child-heart unknown
Threaten us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow."

In the days when the world was small and its history could all be written by Sir Walter Raleigh, shut up in the tower; in the days when Genesis was a manual of geology, and all our mod-

ern problems had not arisen, men did somehow have a rest in the truth which we seldom feel. They knew less, but what they did know was translated into duty at once. They did not see the whole horizon, but where they could see they pressed forward with dauntless energy. Would it not be better to believe in the Ptolemaic system of astronomy, and under it to attain freedom, virtue, and integrity, than to disbelieve it, and at the same time disbelieve in any rational order of the world or any intelligence behind sun and star? Would it not be a happier and nobler fate to believe in phlogiston than to see the falsity of that hypothesis and to suspect the reality of duty and the authority of conscience? It is surely better to bow before a hideous wooden image graven by art and man's device than to bow before nothing in earth or heaven. Better to worship Isis and Osiris than to lose the faculty of worship and suffer atrophy at the summit of the soul. Better to believe that the world was created in six solar days than to doubt whether it was created at all. Better to believe in one Isaiah, and, like him, to see the divine vision, than to believe in two or ten, and never feel the moral passion throbbing in any one of them. Better to think the sun literally stood still in Ajalon than to strip Israel's history of all supernatural guidance and reduce American history to a dance of molecules in human brains.

II. What, then, do we need in order that our restless, eager age may pass beyond its catalogs and indexes and herbariums and museums, and "come to a knowledge of the truth"?

1. In order to come to the truth, we ourselves must be true men. "What is truth?" cried Pilate, and he found no answer, because he was himself an unjust judge. "If thine eye be evil," said Jesus, "thy whole body is full of darkness." Deliberately to choose the wrong, or to acquiesce in it, is so to cloud one's mental vision that the truth becomes invisible. A man who turns

away from the right, at the same instant turns away from the true, and he who is false to his highest convictions is opening his mind to all sorts of delusions and deceptions.

Every man who has seen much of the world knows how the love of gain often befogs utterly one's mental vision. Recently, in one of our great cities, I met a young physician whom I had known years before as a man of loftiest ideals. "What are you doing here?" I said. "My main object just now," he answered,— "my main object is to get together as many dollars as I possibly can." Physical sustenance is, indeed, essential to life. But the man who can truly say that his main object is to get together as many dollars as possible, whether he succeeds or fails, has coarsened his own mental fiber, has distorted his moral perspective, so that henceforth, everywhere, the great will seem to him small, and the trivial will appear the magnificent. A college engaged in the task of raising funds must be especially on its guard lest it come to view questions simply from a commercial standpoint. Better far to remain poor forever than to have all "the wealth of Ormus or of Ind" and lose the ideals of our fathers.

In another American city recently a public meeting of citizens was called to protest against a great public wrong. Many of the leading business men of the city were invited to act as vice-presidents of the meeting. Almost none consented, and one of them wrote thus: "I am hampered. I should like to act as vice-president of the meeting, but I am president of the — insurance company. The political affiliations of this company are such that if the insurance commissioner chose to vent his wrath, we should lose hundreds of dollars. I dare not act publicly."

When a man is thus untrue to his inner light, can we expect him to perceive the truth? Can we value his opinion in municipal affairs, or in philanthropy, or education, or religion? False to the inner voice, he has so per-

verted his own mental processes that he can no more find the truth than a magnetized watch can keep true time. But if a man is absolutely genuine; if he is sincere in word and thought and deed, he is on his way to all the truth of God. He may be in poverty, but he will be rich in truth. He may be shut out of school and college, but he can not be shut away from "the light that lighteth every man." He may not be recognized by the Church, but he carries the true shekinah within. He may sleep on a stony pillow, but from the pillow shall ascend a Jacob's ladder to the sky.

After all, the chief qualification for success in purely intellectual work is that a man shall be absolutely sincere and unselfish. Here are two students in a laboratory, standing before some difficult problem. Which will solve it first? This is not simply a question of mental acuteness, but of character. If one man is living each day merely for himself, thinking constantly of his own achievement, his perceptions will be deadened, his singleness of aim will vanish. Until he forgets his own shadow, and flings himself into absolute unselfish effort, he will never find the truth. But if the other student says: "I care not what the result of this may be to me, or my success or reputation or comfort or creed, I will know the truth and live the truth"—that man possesses such sanity and clarity of mind as will soon lead him to the ultimate fact. The pure in heart shall see God and all that God has created; the impure in heart shall remain blind all their days. If there is in any man's soul a yielding to still lower temptation, to the seductions of appetite or passion, this still more fatally clouds the brain and makes truth impossible. The sensual man has not simply broken laws human and divine, he has deliberately gone into the cellar to live, and the vision of the sun and stars and the mountains of God is forever hidden from his eyes. But if a man lives in the upper story of his being, if he keeps

And now John was on Patmos an exile, and he recalled that face as he had seen it, and longed to see again that countenance of majesty and benevolence, of wisdom and love, and he deemed the prospect a rich promise for any one.

It will be a great thing to see the face of Jesus. Painters have tried to depict it thousands of times, and have produced fascinating works, but none to satisfy themselves or the world.

I. In this life we see, so to speak, the feet and hands of Jesus, but not His face.

The hands of Christ are shown to us in His spiritual conquest of the world.

His feet are shown in the journey of the Gospel over a great portion of the earth.

II. But after a while we shall see His face.

1. The face is the portion of the body that is especially expressive—expressive of kindness and of other blessed qualities. We shall see then the full expression of the gracious qualities of the Master.

Yet the fullest revelation is not in the present, but in the future. To receive truth will be part of the seeing of His face. The explanation of all mysteries is to come. In His presence all will be made clear.

2. We often long to see the faces of our friends. We appreciate the warm clasp of a friendly hand, but would regret if it were thrust from behind a wall, and the face hidden. We are in the midst of Christ's work; we are in the presence of His spiritual influence, but we are not yet in the presence of His complete revelation.

III. After a while we shall behold the perfect disclosure of His kindness and tenderness. We can have no full conception of these until we see His face.

IV. To see His face means also to abide in His presence. It is not merely to behold Him and to pass, but to abide. That will be heaven.

A WISE MAN'S PHILOSOPHY OF LIFE.

BY REV. J. LYON CAUGHEY [CONGREGATIONALIST], ELBRIDGE, N. Y.

Let us hear the conclusion of the whole matter. Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. xii. 13, 14.

I THE Evolution of his Philosophy of Life.

1. An epicurean—fully devoted to the pleasures of life—Eccl. ii. 1-11.

2. A stoic—devoted to the pursuit of wisdom and morality—Eccl. i. 18-18; ii. 12-16.

3. A Christian philosopher—realizing his duty to God—Eccl. xii. 13.

II. The Analysis of his Philosophy of Life.

1. Fear God, *i.e.*, reverence Him—live as in His sight.

2. "Keep his commandments," *i.e.*, obey God—live a life of righteousness and usefulness.

III. The Moral Basis of his Philosophy of Life.

1. Duty—"For this is the whole duty of man."

2. Judgment—"For God will bring every man's work into judgment" (Eccl. xii. 14).

In view of these solemn words, what philosophy of life shall we accept and practise?

SEEING JESUS: OUTLINE OF A REVIVAL SERMON.

BY REV. A. RAYMOND JOHNS [M. E.], IRON MOUNTAIN, MICH.

Let us now go even unto Bethlehem and see.—Luke ii. 15.

In this verse we have the whole story of how a soul may be saved.

I. *Desire*: "Let us go." Thousands have come to Jesus. Desire to see Him has been fundamental.

II. *Instant Decision*: "Let us now go." Successful business men, gen-

erals, and naval officers have been men of instant decision.

III. *Action*: they went. Procrastination the thief.

IV. *To Bethlehem*—that is, to where Jesus was. It might have been easier to go to Jerusalem—to a palace—but Christ would not be found there.

V. *Obstacles*:

1. Night: hard traveling; crooked path; danger. They went.

2. Distance from one to six miles. But they went.

3. Their business: leave flock. But they went.

4. Christ was in a manger: must stoop to see Him. But they went.

VI. *Results*:

1. Saw Jesus: as angels said.

2. Returned glorifying God. Happy day when we so see Jesus and return as the angels did.

SUGGESTIONS FOR FUNERAL ADDRESSES.

Faith Triumphant Over Death.

Heb. xi. 13: "These all died in faith."

1. Dying in faith and living in faith are essentially the same thing. It is the same faith which endured the temptations of life and now refuses to yield to the pang of death.

2. Its final triumph gives us reassurances as to our faith, which yet is only in the earlier stages.

3. Stedfastness in these earlier stages will make it strong enough for the supreme trial.

4. Earthly temptations and sorrows can not enter there.

5. One's best purposes and his environment are there in harmony.

Eternal Activity and Immortal Rest.

Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The Better Country.

Heb. xi. 16: "A better country—that is, a heavenly."

The essential question is not where a man is, but what he is. If he is out of place, that will presently right itself.

Yet a man of the best sort will be glad of the advantage of the best surroundings, and will be happy in finding heaven a better country.

God and spiritual things are there more plainly manifest.

The Secure Hope.

Col. i. 5: "The hope which is laid up for you in heaven."

1. Death ends all worldly hopes, but changes our heavenly hopes into fruition.

2. Heavenly hopes are worth preserving. Childish hopes naturally fade out, and many older hopes also: but heavenly hopes are ennobling and inspiring.

3. It is cause of gratitude if one has such hopes in his heart. It gives assurance that his life will not come to naught.

Funeral of a Child.

Matt. xxiii. 10: "In heaven their angels do always behold the face of my Father which is in heaven."

1. Christ's loving words assure us that the little child is not perished, but is safe with God.

2. The tenderness manifest on earth is continued in heaven in scenes more glorious, even if more strange.

3. The blessed triumph of the child-like spirit appeals strongly that we should have a like spirit

The Real State of a Christian Who has Died.

John xi. 1: "Our friend Lazarus sleepeth."

This is an authoritative utterance as to one who dies a Christian

1. It belongs to all friends of Jesus.

"Whosoever liveth and believeth in me shall never die" (xi. 26).

2. It depends upon the power of Jesus. "I go that I may awake him out of sleep" (xi. 11)

3. It is assured by the love of Jesus. "Jesus loved Martha and her sister and Lazarus" (xi. 5).

The Completed Christian Life.

2 Tim. iv. 7, 8: "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

What the aged Paul could say when he was "ready to be offered" may be said by every sincere Christian at the end of a good career.

1. He has fought a good fight. If he has had no foes but his own lusts, they give him no mean struggle. It is a good fight if he bears himself bravely; and God makes it good by not suffering him to be tempted above that he is able to bear, and so he wins.

2. A good man has a career which he values more than life. He may lose his life; that is a little thing if he can say with Jesus: "I have finished the work thou gavest me to do."

3. Through all a Christian's life his strength is that God is faithful, answering to his confidence. As he comes to the end he sees much in his own life to regret—many failures; but if he is a sincere Christian he has kept faith with

his Savior, even as Peter said: "Thou knowest that I love thee."

4. His crown is secure. He values it most that it is a crown of righteousness, which means, not only that he will be vindicated and saved from shame, but also that he will be himself made meet for the inheritance.

Relation of the Heavenly Life to the Earthly.

John i. 1: "Hereafter ye shall see heaven open."

1. Heaven is the natural culmination of every good movement in this world.

2. It is the fitting completion of every incomplete but struggling life.

3. It offsets and recompenses every hardship and disappointment.

4. It is the great thing for which we ought to be getting ready.

5. The assurance of it makes earthly trials easy.

Heaven's Gate.

Gen. xxviii. 17: "This is the gate of heaven."

1. The death of a Christian shows us the ladder set up, so that the unseen world is connected with ours.

2. The knowledge of heaven brightens and strengthens our life on earth.

3. The nearness of the spiritual world may be "dreadful" if we cling to sin, but assures our prosperity if we are resolving to do right.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Divine Power of the Gospel. "In demonstration of the Spirit and of power."—1 Cor. ii. 4. By Felix R. Hill, D.D., Louisville, Ky.

2. Strengthened Manhood. "Strengthened with might in the inner man."—Ephes. iii. 16. By Rev. W. S. Hoskinson, Sacramento, Cal.

3. Has God Spoken to Man? "And the Lord said unto Moses, Write thou these words."—Exod. xxxvii. 24. By James Curry, D.D., San Francisco, Cal.

4. The Bible God's Eternal Truth. "Sanctify them through the truth. Thy word is truth."—John xvii. 17. By W. H. Campbell, D.D., Charleston, S. C.

5. A Decisive Choice. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer the afflictions of the people of God than enjoy the pleasures of sin for a season, for he had respect unto the recompense of reward."—Heb. xi. 24-26. By Rev. D. N. McLaughlin, Chester, S. C.

6. The Value of Christian Citizenship. "But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."—Acts xxi. 39. By Rev. George H. Bickly, Jr., Media, Pa.

7. The Evil of Being Partially Religious. "Ephraim is a cake not turned."—Hosea vii. 8. By Rev. T. J. Villars, Indianapolis, Ind.

8. Greatness Determined by Service. "But whosoever shall be great among you, let him be your minister."—Matt. xx. 26. By Rev. Dr. Landrum, Atlanta, Ga.
9. A Noble Eulogy, and a Melancholy Epitaph. "Ever learning, and never able to come to a knowledge of the truth."—2 Tim. iii. 7. By President W. H. P. Faunce, D.D., Brown University, Providence, R. I.
10. Our Present Debt and Responsibility to Asia. "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"—Esther iv. 13, 14. By Bishop Warren Candler, D.D., Atlanta, Ga.
11. The Use of the Gifts of God (Harvard Baccalaureate). "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts viii. 20. By Bishop Henry Codman Potter, D.D., D.C.L., New York City.
12. Spiritual Knowledge and the Twentieth Century. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John vii. 17. By Rev. Baxter D. D. Greer, San Antonio, Tex.
4. A City's Lost Opportunities. ("Thou art [or, wast] the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."—Ezek. xxviii. 14.)
5. The Revelation of the Open Mouth. ("In that day will I cause the horn of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord."—Ezek. xxxix. 21.)
6. The Blessing of an Absent Christ. ("Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John xvi. 7.)
7. The Heart's Cry for a Divine Revelation. ("They said, therefore, What is this that he saith, A little while? We can not tell what he saith."—John xvi. 18.)
8. Antagonism to Christ as a Reconciler of Hostilities. ("And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves."—Luke xxiii. 12.)
9. A Sectarian Sentence Reversed in the Supreme Court. ("Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part."—Mark ix. 39, 40.)
10. The Confidence that can Not be Staggered. ("He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God."—Rom. iv. 20.)
11. An Abounding Life for Christ. ("Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."—2 Cor. viii. 7.)
12. The Passing of Satanic Agencies. ("He who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 7, 8.)

Themes for Pulpit Treatment.

1. Bubble Honor. ("As for Samaria, her king is cut off as the foam upon the water."—Hosea x. 7.)
2. Glory That is Endless. ("And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. ii. 3.)
3. The Voice That Silences Men. ("And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—Acts ix. 7.)

SEED-THOUGHT SECTION.

SIDE-LIGHTS FROM VARIOUS SOURCES.

SUGGESTIONS FROM PULPIT EXPERIENCE.

BY DAVID JAMES BURRELL, D.D.,
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His First Parish.

On leaving the seminary Tom Fairbairn was like a cat in a strange garret. He had accepted the call of an important suburban church, which was

terra incognita to him. Facing his pastorate, he remembered how he felt in his boyhood when he stood, stripped for swimming but unable to swim, on the bank above "the deep hole."

It is a strange fashion in our theological schools to equip a student with everything but a practical knowledge of his life's work. He goes to swim knowing H₂O, the density of the atmosphere, the specific gravity of the

human body—everything except how to swim; and thus, the deep hole before him, he stands, poor fellow, shivering on the brink.

The Rev. Thomas Fairbairn—who having been plain "Tom" all his life, walked as gingerly in his new title as if it had been a pair of new shoes—was not afraid. He made the plunge, as all theologs must, head foremost, with a brave heart and faith in God.

But mistakes were inevitable. In fact, one's first parish is usually a mere apprenticeship; and blessed is the man who profits by experience. It is recorded of Marshal Lefebvre that, seeing the eyes of a youth fixed stedfastly on the medals with which he was profusely adorned, he exclaimed, "Envious, are you? Stand off yonder, and let me fire at you ten times, and all these are yours! What, afraid? Young man, I have been fired at a thousand times to win them!" No man, in the ministry or elsewhere, reaches the top of the ladder without climbing the rungs.

Nevertheless, I think our young pastors might be spared much of their early pain and discomfiture if the seminaries were conducted on more practical lines. In former days a candidate for the ministry received his preparation under the immediate care and tuition of a pastor in the field, not only being instructed in the usual branches of a theological curriculum, but taking part in actual preaching and pastoral visitation. The ideal method would be a combination of the old and new. The time may come when the three years of seminary study will be supplemented by a year's apprenticeship in active service, perhaps as assistant to some minister-in-charge.*

* Since the foregoing was written a recommendation has been discussed in the General Assembly of the Presbyterian Church of Canada, "that the term of students' preparation for the ministry be extended to four years, including a period of twelve months to be spent in some practical work, either in the mission-field or as an assistant to some minister of a regular congregation." The recommendation was, however, not agreed to.

But young Fairbairn had no such advantage. He entered on his work wholly without experience, like a fledgling rudely blown out of its nest and bound to fly. Of the mistakes which he proceeded to make I can speak advisedly, since I was on the premises, and I mention them by way of helpful suggestion. Beacons are part of a sailor's education, tho some ministerial skippers prefer a personal test of reefs and shallows. This is their own affair, however.

The first mistake made by the newly inducted pastor was in devoting too much of his time and attention to his "more respectable" parishioners. No sooner was he settled in the parish than he began to receive social attention. "The best families" naturally made the first demands upon him; and the humbler people, unable to qualify in this social competition, looked on, envious and resentful. Poor Tom, all innocently and unconsciously, was making a rough road for himself, for some of these people never forgave him. He saw, too late, that a parish is like a pot of water, which must be boiled from the bottom up.

Not that the rich and respectable have no souls. They have souls, indeed, and so much besides that a brief postponement of pastoral attention is scarcely felt. To slight their needs is an inexcusable blunder; they are, however, likely to survive with no serious hurt; but the poor, sensitive to a fault, are wounded to the quick by neglect and can scarcely forget. All of which teaches that a minister should be, like his Lord, no respecter of persons, but a wise and loving friend of all.

Another mistake made by our young minister was an attempt to patch up an old quarrel between two of his leading parishioners. It seemed to him an insufferable shame and scandal to the body of Christ that this misunderstanding should go on; wherefore he offered himself as peacemaker, with the usual result. Both parties to the controversy resented his interference and became

inimical to him. It was the old story of trying to lend a hand and putting a foot in it.

This experience was of value. It taught him that a minister's influence has its limitations and may, unless wisely used, be easily strained to the point of breaking. He afterward recalled the prudent attitude of Paul toward a quarrelsome pair of women in the Philippian Church, whom he addressed in this wise: "I beseech Enodia and Synteché that they be of one mind in the Lord." Had Paul taken it upon himself to act as an arbiter, entering closely into particulars, he would probably have made two enemies and had his labor for his pains. Blessed are the peacemakers; but an intermeddler wideneth the breach. Prayer is good, and beseeching is good; but there is no therapeutic value in the scratching of a sore.

The next mistake of our novice was made with a good conscience, but it cost him many friends. He found that some of his people were addicted to certain forms of amusement—such as card-playing and theater-going—which, as he thought, seriously affected their usefulness and spiritual growth. It seemed a plain duty to denounce these things; so, bracing himself, he shot forth a philippic which hissed and hurtled and struck his congregation like an irrefutable syllogism hurled at a beetling cliff, and accomplished as little. The card-playing, etc., went right on.

The zealous minister found to his amazement that his authority in these premises was *nil*. (Even Calvinists are Arminian when it comes to a practical test of the freedom of the will.) His people were willing to hear a kindly admonition, to weigh an argument, or to accept a *thus-saith-the-Lord* at its face value; but they bluntly challenged the minister's right to usurp the functions of their individual consciences.

One of his elders kindly but frankly said: "If you were a priest you might dictate to us in this manner; but as

Protestants we smile at your anathema. It is your business not to dwarf the consciences of your people by determining for them all questions of right and wrong, but to educate their consciences by sound argument and exhortation, requiring each to assume his personal responsibility in deciding such questions for himself in the fear of God."

Still another mistake made by the Reverend Thomas was fraught with discouragement and grievous loss of heart. A campaign having been inaugurated for the overthrow of gambling-dens and other iniquitous places, he threw himself into the movement with all the fine ardor of his youth. What else could he do? He thundered from his pulpit against the strongholds of Satan, he took his place in the councils of municipal reform, he attended the primaries, and stood guard at the polls. And when the election went the wrong way he sat down under his juniper-tree and mourned that the world was coming to an end.

To his horror he discovered that some of his best people had voted the wrong ticket. One of the sisters told him she was sick and tired of politics in the pulpit. He had done his best and bravest, and this was what came of it!

At this juncture he read an incident in the life of Lyman Beecher which comforted him. As Dr. Beecher was on his way to the post-office one morning a parishioner greeted him thus: "What's happened, dominie? I never saw you look so cheerful." To which he replied, "I had a vision last night. An angel came to me saying, 'Dr. Beecher, you have been making yourself a lot of unnecessary trouble lately. You want to manage the universe. Why not leave something to God?' I'm a good deal happier now that I find He's looking after things."

But the worst mistake of all was when the young minister undertook to dogmatize in matters of faith. He had strong convictions, of course, being a

full-grown man. He was orthodox, as every honest minister is. And he felt bound to declare the whole counsel of God. This he proceeded to do, after the fashion of Hudibras, "with pike and gun."

The result was that heretics sprang up about him like willows by the water-courses. Men and women who had been sitting on "the old landmarks" to hold them down ever since they could remember, now arose to remark that if this was orthodoxy they didn't care for it.

The Reverend Tom had been advocating the doctrines very much as he used to play center-rush on the college team; and it was not singular that people objected. When the preacher preaches as the physician administers blue pills, he must expect wry mouths.

On the first Sunday of his second pastorate the Reverend Thomas Fairbairn said to his congregation, just before the sermon: "I should like, at the outset of my ministry here, to make a covenant with you. If you will leave me free to preach what I believe, I will ask you to accept only so much of my preaching as shall commend itself to your hearts and consciences." He had learned his lesson. Thenceforth from his pulpit he reasoned with his people, not like an angel leaning out of a balcony, but as a man among men; and he found that they could best be drawn "with the cords of a man."

The mistakes of his first pastorate were found to be blessings in disguise; for we do, indeed, "rise on stepping-stones of our dead selves to higher things." The wisest of ministers is liable to err; but fortunate is he who never allows the keel of his ship to grate twice on the same reef. God helps a well-meaning man to grow away from his mistakes. The mortal malady of service is unwillingness to learn. And the secret of ministerial success is in remembering that, while we have but one Master, we are yet servants of all.

ILLUSTRATIONS FROM NATURE.

By JAMES M. LUDLOW, D.D., L.H.D.,
EAST ORANGE, N. J.

Waters That Pass Away: Job xi. 16.

WATERS that have passed away are sometimes pleasant and sometimes terrible in the memorial they leave of their work. The dam breaks and the pent-up waters avenge their captivity by sweeping away the village of the dam-builders. Heavy rains overflow the streams in the forest, and tear the banks into hideousness never to be restored. The clouds gather like hostile fleets; they sink one another with their electric discharges, and the falling cargoes of the "cloud-bursts" rip out the trees, tear off the soil, and scar the earth forever.

Such are some of our human miseries. They leave only scars, "living scars" which never cease to ache. So far as we can see they are followed by no compensation.

But such calamities of water are comparatively few. A million times more water falls only beneficently. The little thunder-shower of April, over in a few minutes, drops more upon the earth than the bursting reservoir which swept away Johnstown. Rain comes in sheets for hours, for days; it lies in lakes upon the fields. Then it soaks into the ground. It drains away into subterranean vaults, washing the impurities from the soil. It puts drink upon the lips of every living rootlet. Drooping vegetation lifts its head, and in the beautiful thought of the Psalmist, sings and laughs over its refreshment. Its memorial as it passes away is the brighter green of the grass, the fresh odor of flowers, the swelling fruits, and new wine in the heart of the grape.

Such is the ordinary meaning of life's troubles: God's rainfalls. If we have patience to wait for the end or faith to anticipate it, we will remember them pleasantly "as waters that pass away."

Perhaps if we had our way there

would be no storms; as it is said to have been in the earlier ages, the earth would get its moisture only in night dews, which would fall while we slept, leaving our waking hours all sunshine. But such is not Heaven's highest idea of orderly development, either with the ground or with men. God sees that we need sharp contrasts of experience. So let us face the inevitable, only remembering that the inevitable is not the storm only, but the light and gladness that follow it.

How much we miss without that understanding. I used to talk much with a man who had no faith. He never could get over the memory of the storms that had struck him. When a boy his parents lost their property, and he had to toil for a living. He mastered a noble art, and rose to distinction in it. Then some new invention made his art obsolete. A boy could do with a machine what he had learned to do only with study and toil. He became melancholic, then misanthropic, then a sort of anarchist to whom the world was out of joint. Now he grumbles and threatens in his pessimism. Yet he confesses that but for early hardship he would doubtless have become a dissipated man, mastering no art, winning no repute. And his friends can see that, if he would only stop his grumbling, he could spend his days in comparative physical comfort, with loving hearts close to his, and the admiration of the outside world for his excellent attainment in his profession, tho the cash receipts of it have fallen off. He insists, however, in making the memorial of his miseries, not the flowers that have come up, but the little gullies in the landscape and the broken limbs on the bushes. As Emerson would say, he has not the wisdom of an oyster which "mends its shell with pearl." He is always thinking of the scratches of the polishing instrument, and not of the bright sheen which has come of them.

Some of us will not let our miseries pass away. In the North Woods they

made a dam which checked the flow of a charming stream, and converted thousands of acres into a stagnant lake. For miles the great trees now stand dead, killed by the water which men would not let do its nourishing work around the roots, and then run away, but which they kept for years breast high about the trunks. Take down the dam, my friend. Do not let your heart be flooded with "set-back" griefs. Cease nursing troubles. Let the old waters go. The new days offer new duties, new joys.

We who are aging sometimes say dolefully to our friends, "Well, life is going." Let us reply, "Let it go, and get out of the way of the life that is coming." Just as much comes as goes. The springs above are not drained by the river that has run to the sea.

Let us forget not only our sorrows, but also our sins; not only defective circumstances as we conceive them, but also defects in character; our mistakes, our blunders, our bad yieldings, and our bad doings. If we have repented of them they do not belong to us now. When I have washed my hands in a flowing stream do I think of the water that I have soiled or only of my hands now clean? Christ's grace is my river of cleansing. "The blood of Christ cleanses from all sin." Do I remember the sins of my youth? In the sense only that I remember everything, as waters that have passed away. They may have taught me very helpful lessons. Possibly I am purer for the struggle I have had with uncanny habits; more resolved, yet more humble; more prayerful because of the old weakness; inclined to keep closer with God because I used to fall so often when I went alone. These, then, are the flowers which my storms of temptation have brought out: new limbs instead of broken twigs.

There is another storm brewing. Death-clouds gather before us over life's landscape. We feel the chill of them through our bodies. Sometimes

they seem very heavy with portents. They are going to burst at any moment. I once watched a storm's approach from a mountain. The clouds were like the black wings of some monster descending upon us from the sky; blacker and broader the shadow that fell, as when a hawk drops over a nest of little birds. But as we waited for the clouds to burst, the sky beyond broke in silvery brightness. The whole horizon glowed, and the glory widened

there as the gloom deepened right above our heads. We knew the storm would be brief, tho we must take it.

Death is over us, but the horizon is full of light and glory. We shall remember the storm as the waters that passed away, a magnificent storm, that of the death-hour, with lightning flashing from God's judgment-throne, with thunders echoing fears in our hearts, but all subsiding in the peaceful glory of life and immortality.

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

By ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

Greater is he that is in you than he that is in the world.—1 John iv. 4.

THE contrast here is between the indwelling Christ and the Prince of this world.

The greatness of the devil is conceded by the very fact of the comparison with the superior greatness of the Son of God. Satan is wise but not omniscient, mighty but not omnipotent, and works in human hearts but is not omnipresent. Christ has infinite attributes and has for us overcome Satan, so that He, dwelling in us, assures us of victory. We shall shortly bruise Satan under our feet as He has done.

This epistle gives us hints of the secrets of this overcoming power.

For instance: "The Word of God abideth in you and ye have overcome the wicked one" (ii. 14). In the hour of temptation that Word of God proved an all-sufficient arsenal and armory for the Son of God to draw from, and only with its weapons did He fight the devil. There is a text of Scripture for every need if we only find it—an answer of God for every temptation.

Again, "The seed of God is in you, and you can not go on sinning" (iii. 9). All vegetable seeds have their affinities in the soil. Some take up sugar, others starch, others salt, others silica;

and you can not make any seed take up substances hostile to the life of the plant it represents. There is in every child of God the participation of the divine nature—a holy affinity which repels sin and draws toward righteousness.

Again, "God himself is in us" (iii. 24). All the power of the Godhead is on the side of a true believer. Whosoever is born of God sinneth not; but He that is begotten of God (*i.e.*, the divine Son Himself) keepeth him, and that wicked one toucheth him not.*

If we but felt the power of such truths, what lives we should lead! How holy and blameless and triumphant in God!

Surely I come quickly. Amen! Even so come, Lord Jesus.—Rev. xxii. 20.

Fitting close to the study of the promises—this the last of all the promises, the closing word of the inspired record.

Let us tarry to fix our gaze on the truth of His *second coming*. There are in the Word of God three mountain-peaks, or towering heights in the spiritual and historic landscape: the *first creation*, unhappily associated with the fall of man; the *second creation*, the Incarnation of Christ, unhappily linked to His rejection and crucifixion;

* The true reading of 1 John v. 18.

and the *new creation*, which awaits His second advent. So important are these three great events that all others are but links between them. In the Old Testament we constantly meet the *altar of sacrifice*; but what is that but the link between man's fall and Christ's cross? And in the New Testament we constantly meet the Lord's table; and what is that but the link between His cross and His return, showing "the Lord's death till he come"?

In old times, prophecy was His voice, saying, "Surely I come"; and devout saints from Abel and Abraham to Simeon and Anna rejoiced to see His day approaching. In the new times since His ascension the Spirit in New-Testament prophecy constantly says, "Come," and the Bride joins the call and longingly cries "Come."

All consummations await His coming: the consummation of the resurrection and the reunion of separated saints; the consummation of a new heaven and a new earth wherein dwelleth righteousness; the consummation of the devil's final chaining and burning; the consummation of the reward of saints and their glory with Christ. When He comes, restitution, restoration come too. No more pain, privation, sorrow and suffering, trial and tears. The last enemy, Death, shall be destroyed and life shall finally triumph.

Amen, even so, Lord Jesus, come quickly!

Nuggets from Benj. Wills Newton.

Lord Wolseley said, according to newspaper reports in January, 1889: "Those who study the map of Europe and the condition of things in Europe must feel that there is hanging over us a war-cloud greater than any which has hung over Europe before. It means when it bursts—and burst it surely will, as surely as the sun shines to-morrow—it means a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."—*"The Computation of 666,"* Introd., p. x.

Destructive criticism is doing its deadly work, and it is held to be an evidence of ignorance or childhood where this Word is still venerated.—*Ibid.*, p. 11.

The unity of Scripture is—so say the fathers—a ring, an unbroken circle returning unto itself.—*Ibid.*, p. 9.

The Church's history opened amidst the opposing forces of paganism arrayed against her, yet she went forth in triumph because the Sword of the Spirit, the Word of God, was the weapon of her warfare. It is different now. That weapon is voted weak by many, worthless by many more, and is to give place to nineteenth-century intellectualism. We see the result, "destructive heresies denying even the Master."—*Ibid.*, p. 38.

The source and origin of popish ceremonies is in exact conformity with their pagan ancestors, and by change of name only have they succeeded in retaining the thing. In one church is to be seen a statue of Bacchus, with a little change of drapery, doing duty for a female saint; but in the calendar, the Romish Church has the effrontery to set apart the 7th of October as a day in honor of the pagan messiah under his own proper name, St. Bacchus the martyr; and more than this, cut him up into three, viz.: St. Bacchus, St. Dionysius, and Eleuther.—*Ibid.*, p. 79.

The lamas of Tibet have the use of holy water, singing in the church service, prayers for the dead, miters worn by the bishops; and the Dalai lama holds the same rank among his lamas that the Pope does in the Church of Rome.—*Ibid.*, p. 88.

The Jesuits. Where is there on earth an army, a society of men, bound together for any purpose whatever, that is so perfect in discipline? A compact phalanx of twenty-five thousand men, all well educated, all trained to the most implicit obedience, all animated by the same aim, despising fortune, torture, death; ready to do what Gordon said his men would do. The record of its past history reads like a page of brilliant romance, full of marvelous exploits. But this is really nothing to what they may do if the entire power of the order is concentrated on one aim.—*Ibid.*, p. 108.

Satan seems to be no mere destroyer, but a being who aspires to the annexation to his own kingdom of the whole material universe, and is even now the god of this age.—*Ibid.*, p. 122.

And the culmination of this will be the establishment of a pyramidal commercial city, rich beyond dreams, in jewelry, impregnable beyond any known fortress, in the original home of apostasy, great Babylon in the land of Shinar.—*Ibid.*, p. 122.

The Scriptures present to us a triune picture of Jesus Christ under three covenants,

cemented together by Jehovah in the great mystery of God, in which we are to see Him not only as the Savior of the Church, not only as the Messiah of Israel, but also as the great and only Regenerator of a fallen creation—the wisdom of God.—*Ibid.*, p. 128.

Professor Huxley's definition of true philosophy is unobjectionable enough; the only objection is that he does not keep to it:

1. Collection of facts.
2. Classification.
3. Deduction.
4. Verification.—*Ibid.*, p. 127.

The Most High God has been pleased to make three distinct contracts with man:

1. The Noachian covenant.
2. The Sinaitic covenant.
3. The covenant by sacrifice.

The Abrahamic is of course a fourth, but being strictly unconditional so far as Abraham was concerned, it involved no responsibility on the part of man; . . . the number may be brought up to five by regarding the very law of man's creation as in the same category.—*Ibid.*, p. 135.

Four Gentile empires in rotation, entrusted with governmental power by God, in which appear—

1. Unlimited monarchy.
2. Monarchy controlled by fixed laws.
3. Military monarchy.
4. Monarchy and democracy intermingled.

These would be severally put to the test, and finally all crushed together by a heavenly kingdom which the God of heaven would Himself set up.—*Ibid.*, p. 142.

I find in Scripture a principle of interpretation which, I believe, if conscientiously adopted, will serve as an unfailing guide as to the mind of God as contained therein:

The very first words of any subject of which the Holy Ghost is going to treat are the key-stone of the whole matter.—*Ibid.*, p. 156.

The first mention of a thing in Scripture generally gives a character to most posterior occurrences of the same thing.—*Ibid.*, p. 303.

It was not a theory that convulsed the world, but a fact; and that fact was one quite new to its experience: a man had risen from the dead.—*Ibid.*, p. 159.

The Bible, a dry and even disagreeable book to the unbeliever, becomes to the converted man the only book that gives complete satisfaction.—*Ibid.*, p. 160.

Adam was no regenerator. The creation in Adam fell. Satan waited till it was complete in Adam before he interfered. Then he struck the keystone at the top of the edi-

fice and spoiled the whole building. Another had to be built; and the keystone of that he found "nothing in." That edifice is not built upward but downward. It is absolutely safe from Satan.—*Ibid.*, p. 163.

Sin is regarded as a *generation of Satan*, one in which all mankind are born—one out of which we must come if we would have something beyond what Adam forfeited, and it must come by a new birth (regeneration)—*Ibid.*, p. 163.

The triune character of God's dealings with man is thus presented in the Bible:

1. The Old Testament is the Book of the Kingdom, or law.
2. The New Testament is the Book of the Gospel, or mercy.
3. The Apocalypse is the Book of the Judgment, or destiny.—*Ibid.*, p. 166.

Seven is the emblem of completion and rest, and the very thought of rest implies that there has been previous labor, previous movement.—*Ibid.*, p. 300.

It was a great sign at Calvary. The central cross was that of our blessed Lord, while on one side was the hardened sinner, and on the other the pardoned thief. What a beautiful lesson may be read from this picture! A spectator would first have seen sin unpardoned; the next step would have portrayed the means of pardon; and the third would have completed the picture, showing sin forgiven. In short, the order would be "from death unto life through Jesus Christ our Lord."—*Ibid.*, p. 305.

The only unfailing method of interpreting Scripture is the *structural*. For example, what is the structure of the great mystery of evil in Scripture? Where do we first hear of Satan's activity and where do we read of the end of it? These are questions we have to ask ourselves. Then we have to compare the beginning and the end in order to get a firm grasp of the general character of all that intervenes.—*Ibid.*, p. 330.

I know of no verse in this badly treated book (the Bible) so shamefully served as Rev. i. 17, 18. In the Authorized Version the phrase *the Living One* is not only written in ordinary type, but taken out of its true connection, translated "He that liveth," and placed at the beginning of the phrase referring to the Resurrection, just as if it had no further meaning. The Revised Version rightly translates "the Living One," but the small type is retained. Dr. Tregelles's translation puts these words in large capitals, the only instance of their being used for the titles of Christ throughout; and this must be compared with the titles, THE WORD OF GOD AND KING OF KINGS AND LORD OF LORDS in small

capitals, and all the rest of His many titles—for it is a book of titles of Christ—are in ordinary type!—*Ibid.*, p. 349.

Take the structure of the account of our Lord's ministry. The terms that Nimrod had accepted and the execution of which was interrupted (paradise without an atonement, binding all men in a common bond of self-interest, etc.) were apparently the same

ones that were offered to the Lord, and which He indignantly refused. The offer seems to have been made on two occasions. The temptation at the outset of His ministry, and which then only ceased "for a season," seems to have been brought to a close only at the end of the same, when Satan obtained Judas in Gethsemane and on the cross—Satan's "hour and the power of darkness."—*Ibid.*, p. 334.

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

THE HEART THAT COUNTS.—Who has not noticed an eloquent speech fall helplessly on an audience, while another address that could be criticized from every point of culture as to literary quality aroused all those high emotions and lofty purposes which it is necessary to awaken in order to the triumph of the kingdom of God? The difference was, that one lacked heart and soul, and the other pulsed and throbbed with virile life. Prof. Amos R. Wells adequately describes such an occasion, and brings out the philosophy of it in a poem entitled "The Story of Two Speeches":

"An eloquent word—for the Master,
Yet half for the speaker, too;
For he sought as his gain the praises of men
And not the good he might do.

"So the angels sadly left it,
And for all of its lofty sound,
Men tossed it a while to and fro with a
smile,
And then let it fall to the ground.

"A stammering word for the Master—
Blundering, timid, and slow;
But the best he could do, for his purpose
was true,
But his heart was a-thumping so.

"Yet the angels seized it and bore it
On pinions happy and strong,
And made it a sword in the war of the Lord,
The struggle of right against wrong.

"For the battle is not to the giant,
The race is not to the fleet,
And an armor of might for the bitterest
fight
Is found at the Savior's feet.

"And thrones in the highest heaven,
And the laud of the seraphim,
Are for weak ones that dare follow Christ
anywhere,
Yea, venture to fail—for Him."

THE HAWK AND THE TERRAPIN.—A gentleman in South Carolina was out in his corn-field one day when he noticed a hawk making peculiar circles and concluded to watch it. There were high weeds just under the hawk, and the bird would descend within a few feet of the ground, make an unusual noise, then fly off. This was kept up for some time, when finally the hawk lit in the grass and commenced fluttering. The farmer hurried to the spot and found the foot of the hawk tightly fastened in the mouth of a dry land terrapin. The hawk was killed, and its wings measured four feet from tip to tip. Many a man made to soar aloft in the upper world has been caught by

the land terrapins of appetite and passion through his own folly. The hawk risked himself once too often in dangerous proximity to the terrapin's trap-like mouth. So men, knowing the danger of sin, but presuming on their wings, dally with evil temptations till they are caught and destroyed.

THE WELLS OF SALVATION.—The question of wells in India is complicated by the existence in each community of two castes—the purer Hindus and Gonds on the one hand, and the Weavers on the other. No Weaver may draw from the well of the Hindus lest it be defiled; nor will the Hindu drink from the hands or the well of a Weaver. Thus it becomes necessary either to dig two wells or to depute a certain number of the Hindus to give water to their less exalted fellow villagers. Christianity lays the ax at the root of caste and the wells of salvation are free to every thirsty soul, rich or poor, learned or ignorant, of every sort and kind. The whole world has a right to come and join in the old song of thanksgiving, fulfilling the words of Isaiah: "Therefore with joy shall ye draw water out of the wells of salvation."

THE BROTHERHOOD OF MAN.—Especially strong and eloquent was Ex-President Harrison's paragraph in relation to the brotherhood of man as the highest conception that had ever entered the human mind, in his speech at the great Council of Missouri:

"The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned His sleep; He drank of the mountain brook, and made not the water wine for Himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light."

A POLITICIAN'S REPORT OF AN INDIAN MISSIONARY MEETING.—Governor Roosevelt gave a rarely realistic account of a missionary meeting which he attended on one of the Western Indian reservations. His description of Ugallalla, the half-breed woman, and

of her saintly life and character, was full of pathos and power: "I saw a missionary gathering on one of those reservations—just as much a missionary gathering, tho not of the same grade, as is this here to-night. It was a gathering in which ninety-nine per cent. were Indians; where the father and mother had come in upon their lodge-poles two hundred miles over the prairie to attend that missionary conference; where they had their mothers' meetings and other branches of work arranged, and where all the practical details of the conference were carried out by the Indians themselves, helped by the white missionaries, but doing it mostly for themselves, subscribing out of their little all that they could that the work might go on among their brothers who were yet blind. It was a touching sight; a sight to look at; a sight to learn from. I have seen a good many who have done work among the Indians, but I have not seen any one who struck me as having done more out of the materials at hand than one half-breed woman whom I saw in the Ugallala Reservation. She was a remarkable woman. She had married a white man, and when the family had moved away up, I think it was she who moved them. I spent a night in their house. It was a big log and canvas house, of the type you see in frontier towns. She had five children, and they were being brought up admirably. She ran a general store, and had a white governess from the neighboring State of Nebraska to teach her children. She was a thoroughly practical woman. You know, I believe in being practical. She was doing efficient work among her people and managing her store well. She was the center and focus of civilization for a band of three hundred Indians about her. She started many institutions, and made them of permanent good to the beneficiaries by making the beneficiaries do the greater part of the work."

A PROHIBITION POOR-HOUSE.—Finney County, Kans., in 1886 thought it ought to be in form with the rest of the world and so purchased a county poor farm. They paid sixteen thousand dollars for the farm and seven thousand dollars on improvements, and were then ready for business. A man by the name of Adams contracted with the county commissioners to assume charge of the farm, to take care of all paupers applying for care without expense to the county, paying the expenses out of the proceeds of the farm. Altho perfectly honest with the county he made a fortune out of his contract. After he had been there a few years, it leaked out that Adams had saved up a bank account of twenty-five thousand dollars out of the poor farm, and he was removed. A closer contract was made with the next superintendent, but he also made a small fortune out of it, and was removed under pressure from the outside. Then the county commissioners made a contract with the probate judge of the county to act as superintendent of the poor farm, he to be paid an additional salary for such superintendency, to have rent for himself and family free, and to turn the proceeds from the farm into the county treasury. Since the time of this contract the income from the poor farm has ranged from four thousand to seven thousand dollars to the county. The secret of all this is that Kansas is a Prohibition State, and as the laws are well enforced in this county, it has had only one pauper in the poor house in fourteen years. If they will license a few hundred liquor-saloons in that county they will soon have a different story.

INDIA'S LAST SUTTEE.—Rev. Dr. W. S. Sutherland, a Scotch missionary, who has spent twenty years in the foothills of the

Himalayas north of Calcutta, in an address during the recent missionary conference in the Scotch Presbyterian Church, said that when he first went to India he met a Brahman who was then preaching the Gospel, but who had himself been compelled to apply the torch to his father's funeral pyre, burning his mother alive. That was the last suttee in India, however. Infanticide, human sacrifices, and devil worship were among other evils that have been largely abolished even where the people have not accepted Christianity.

LIFE COLORED BY FOOD.—Dr. Sauermann, an Austrian, has obtained curious results in coloration by feeding birds on food dyed with anilin. Pigeons became a beautiful red. Other birds turned a fine blue when fed with a different color. Canaries were soon bred with the rainbow. The experiments promise to have important results in this direction. The cockney sparrow by a little art in his nourishment might emulate the humming-bird. Whether his transfiguration would be to his advantage is another question. We are afraid that fashion might cast envious eyes upon him and cause him to regret the loss of his sober livery. Human beings as well as birds are colored by what they feed upon. Men's conversation and character quickly show the result of the intellectual and moral food given them.

WORLD-WIDE KINSHIP.—An interesting illustration of how closely the modern civilized world is knit together in its interests is afforded in the fact that hundreds of men have been thrown out of work by the closing down of the lapidary concerns in New York and Brooklyn. The cause is the lack of rough diamonds owing to the war in the Transvaal. What few stones were in the hands of the importers when the war broke out were soon cut, and there has been no new supply since. The same condition of affairs exists abroad, and in Amsterdam and Antwerp some five thousand workmen are idle for the same reason. The whole world is coming rapidly into a very close neighborhood, and the Scripture declaration that "No man liveth unto himself," is being emphasized more and more every day.

GOLDEN BULLETS.—A weird story is told of a man by the name of Van Bosboom who is distinguished in the Transvaal as the best shot in the Republic. He is now fifty-five years old and never, it is claimed, has he missed an object at which he fired. A few months ago he had a productive gold-mine and a flourishing family, but he lost his mine recently, and soon afterward his two sons were slain as they were fighting against the English. The loss of his mine troubled him little, but when he learned that his stalwart sons were no more a great change came over him. He took his old flint-lock rifle, which he calls Lobengula, and with a bag of golden bullets he went to the front to fight the foes of his country. And it is said that during the recent battles when the ambulances removed each day those who had fallen in battle, the physicians could readily pick out the officers who had been killed by Van Bosboom, for instead of two ounces of lead or steel they had two ounces of gold either in the heart or in the forehead. Whether this be truth or fiction I know not, but I do know that there are multitudes of men and women who are shot to death in these days, not only in South Africa, but in Europe and America as well, by the bullets of gold.

Writing to Timothy (vi. 9), Paul says: "But they that will be [purpose to be] rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

EXEGETICAL AND EXPOSITORY SECTION.

THE PARABLE OF THE OIL-LAMP.

BY REV. HUGH ROSE RAE, THE
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It is remarked about our divine Master that "without a parable spake he nothing"; and this feature of His style goes further than many suspect. He is the Maker of all things: "Without him was not anything made." And into the casket of nature He has packed many a tender thought: each thing is a thought. Who so fit as He to tap the rich store and make each object yield its secret of thought and inspiration—to unlock the casket He had sealed? In old Scotland, the poets were not seldom termed "makers"; and in Jesus we have the first Maker turned Poet or second Maker, causing things to utter the thoughts entrusted to them. He that hides a thing knows best where to seek and how to find it. It seems as tho the divine Mind would send us a message through everything on which our eyes could rest. The seed, the flower, the vine; the net, the fisherman, the shepherd; the flood, the wind, the cloud; the beggar, the prodigal, the dropped coin—all these and many more lift up their voice, through the interpretative Word, to instruct us in things spiritual.

Nor does the great Teacher overlook the homely oil-lamp. This is how He puts it into a parable:

"Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men."

The reader will wonder why the passage is not continued here as in the Gospel—"that they may see your good works and glorify your Father which is in heaven." It is cut short on purpose, for the moment. The exhortation is often so read that the words "so" and "that" blend in the mind into a simple particle of purpose. In that sense, the object of shining would be to make a show before men and to glorify God;

but we shall point out that such a view of the meaning would be erroneous. Turning to the Greek, we find that one conjunction—that represented by "that" in our verse—would be equivalent to "so that," if the sense were what is here supposed. But a hint is thrown out as to the true meaning, when we see a special word for "so," a word that might be rendered "in the self-same way." This invites the question, What is this self-same way? The answer turns our eyes to the lamp on its stand.

Thus our Lord's thought is seen at a different angle. The Revised Version does a little toward bringing the meaning out, tho its effort is scarcely to be called heroic. The Speaker stands at God's viewpoint. He sees God doing with men as men do with lamps. It is God who trims, places, and lights "the children of light." Therefore it is God's purpose, and not a man's inflated desire for himself, that is indicated by the close of the sentence.

The motive "to be seen of men" is, taken by itself, a hateful one. God disdains it. Man scorns it. Christ denounces it. An odd instance of contempt for this motive is given in the "Memoirs of the Prince de Ligne." He compares his son's valor with his own in these words: "I do not think it is pure enough; I play too much to the gallery. I prefer the valor of my dear good Charles, who never looks about him to see if he is being looked at." What men despise, our parable does not teach. Take this suggestion of a desire to be looked at out of the passage, and there remains something like the following: "The lamp shines naturally, without effort or thought of merit. One who has a notion of its use lights it and sets it there; and as a fact all in the house are benefited. So be a burning and shining light. You can not help shining, if God is your light. Many have their eyes upon you.

some of whom may have but small chance of seeing God's glory if they do not see it in and by you." Thus motive is eliminated, but the divine purpose is emphasized.

One remark more may be made in the matter of verbal criticism. King James's translators adopted "candle," feeling, no doubt, that people in their day were more familiar with candles than with lamps. There is no question that "lamp" is the more accurate word, and so the revisers have used it. It makes no difference for homiletical purposes, tallow being the moral equivalent of oil.

With this parable and its moral before us, it becomes our duty to examine the lamp in respect of (1) the *means* whereby its light is maintained, (2) the *cause* which explains it, and (3) the *purpose* for which it shines. Each of these points is to be transferred, in a figure, to the Christian hereby symbolized.

I. THE MEANS.—The operative part of the lamp is the oil-bathed wick. A dry wick would smolder or burn away, but it would refuse a steady light. Oil aflame would blaze or explode, but it would be useless as a light. The wick, through its capillary tubes, draws up into itself enough oil to produce the steady flame required. Both oil and wick consume themselves in keeping up the light.

The dry wick represents that which is "of the earth, earthy" in servants of God. So far as light-giving is concerned, the human element is, at best, as a guttering candle or as "the smoking flax" (described in the R. V. margin as "dimly burning wick") of the prophet. Even that, however, will not be despised or snuffed out by the Savior, we are told. It is astonishing of what small things the Generous One makes a virtue—the natural acts of visiting a friend in sickness or in person, or of showing hospitality to strangers and needy ones. But it was of this that Jesus thought when He said, "I can of myself do nothing." Of this, too, spoke

Paul, "Yet I live; and yet no longer I, but Christ liveth in me."

Oil, on the other hand, is the symbol of the spiritual. A vision of Zechariah sets this forth. He saw a gorgeous lamp. It was man's handiwork. The supply of oil came from trees; and they drew life and being from nature, or, in other words, from God. Man had not lifted up his tool upon the tree to make it. Its production was outside of his sphere. Oil was the sign used in setting apart to a high office, as the acknowledgment that the office was held by divine appointment. The exceeding sacredness of Aaron's office is indicated by the psalmist, who sings of "precious oil" running "down upon the beard, even Aaron's beard," and flowing "down upon the skirt of his garment." The foolish virgins of the parable did not forget their lamps; the one omission was oil—the divine, the one thing needful. That is why they are branded as "foolish." "The fool hath said in his heart, There is no God." He has no oil in his lamp. He who built big barns and thought he could then be happy, was also addressed, "Thou fool"; for in his lamp was no oil. Mary sat at Jesus's feet to fill her lamp with oil, while Martha was busy trimming the wick, I ween.

When a man is soaked in the Spirit, when he draws the holy influence up through all his being, so that the body is kept under and the spiritual beams forth from every look and act, then there is a lamp lighted by God's grace and glowing in a dark world. Such a one lives to God's glory.

Is the light emitted by such a human torch a reflection? In the interests of Christian humility, some excellent and pious people have doted upon such a view of the case. William Arnot, for whose memory the present writer owns the greatest reverence, in his "Lesser Parables," etc., adopts "the conception of Christians being lights, not as Source, but reflectors," tho in the immediately preceding paragraph he, somewhat inconsistently as it appears, asserts that

"from these texts we learn clearly that renewed men are first receivers of light." Now to receive is to take to oneself; to reflect is to throw back and not take to oneself. Reflecting is an action of the surface; receiving is a thing of the heart.

To take the question to the touchstone of fact: Is the lamp a reflection? Is it not rather a producer of light? And does not that production cost it dearly as it spends itself in the effort? It is no doubt a borrowed light, but it is not a cheap reflection. It is borrowed from the stock of luminous matter committed to nature; to get its source you go back to the foundation of the world.

Besides, of what use is a mere reflector in the dark? When the sun shines, your reflector is splendid; but when it is most needed, it fails you. A glittering chandelier will not light the room, but a grimy lamp will.

Then should not our Lord Himself have the last word in all matters of this sort? Is He to be accused of defective taste in pointing to a lamp, and not to a looking-glass, as a figure of what He looked for in His followers? And is He not to be trusted in choosing His own words? When He says "your light," is it "My light" that He means?

Will reflecting at all express the intensity of the apostle's saying, "I will most gladly spend and be spent for your souls"? He had surely to pump up oil from the abysmal depths of his being, so that his light might shine at Corinth. This is more like the consuming of wick and oil than the easy action of a mere reflector.

But why elaborate the point? Certainly not to damage the teaching of honored teachers. We urge the distinction in order to lay stress on the principle that to shine for God one must take God into one's deepest consciousness and experience and give oneself to God, so that the outcome may be a divinely human, or a humanly divine, life. Such a life alone can carry the torch of truth to other men and other ages.

A fiendish man was Nero. He had

perhaps heard of our parable and tried to ridicule it in his deviltry. Christians were smeared with pitch and then set fire to, while in gardens thus illuminated the monster urged his chariot with hideous glee. These martyrs found that letting their light shine was more than a fanciful holding of the mirror up to Christ. Theirs was a service which consumed. So a consecrated life always uses itself up for Christ. Itself—its own powers and peculiarities—that is what it offers.

II. THE CAUSE.—The lamp does not kindle itself. "Men light" it. Could not that be taken for granted? No. When men see a thing going on all their time, they find it difficult to think of the origin of that thing. Men did not take for granted that some one made the world; some have even been bold enough in their stupidity to say that it must have made itself! But with the lamp the case is otherwise. We often see it kindled, even if our own hands do not light it. Still Christ uses the suggestive expression, "Men light a lamp."

So do men need to be lighted if they are to shine. A taper is let down from heaven to touch the heart, and the man is lighted. "Arise," cried the prophet, "shine; for thy light is come, and the glory of the Lord is risen upon thee." That heavenly taper is Christ. "He is the Light that lighteth every man." He has touched our humanity, being One of us. He touches our individual manhood, being "Christ in you, the hope of glory." When in the flesh He was no more to be seen, He left a Comforter, the Holy Spirit, to dwell with men. He trims the heart and lights it by making it know and love Christ.

If you were to ask a lamp why it shines, what could it answer but, "Because I am lighted"? One would never dream of calling it "a fussy little thing" for shining away as long as it could. It is simply its nature to shine; it can not help it, any more than a man can help growing old, even when he does not want to do so.

Just so, if you had asked the Apostle Paul why he went on preaching, he would not say he did it because he liked men to see him at it. He would say, "Wo is me if I preach not the Gospel." Wo because in his heart of hearts he trusted it; and if it were not Gospel, it would remove the very ground of all his comfort. Wo because he could not be happy while many were perishing unwarned and unwon. Paul gained little in zeal or in worldly comfort from being seen of men!

Always it must be true of a Christian that the primary cause of his shining is that he is "lighted with wisdom from on high," and so he can not help it. If that spark of light had been withheld, he would have remained as dark as the finest lamp that is unlit in the dark. But when his nature is set fire to, he must shine. It is because it is so natural, and the opposite so unnatural, that the child of God sheds light around him.

The reference to the "bushel" may take modern form if we substitute the word "extinguisher." What wisdom would there be in lighting a lamp only to put it out again? Would God, think you, be less wise than men and put a light in the human soul just to have it hid and choked by stifling influences?

This suggests a question of rights. Who shall put me down? Who is going to place an extinguisher upon me? I am free to follow my bent in any other thing; am I to submit to be laughed or frowned out of my religion? Let not a young man have his soul's ardor blown out, as a candle might be, by the breath of ignorant scorn. "Hands off. Let me be free to let my light shine undimmed by the gloom around." Here we find occasion to note the force of our Master's "lets" and His sense of the obstacles that often stand between us and good things. When He says, "Suffer [*i.e.*, let] the little children to come," it is implied that they would come if no one hindered. The disciples were at the moment sending them away. How often and how variously do disciples come be-

tween Christ and those whom He would win if they could only see Him through the crowd! Here, too, Jesus implies that naturally your light must shine, unless you extinguish it yourself or suffer some one else to put an extinguisher upon it. He seems to say, "Let it, and shine it will and must!"

Surely it is foolish, at any peril of misconstruction, to suffer any one to put your light out. An extinguisher does more than hide; it kills. Overmodesty may be the means of spiritual suicide. Keep secret the life of Christ in the soul, cover it up carefully so that no one can see it or say that you are parading it, and when you next look for it be not surprised that it has smoldered out. Under the baneful shade of that extinguisher there is not vital air enough to feed the flame. "Quench not the Holy Spirit."

III. THE PURPOSE.—It is a mistake to estimate the value of anything apart from its evident purpose. There are people who assert that strong drink is a good creature of God; but they do not ask for what purpose it is good, and leave the inference that the intention of the Giver must have been that alcohol should go on degrading and destroying. Prussic acid is a good creature of God, but with it we are more discriminative as to purpose.

The purpose of the lamp is to give light in a room. It does not propose to enlighten a world. Jesus is the Light of the world; He is universal. He honors His disciples by calling them also the light of the world; but it is by distribution that this is effected. There are many rooms in the world. Each lamp lights one room—"you in your dark corner and I in mine."

The cyclist's light twinkles along the lane. It does not reveal the delicate tints of the sky, nor unfold the glories of hill and dale, river and tree. It is no rival to the sun or even to the moon. Its lowly ambition is simply to warn a passerby not to come in its way and to show the rider his way home. And is not this a symbol of that holy light

which is committed to the breast of the believer? It does not propose to unravel all mysteries. The glorious scenery of the spiritual landscape will not be fully seen "till the day break and the shadows flee away." Enough for me if I have

"A light to guide me on the road
That leads me to the Lamb."

It "shineth more and more unto the perfect day." Incidentally, too, it may warn loiterers out of the way, brushing aside temptations and obstructions. He whose light is not seen is often tempted as none would tempt the person who shows his light.

A night-watchman carries his bull's-eye lamp always lighted, and opens it when required. Its clear beam pierces the gloom and puts an atmosphere of light around the object on which it plays. All the time the watchman becomes less visible rather than more so. So should the Christian's light penetrate dark places and search out the evil in us, and drag it to light and to just condemnation. So should it throw its helpful rays over "them that walk in darkness" that in its light they may perchance find their way. Above all, so should it "let its light shine" without bringing into too great prominence him who bears it. The light-bearer should modestly recede into the shade, while the light boldly pours its serene radiance.

There is a shipwreck on the rocky shore; and in the darkness some are weltering in the boiling surge, while some try the equally hazardous task of scaling the face of the cliff, knowing no paths or even footholds. "For heaven's sake, shine a light!" some one cries; and it is a blessing when anon a lantern peers over the cliffs to give the poor strugglers a chance for life. That cry comes to the holder of a candle of the Lord from those who have made shipwreck of faith, or who are somehow wallowing in the deep instead of keeping an assured footing on the firm soil of God's good land. It may be sons or daughters whose very muteness may

entreat you, "For heaven's sake, shine a light!"

See that no false light flashes from your lantern, as those wicked "wreckers" of an olden time allured passing vessels to their doom, that they might get spoils. It is often those you love best who look to you for light. Would you betray the trust of such dear ones? Would you play with their souls for spoil or for sport? "Apage, Satanas!"

Equally must we have a care that we follow no false fire, no *ignis fatuus*, believing it to lead safely.

"Turn, gentle hermit of the dale,
And guide my lonely way
To where yon taper cheers the vale
With hospitable ray,"

the spiritual wanderer may say, with eye roving over "wilds immeasurably spread" to that far-off light which seems so steady and speaks of rest and shelter, while it is but a light that dances over the bogs. The reply of the hermit is worth bearing in mind in a spiritual application thus suggested:

"Forbear, my son, the hermit cries,
To tempt the dangerous gloom;
For yonder faithless phantom flies
To lure thee to thy doom."

LITERARY DISCOVERIES AT NIPPUR.

It is a remarkable fact that, after being lost for thousands of years, the history of the ancient world is being restored by mattock and spade, just at the critical hour of apologetic need. The richest materials for Biblical defense, as well as for Biblical illustration and exposition, are forthcoming from every quarter. Among the most recent discoveries are those of Prof. Herman V. Hilprecht, who went in the spring of the present year to superintend the excavations in Assyria and Babylon, under the direction of the University of Pennsylvania. The great temple library and priest-school of Nippur, destroyed by the Elamites 223 B.C., have been unearthed by Professor Hilprecht. Of the extraordinary literary collection, twenty-three thou-

sand books in stone, he says, in a recent letter:

"The library consists of sixteen thousand volumes written on stone, and covers the entire theological, astronomical, linguistic, and mathematical knowledge of those days. We also unearthed a collection of letters and biographies, deciphered the inscriptions of many newly discovered tombstones and monuments, and espied, finally, best of all, five thousand official documents of inestimable value to the student of ancient history. The net result consists so far of twenty-three thousand stone writings."

This is certainly one of the richest "finds" in all the researches in connection with the ancient Babylonia. The books of present day do well if their materials last for a generation; but these ancient monuments, by reason of the dry air of the region and the pure silicate unmixed with organic matter, are practically imperishable. And so they are able to speak across thirty centuries to confirm the truth of the Word of God.

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

SEPTEMBER 2-8.—GOD'S IDEA FOR US.

Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will to the praise of the glory of his grace, which he freely bestowed on us in the beloved.—Ephes. i. 4-6 (Rev. Ver.).

NOTHING is more important than that one have a high idea, both of himself and of his destiny. A low thought makes a low life. If one would build a house, and have no thought loftier than the building of a hut, his house will turn out a hut.

God would have us cherish high ideas of what we are and of what we can become. Our Scripture is the statement of God's lofty idea for us.

Notice first, this high idea of God for us *is an idea ancient and from before the beginning*. "Even as he chose us in him before the foundation of the world." It was a dreary world, that before man's advent, a world of gloom and swamp and raging seas, and mighty cataclysms and choking airs and forests verdureless.

But all the time man was in the thought of God. And all the time, with the infinite leisure of Deity, God was working up to man's advent and to furnishing the earth as a fit residence for him. And, lo, when the earth was ready for man's advent, when at last there were flowers to delight him and the song of birds to greet him, when there was sweet atmosphere for him to breathe and the soil was ready for the sowing of his harvests, man appeared.

But man was not an after-thought with God. Man was the presiding and shaping thought. That He might do His topmost work in man's creation God was working all the time. The idea of God for us is ancient and determining the ages. "Even as he chose us in him before the foundation of the world." Appreciate then your dignity. You are the culmination of God's vast and long design.

Notice second, the *contents* of this forecasting high idea of God for us. "That we should be holy and without blemish before him in love, having foreordained us unto adoption as sons through Jesus Christ unto himself."

1. It is an element of God's high idea for us that we be holy. Holy—that is a word of character. To be holy is to

be whole. An element in the divine idea for us is that we be in character whole, rounded, organized in right being.

2. A further element in God's idea for us is that we be "*without blemish.*" Without blemish—that is a word of practise. This holiness of inward character is to work itself out in unmarred nobleness of living, *e.g.*, our *speech* is to be without blemish; our *business* is to be without blemish; our *duties toward the church* are to be rendered without blemish; our *pleasures* are to be without blemish. And so on, in all the departments of our various activities it is God's idea that we practise in an unblemished way.

3. It is a further element in God's idea for us that we be "*before him in love.*" The motive controlling is to be love to God.

4. A further element in God's idea for us is that we be consciously toward God in the *relation of sonship*. "Having foreordained us unto adoption as sons through Jesus Christ." Follow forth the analogies of that word sons. A son is *intimate* with his father, thus are we to be toward God; a son *communes* with his father, thus we with God; a son is *filial* toward his father, so we are to be toward God; a son *submits to the education* of his father, so we to God; a son is *heir* of his father, so we of God.

Notice third, that we seek to make actual in ourselves such divine idea for us is *God's will for us*. "According to the good pleasure of His will." This we may always and everywhere know to be God's will for us: that we strive to be true to His idea for us; that we be in character holy, in practise unblemished, that love to Him impel, that we remember we are, and act as tho we were, God's sons.

Notice fourth, the *power vouchsafed* by means of which we may make actual in ourselves God's ancient, lofty, inexpressibly exhilarating idea for us. "To the praise of the glory of his grace which he freely bestowed on us in the

beloved." Men often seem to think, and perhaps certain theologies have badly taught, that God stands sternly over against a human inability and, without furnishing it assistance, bids it do what it can not. But instead, grace is freely bestowed in the Beloved.

Let us not miss God's idea for us. And, in order that we may not, let us lay hold of the grace freely bestowed on us in the Beloved; let us give ourselves to Christ.

SEPTEMBER 9-15.—THE SOUL.

And be not afraid of them which kill the body, but are not able to kill the soul.

—Matt. x. 28 (Rev. Ver.).

Have you ever thought how steadily, how many times you utter, and are obliged to utter, that single, most short word "I"? For that scant word "I" is the word which stands for and expresses you, your essential self.

The word in Scripture which frequently stands for this "I," this inner and essential self, is "soul."

I. This soul *is*. Of nothing than this can you be surer. You know that you *are*.

Three great affirmations this inner self, this soul has.

1. The affirmation of *its own existence*. When you say "I" you are utterly certain that yourself, that inner something, represented by the "I" you say, veritably is.

2. The affirmation of *coexistence*.

"The soul affirms to itself the fact that something is which is *not* self, which has being that is not *its* being."

3. The affirmation of *persistence*. Not only is the soul certain that it is in being at this moment when it speaks the "I," but also it is certain that it *has been* in being and through various changes, *e.g.*, from childhood to youthhood, from youthhood to manhood, from maturity to age, if one has lived so long.

II. But not only is it fact that the soul is, it is also fact that this inner self, this soul, is also *essentially noble*.

greater than this material world surrounding it. Says Pascal:

"Man is but a reed, weakest in nature, but a reed which thinks. It needs not that the whole universe should come to crush him. A vapor, a drop of water is enough to kill him. But were the universe to crush him, man would still be more noble than that which has slain him, because *he knows* that he dies, and that the universe has the better of him. The universe knows nothing of this."

III. But it is also certain that this inner self, this soul, is something *deeply and strangely other than the body which the soul in this life inhabits.*

A friend of mine, a minister, was conversing with a lady, somewhat blatantly confessing skeptical opinions. "Do you really believe, sir," she said, "that you have a soul?" Instantly my friend replied: "No, madam, I do not believe that I have a soul." She retorted that, being put to it, as my friend was, such answer was just what she expected. And she went on criticizing my friend, and ministers generally, for their insincerity, asking how he, refusing to believe that he had a soul, could in any honest way go on exercising the functions of a minister. But my friend made further reply: "Madam, I am a soul; I have a body." And that was so true to the facts of her own consciousness, she could be ready with no further word. Yes, each one of us must say, "I am a soul, I have a body." The body is something other than the soul. The entity of the body is not the soul's entity. The body is but the house, the garment, the instrument of the soul.

IV. It is also fact that the soul is *personal*. A note of personality is self-consciousness. By self-consciousness is meant the ability of the soul to abstract itself, to think of itself as a distinct object of thought, to know itself as thinking, willing, loving.

V. But it is also true that the soul is capable of *freely choosing*. Said the splendid Huguenot Palissy to Louis XIV., who was telling him that if he would not abjure his Protestantism, he, the king, "would be forced, however

unwillingly, to leave him in the hands of his enemies." Exclaimed the high-souled old gentleman: "Forced, sire! this is not to speak like a king; but they who force you can not force me; I can die." Nobody can help responding to such an august exhibition of free will as that. Nobody can help admitting that he himself has the ability of himself using his own free will. Of the soul it may never be said, in the last analysis, "must," but only "may." The soul is capable of freely choosing. Determinism clashes with the deepest and universal consciousness.

VI. It is also true that the soul is *immortal*. I have no space for expanding here.

VII. It is also true that the soul is *morally responsible*.

Now see how Christ, who is the Truth, affirms all I have been affirming.

1. Christ affirms that the soul *is*. "Fear not them which kill the body, but are not able to kill *the soul*."

2. Christ affirms that the soul is the *noblest part of us*. We are not so much to fear about the body as about the soul.

3. Christ affirms that the soul is *other than the body*. Mark the contrast between the body and the soul.

4. Christ affirms that the soul is *personal*. He tells the disciples, who can *know themselves and think about themselves*, what to fear.

5. Christ affirms that the soul is *capable of choice*; He tells these disciples to choose not for the body, but for the soul.

6. Christ affirms that the soul is *immortal* (see Luke xii. 4, 5).

7. Christ affirms that the soul is *morally responsible*. If, moved by fear about the body, these disciples choose against the soul, the vast future holds retribution.

What are *you* doing with this majestic soul of yours?

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SEPTEMBER 16-22.—HARD PLACES,
AND WHAT TO DO IN THEM.
Paul, an apostle of Jesus Christ by the

will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.—Ephes. i. 1.

I. "Which are at Ephesus." Ephesus was a most important city at the mouth of the river Cayster in the peninsula of Asia Minor.

It was a place of mongrel population—Greek, Asiatic, Roman, Jewish. So it was a place of the clashings of the religions, nations, superstitions of so various inhabitants.

It was a busy highway of commerce. Its ships traded with the ports of Greece, Egypt, Syria, Rome.

It was a place notorious for its lawless luxury, fed, as its luxury was, by its wide commerce.

It was a metropolis of idolatry. Diana, or Artemis, was its peculiar goddess. For her worship had been reared in Ephesus the most splendid of temples, accounted one of the wonders of the world.

Ephesus was the place of the most unbounded license. The religious rites used in the worship of Diana were namelessly impure. And when impurity was thus sanctioned by religion the corruption festering through the city's life was beyond the telling.

Ephesus was the hotbed of superstition. It was the home of the black art, *aski, tetaski, aiz, tetraz, damnameneus, asion*—was the famous Ephesian charm. And this magic was not the refuge of the ignorant; it was the study and profession of the wealthy and the cultured.

Ephesus was the place of the quick gathering of excitable mobs (see Acts xix. 23-32).

Remember there was no such thing as a Sabbath in Ephesus—no weekly calm, no islanded rest amid the city's rush and roar, no surcease from labor or from wild pleasure, no protected chance to lift the thought Godward; but all the time the grinding of work, the crash of commerce, the revelry of impurity, the noise of games, the chaos of sinfulness.

Think now of a Christian in Ephesus!

If he went upon the street, images of heathen gods standing there, or solemnly carried in procession, confronted him. All who passed paid homage, but the Christian might not.

If the Christian entered a court of justice, there stood an altar with incense and wine before some heathen image. Custom required one as he passed to pour a libation and strew incense. The Christian might not.

If the Christian stepped into tavern, market-stall, shop to purchase something or to leave an order, there before him stood little idols to which respect was to be paid. The Christian might not.

As a great historian says, from whom I have been gathering these facts, "The formulas of oaths, depositions, testimony before a tribunal, greetings, and thanksgivings, all contained remembrances of the heathen gods." The Christian might not allow himself in such recognitions. If the Christian wanted to borrow money, the note he must sign would contain an oath by the heathen gods. The Christian might not execute a note like that.

Instead of being embraced by a Christian atmosphere, as we are, the Christian in Ephesus was embraced by a hostile and heathen atmosphere. When I read and think of such things, as I often do, I own I wonder how it was possible to be at all a confessed Christian amid such circumstances.

II. "To the saints which are at Ephesus." So there were saints even in Ephesus. To be a saint does not mean to be a perfect person, but one devoted to God, and so on the way to perfection.

1. In three years grew, from twelve badly informed disciples, a great church in Ephesus (Acts xix. 1-12).

2. These saints in Ephesus wielded mighty influence (Acts xix. 18-20).

Yes, there were vanquishing saints even in so hard a place to be a Christian in as was Ephesus.

3. Learn what we are to do in our hard places—tho no place of ours can

SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE CLOSE OF THE NINETEENTH CENTURY.

By J. H. W. STUCKENBERG, D.D., LL.D.

I. RELIGIOUS THOUGHT AND MOVEMENT.

THREE able discussions by Dr. D. S. Gregory in the June, July, and August numbers of this REVIEW deserve special consideration from religious students and thinkers. They are entitled: "Is the World of This Generation to be Evangelized?" "The Intellectual Causes of Ministerial Failure," and "Educational Reform for the New Century." The first, which has also been published in pamphlet form, claims that three revolutions in prevalent views are needed, namely, respecting *Christian duty and responsibility*, *the supreme aim of the Christian life*, and *the Christian stewardship of wealth*. Significant of the trend is the earnestness with which these articles discuss the needs and possibilities of the age, and reveal the determination to make the opening century a new epoch in Christian thought and life. The reviving and regenerating of preachers, Christian laymen, and the churches is made the condition for gaining the promised victory over the world, a Biblical doctrine that ought to be specially emphasized in our day.

The Basis of Our Civilization.

The terrible loss of life in the recent fire on the Hoboken wharf horrified the public; yet still greater was the shock given by the reports of the additional lives sacrificed, not by fire, but by inhuman greed. Drowning men pleaded with those on tugboats to save them, but were unheeded because more money could be made by other business. Some were asked how much they had to pay for being saved, and *then were left to drown*; others are

reported to have actually been beaten from the boats to which they clung for life! It was feared that they would impede the progress of those boats in the direction of pecuniary gain.

A lurid light is thus thrown on our civilization. Our centers of enlightenment house savages whose brutality is nowhere surpassed on the face of the earth. Life is of no account if it stand in the way of selfish passion and of filthy lucre.

The case at Hoboken is peculiarly flagrant, but it does not stand alone. So dominant, so relentless is the greed for material gain that even in the ordinary business pursuits it does not hesitate to sacrifice human lives to attain its end. Neither age nor sex is respected. What victims this Moloch demands no statistics can tell—the victims are murdered in secret and by a gradual process, but none the less really. Men work amid unsanitary conditions and are prematurely dead. Women work when they should be at home, children when they should be at school. Education is neglected, health is undermined, life itself is sacrificed, because the chief consideration is not the person, but money.

Can we not draw the correct inference, that our civilization is not only based on economics, but very largely fails to rise to any higher level? We do not forget schools and churches and the other higher interests cherished; nevertheless it is true that our modern life is organized on and for industrialism; that this has become the essence of politics, and very often even of education, to say nothing of its influence on the Church, art, and literature. The deeper students of the age are appalled by this crass materialism and

brutal mammonism, as without scruple they commit murder, degrade persons below things, reduce men, women, and children to machines, ruin our homes, rob the age of its ideals, hearts of spirituality, humanity of its hopes, and the world of its God.

This Moloch must be dethroned if Jehovah is to reign. But he will never be dethroned so long as Christians build temples to this Moloch and become his devout worshipers.

The Preacher's Art.

It has been defined as the artist's mission to interpret, not to copy, nature. He wants to make his picture suggestive of some human sentiment, some thought or emotion of value to the beholder. The artist therefore deals with nature as an embodiment of ideas and ideals, and these he seeks to interpret to the mind. So far as art reflects nature, it is in reality an appeal to the human soul through nature; art is not for the sake of nature, but for the sake of man.

The preacher quotes Scripture; but his profoundest art consists in interpreting the Word into the hearts and lives of the men of to-day. Men have changed; and to meet them as changed new adaptations of the Gospel are required. Some emphasize the way of putting things, and make the style the most essential factor, forgetting that in preaching the value of the form depends on the substance. A sermon may abound in fine contemplations and passages of literary beauty, gaining the hearer's admiration, but leaving him cold and indifferent. Preaching is a divine art in proportion as it so interprets divine truth into men as to make them divine. Even the arousing of the emotions is not ultimate. The will must be affected, energized, led to do an inner and an outer work. All effective preaching is ethical, an appeal through head and heart to the will. Just because it is so divine, preaching is the great human art, making the

Word the dominating energy of the life. The preaching for the age is the truth adapted to the age.

Problems for Our Country Churches.

Much interest has been excited in the needs of the country churches and the best methods of meeting them. The subject has been discussed in religious conferences and conventions, and in the secular and religious press. The interest thus aroused should lead to valuable practical results.

There ought to be a careful study of the exact situation of these churches. Intelligent and effective efforts for their improvement imply a knowledge of the facts; and for these we depend on the churches themselves under the lead of their pastors. The examination should be methodical and thorough. The conditions are so different in our vast territory that what applies to one region may not hold with respect to others. The great diversities north, south, east, and west are not the only ones; peculiarities also depend on special localities, on the means of communication, on nearness to cities, on the character of the population, on the kind of occupation, on the educational and other advantages. An analytical scheme for such an investigation is here presented. The results of the study outlined can be used by the pastor and people for the efficiency of their church, and also for conferences and for the press, or even for books. Based on the knowledge thus acquired, the work of the pastor and preacher may be made more intelligent, more direct, and more powerful. The pulpit will gain in *reality*, one of the deepest needs in preaching. Sermons must tell which spring from the Word of God and are adapted to the needs and natural and social environment of the people.

1. Determine the number of inhabitants in the community from which the church draws its congregation. How many are natives, how many foreigners? The influence of the nationality

is often important and deserves careful inquiry.

2. The occupations of the inhabitants, and the influence of the occupations on their views, character, and situation, on their family and social life, and on their relation to the church. How many live in villages, how many on farms?

3. The number of churches in the community. Their denominations and membership. The spirit of cooperation and of rivalry between them. Does the population require so many churches and pastors, or is there a waste of effort and means?

4. The character and efficiency of the churches. Their institutions and social organizations; and how they work. A special study should be made of the particular church of the pastor making the investigation. Means for increasing its efficiency.

5. The non-religious social organizations. Their influence. The character of the political parties and of the local government. The influence of the church on politics and on society in general.

6. The existing evils. The causes of irreligion and immorality. Evil influences which come from the outside of the community. The saloons. The temperance sentiment and the means used for its development. The observance of the Lord's Day. Grounds of infidelity. Reasons for non-attendance at divine services.

7. Amusements and entertainments in the family, in the social circle, and of a general character. Clubs, athletic associations, card parties, theatricals, concerts, and their effect. The part taken by the church in providing healthy recreation.

8. The educational forces. The character of the schools. Have they moral and religious instruction? Literary and other educational societies. The attitude of the educated to religion. The journals taken and the character of the literature read in the families. The public libraries. What the

church does for education and for the introduction of the best literature.

This outline might be much enlarged.

Other important subjects will suggest themselves in connection with those given above. The study of causes is of first value if the remedy is to be applied to evils. Every subject should be investigated in the light of its history and its future tendencies. In many instances organizations, particularly of young people, might be formed to aid in the investigation.

Our country churches have naturally been less affected by the deep and broad social study of the age than the city churches; the plan proposed will be one of the most effective methods for its introduction. The study of these churches will reveal not only needs heretofore unrealized, but also new resources and new methods. Why could not those now indifferent to religion take part in the investigation, and thus be led to consider their own standing in the community and their duty to the church? —

The Influence of Christianity on the Literature of the Age.

A German writer laments that his country at this time possesses no distinctively religious poet. "Those we had have died and others have not taken their place." This fact, so characteristic and so humiliating for the church, he thinks true of the present literature of the world, as well as of Germany. In this he is mistaken, for it is not true of America and England. But for these countries no less than for continental Europe the influence of Christianity on the literature of the age is a weighty problem. It is too large for discussion here, but a few hints may lead to reflection on the subject.

Science moves in a sphere and follows a method which can not deal with the ultimate problems to which religion belongs. But the general attitude of scientists toward religion has become more favorable. They are more ready

to admit that beyond the limits of scientific research there is a proper realm for religious faith and hope—surely a marked gain since the middle of the century.

Philosophy treats of the ultimate problems of the human mind, and this often brings it into intimate connection with religious thought. So far as it includes psychology it takes account of the aspirations of the human heart and seeks to account for them. Nor can it ignore the fact that the history of humanity has been largely religious history. Respecting spiritual affairs, philosophy, like science, is less dogmatic than formerly, being disposed to leave religion to cultivate its own sphere, and develop the religious instincts and hopes in its own way. Philosophy does not confine its attention to Christianity, but considers all religions and seeks their interpretation; but it can not fail to recognize the superiority of Christianity. So far as philosophy is purely rational it considers chiefly the intellect and can not do full justice to the emotions. It has, however, paid a high tribute to the ethical teaching of Christ. Philosophical thinkers have also done much to justify the theory that there is a moral order in the universe, and that the moral law points to a moral law-giver. More emphasis is likewise placed than formerly on the idea of design as dominating all things and as implying a designer. Perhaps the most valuable lesson, however, taught by modern science and philosophy is that man by mere rational inquiry can not find out God.

There is a vast literature which is directly inspired by Christianity and is distinctively religious. It includes the large realm of theology and the countless religious works of a more practical character. The religious press exerts an inestimable influence, but in a number of cases it has difficulty in maintaining itself. Perhaps with this press, as with some churches, it is not *less* religion that is demanded, but a better

adaptation to the spiritual needs of the times.

Our subject has most significance for the extensive domain of literature not yet considered. There can be no question that this has been to a large extent emancipated from the traditional dogmas of Christianity. Some of it is on a naturalistic and agnostic basis, and either ignores or antagonizes religion. Man is regarded as an advanced brute, left to work out his destiny on earth without the hope of another life. Often in literature the materialistic basis still prevails which has long been found untenable by science and philosophy. This literature is in part aimed at the destruction of Christianity, and in the form of a naturalistic realism favors the ethics of brutes rather than that of the Gospel.

There remains in the English literature of the day a large amount that is saturated with the general ideas of our Christian culture and gives expression to them. Numerous articles in journals, essays, poems, novels are of this character. Such a tone may be adopted by writers who are indifferent respecting religion but want to gain popular favor; but very many authors have religious instincts and recognize the need of religious faith and hope, while others accept a positive Christian basis. Men can not live a cheerful life when robbed of God and hope in this world, and the literature of the day is sure to reflect this fact; nevertheless a very large part of the literary labor of the day is thoroughly secular in aim and character. The highest standard in that case is popularity; the productions are sensational and esthetic, perhaps with an ethical coloring, rather than religious. Works of this character abound because readers who demand them abound—readers who never even open a religious book.

There is not only room but also urgent demand for Christian authors in general literature, who make religion their basis and the all-pervasive quality of their writings without becoming

obtrusive. There is need of a religious view of the world and of human life, adapted to the aspirations of the men of our day and calculated to dispel the pessimism which darkens so many hearts. The undercurrents of the soul are often more religious than men are aware of; and one of the deepest demands now is that men be made conscious of the religion involved in their being. There are great humanitarian aspects of Christianity, many phases of ethics and spirituality which apply to the yearnings of the spirit and the struggles of life, which can be utilized in literature and gain popularity.

II. SOCIAL THOUGHT AND MOVEMENT.

A pastor in one of our largest cities, and in an old and very influential church, writes: "The senseless social lines in American society to-day and the individualistic, selfish spirit in the church greatly trouble me." After years of effort to overcome this individualistic spirit, he finds that the lack of Christian sociability continues and that strangers are treated discourteously. Lately four were obliged to leave a pew, after the services began, to which they had been shown by the usher; there were plenty of vacant pews near, but the owner had paid for it and wanted it. Those who think that the Christian social movement means only church sociability are mistaken; but that is included and its promotion is greatly needed.

Our individualism in public affairs is one of the greatest dangers of the republic; but hope is inspired by the fact that the danger is being recognized. No enlightened people can long tolerate a condition in which the interests of cities and communities are controlled by individuals for personal gain. The fact that such control now exists and that the public suffers from it is one of the chief sources of unrest, agitation, and revolutionary propaganda. The rule of boss, of parti-

zanship, of wealth and monopoly must yield to the rule of social politics, politics based on the actual social condition and in the interest of all. Dr. Bascom, of Williams College, says in his recent volume on "Growth of Nationality in the United States":

"The American people will never become wholly ministrant to each other till they feel that the laws are framed and administered with reference to the public welfare. Thus growing intelligence makes this ever a more imperious demand. While a plutocracy is increasingly enfolded in the drift of events, the unity of national growth becomes less and less possible to us. . . . Our justice must address itself to the thoughts and the feeling alike of all classes and conditions of men. Our national life is the life of the many."

The same author has the following weighty words on the trend in the United States and Great Britain:

"There is hardly a contrast more unexpected and more wounding to our national pride than that between the political history of England and the United States during the present century. Misrule, political corruption, and irresponsibility have obviously been on the increase with us. The social adjustments, the distribution of power and opportunity, have become more unfavorable. Liberty has failed to fulfil the promise of a growingly prosperous and harmonious national life.

"In England, on the other hand, political action has gained ground in purity, and its power to keep adequate ends and able men in the foreground, in a readjustment of political rights and extension of suffrage, in the union of the people and Parliament, and in the growing rapidity and precision of response between the ruling body and the wants of the nation. The parasitic presence of conventions and caucuses and bosses has been escaped, social conditions have become more equal, and the rights of all classes have found better reconciliation. The labor movement, as an example, is many years in advance, in the correction of public sentiment and law, of the same movement in this country."

But how far the old world is from the ideal may be inferred from calm native critics. So eminent a thinker as Alfred Wallace held that, compared with the progress of natural science, a state of barbarism reigns in England in respect to the system of government, the administration of justice, national

education, and the entire social and moral organization. Professor Haeckel, of Jena, declares that most German students of law pay no attention to anthropology, psychology, and the history of evolution, all fundamental for a knowledge of man, the students being too much absorbed "by the profound investigation of beer and wine, and by the 'ennobling' practise of dueling." He regards the statement of Wallace as generally applicable to the existing social condition.

London has long had its aldermen, but according to a vote in the House of Commons last May it is henceforth also to have alderwomen in the borough councils. The vote stood 248 to 129. As the duties of the councils pertain to cleanliness, sanitation, and inspection of the homes of the poor, the admission of women seems highly appropriate. It is well worth considering whether there might not be an improvement in American municipalities if more of the official positions were open to women. Some of the work might be better done and a degree of decency added to some of the bodies superintending the affairs of our cities.

The Japanese Government publishes regular statistics on the price paid for wages. These show that within the last ten years wages have increased from two to three hundred per cent. Spain lately passed a law to regulate the labor of women and children. It is made the duty of employers to see to it that children whose education has been neglected be sent from the factory to school two hours each day. The *Sociale Praxis*, from which these facts are taken, also advocates the appointing of physicians for public schools, to examine the pupils when admitted and keep a supervision over them afterward. Objections at first raised against the appointment have been proven futile, and now such physicians are found in America, Europe, and even in Japan and Egypt. The

chief physician of the schools in Cairo receives a salary of 12,000 francs, and his two assistants receive each 3,600. In Japan the first were appointed in 1893, and in 1898 it was ordered that one be provided for every school. The appointment of such physicians is a benefit to the families and the public in general, not merely to the children in the schools.

QUESTIONS.*

How Can a Country Church Promote the General Culture of the Community?

By learning to appreciate the intimate relation between religion and all the other elements of real culture, and by recognizing its own responsibility for the welfare of the community. Give the church itself the highest possible culture, and then let it work as a leaven and shine as a light. The first and greatest cultural task must be performed in the church itself, spirituality always being the essence and guide. Only the life and light which a church is can it impart. A pastor filled with the spirit of Christ and alive to the social place and influence of the church can not be at a loss for ways and means. The peculiar needs of a community must be studied and adaptation to them made the aim. The demands are various, and in each case the supply must be as the demands. The church as a social unit may exert inestimable influence in the uplifting of a community, setting the standards of right and wrong, and making dominant exalted ideas and movements. Often direction can be given to the local paper in the interest of pure culture. Good journals and the best literature should be circulated and made the means of rooting out the poor or poisonous stuff so often found in villages and farmhouses. Perhaps the Church can institute lectures, readings, concerts, and similar popular and profitable entertainments. Never should

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the recreations be left to the saloon and the worst elements of the place. Conventions of ministers, of Sunday-schools, of Christian Endeavor and other societies may create a general interest and be found valuable. These hints give but a faint idea of the possibilities. A few sermons or lectures on the subject might draw attention to the importance of the cause and inaugurate the work. What a fruitful theme the above question would be for the pulpit, for church meetings, for young people's societies, and for discussion during pastoral visits. The influence of this cultural work on the community is but one phase of the subject; the church that exerts it will find in the reaction on itself an inspiring and powerful stimulus to growth and to greater efficiency.

Is Not the Church the Best Friend of the Wage-Earners?

Yes and no; and there are evidences that the yes is gaining on the no. But in very many instances the Church does not investigate their situation and claims, treats wealth as a product and sign of merit, and toil as the doom of ignorance and demerit. That social conditions, without individual ability and responsibility, have much to do with the matter is overlooked. What men inherit or acquire from others is often treated as a personal achievement. Some of the friendship of the Church for working men is well illustrated by the following quotation from a prominent religious journal: "We are not favorable to any eight-hour system, because we do not believe that God intended man to spend two thirds of his time in sleep and idleness. The employer works sixteen hours a day and more, and has no time for idleness, amusement, and debauchery." The statement is as astounding as it is cruel and malicious. It is implied that the eight-hour movement aims at giving laborers more time for "idleness, amusement, and debauchery"; and as employers have no time for these, the

implication is that laborers have a monopoly of them! Have they a monopoly of theaters, operas, concerts, clubs, races, magnificent saloons with expensive wines, extravagant banquets, and degrading scenes of debauchery? More leisure for the toilers might to some mean more idleness and debauchery; but the aim of the movement is to remove the excessive physical strain which prevents culture and fits the worker for the saloon and for degrading pleasure. No social worker advocates eight hours for work and sixteen for "sleep and idleness." These toilers ought to have more time for their families, for healthful and ennobling recreation, for social life, for reading and art, for religious exercises, and for all that makes for culture. That leisure is used for these purposes is proved by our settlements, and numerous efforts by or for laborers to gain a better education. Some who despair of educating themselves are determined at least to give their children the best opportunities. Many laborers are intent on a higher culture as the condition of a worthy life. Those who use their leisure for noble ends will survive and gain the ascendancy.

This quotation shows that laborers have reason for the charge that the Church does not understand them and is their enemy. The latter part of the quotation is perhaps without a parallel in showing how abjectly degraded our times are supposed to be. If "the employer works sixteen hours a day and more," then he has no time for his family, none even for his daily paper, none for literature and art, for the great concerns of politics and religion. Mere money-making machines! Laborers work, sleep, and are idle; employers work "sixteen hours or more," and have no time for life's higher concerns. This means that we belong to the materialistic peoples who are fit only to be ground to powder by the wheels of historic progress.

Yes and no—and sometimes the no means the blackness of despair.

LIVING ISSUES FOR PULPIT TREATMENT.

Some Statistics of Foreign Missions.

*And ye shall be witnesses unto me, . . .
unto the uttermost parts of the earth.—
Acts i. 8.*

In a paper prepared for the Ecumenical Conference, Rev. Dr. James S. Den-

nis gives some foreign missionary statistics which *The Missionary Review of the World* calls "by far the most accurate and complete ever published." From Dr. Dennis's tables, which are published in *The Missionary Review*, the following summaries are taken:

	Number of societies.	Total income.	Total number of missionaries.	Total number of native helpers.	Organized churches.	Total number of communicants.	Additions last year.	Sunday-schools.	Total Sunday-school membership.	Total of native contributions.	Total of native Christian community.
Directly engaged in missions.	249	\$17,161,092	13,607	73,615	10,993	1,299,296	83,895	14,940	764,684	\$1,833,981	4,327,283
Indirectly aiding . . .	98	1,227,731	1,255	3,216	17	25,561	37	14	1,150	1,225	76,328
Engaged in special foreign mission work	102	737,297	598	507	29	2,825	254	78	6,094	6,551	10,625
Totals	449	\$19,126,120	15,460	77,338	11,039	1,317,684	84,186	15,032	771,928	\$1,841,757	4,414,236

Failures in Business.

Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.—Luke xvi. 9.

Bradstreet's, the New York financial journal, has made an interesting analysis of the causes of business failures in the United States and Canada last year. These causes, it finds, may be divided into the following six classes:

1. Incompetence, which includes inexperience, lack of capital, and unwise granting of credit.
2. Neglect of business, including speculation outside of one's regular business and neglect due to doubtful habits and personal extravagance.
3. Fraudulent disposition of property.
4. Specific conditions.
5. Failure of others who were apparently solvent debtors.
6. Special or undue competition.

The total number of failures last

year was 10,948; of these 93.4 per cent. had a capital of \$5,000 or less, and 4.9 per cent. had less than \$20,000. Only 1 per cent. had high credit, only 18.2 per cent. had what is commercially known as good credit, and 85.8 per cent. had no rating at all, or at best a moderate one. Over 75 per cent. of the total failures are grouped under the headings of those causes attributable to the man himself. About 85 per cent. were due to lack of capital, 16.5 per cent. to incompetence, 6 per cent. to inexperience, about 1 per cent. to outside speculation, 1 per cent. to extravagance, and 3 per cent. to neglect. Only 17 per cent. of the failures are found to be due to specific business causes, only 5.4 per cent. to undue competition, and 1.5 per cent. to the failure of others, leaving the 75 per cent. and more noted above as due to the man himself.

MISCELLANEOUS SECTION

THE FORWARD MOVEMENT DEMANDED BY PRESENT CONDITIONS.

By D. S. GREGORY, D.D., LL.D.

THERE is undoubtedly a widespread feeling, perhaps half-unconscious, that there is urgent need just at the present time of a general revival throughout Protestant Christendom. There are also indications of a growing conviction that, if the Church is to fulfil her mission to a lost world, the revival must be so powerful and pervasive as to be practically a new reformation. There seems also to be a coexistent feeling that the Church is on the eve of such a revival. One of the latest of Dwight L. Moody's utterances—just recalled by Mr. W. R. Moody's invitation to the Summer Conference at Northfield—was an expression of this feeling, coupled with a desire to be spared to participate in the coming awakening and divine quickening.

Four years ago, at what was the real close of the nineteenth century, THE HOMILETIC REVIEW sent out to eighty thousand ministers a call to such a forward movement, entitled "The Twentieth Century's Call to Christendom," and it has ever since endeavored to keep its readers reminded of the timeliness and the urgency of such a Christian advance all along the line. From time to time twentieth-century forward movements, having to do mainly with matters of external progress—such as ingathering of Sunday-school scholars, accumulation of educational endowments and other funds—have been inaugurated in some of the denominations; but at last the Methodist Commission, appointed by the late General Conference for this very purpose, has issued what must be admitted to be a timely call, signed by Bishops Thoburn and Joyce and by President Bashford of the Ohio Wesleyan University, to a *Spiritual Forward Move-*

ment that shall take in the Methodists of their body the world over.

The opening of the autumn of the last year of the century, according to the common chronology, seems, therefore, to be a propitious time for sending out again the call of four years ago, reenforced and emphasized by new considerations and motives. It is evident now, as it was then, that *the preacher, as the leader of God's hosts, must be at the forefront in any such forward movement.* He is largely responsible for present spiritual conditions, and if they are to be changed it will be chiefly through his instrumentality. The Church can not be expected, unless by special dispensation, to rise above its divinely appointed leaders. The vital question is, therefore: *What is to be the attitude of the preacher toward such a Spiritual Forward Movement?*

Every preacher of the Gospel needs, as a preparation for such advance, to consider prayerfully and to answer to himself truly and clearly the following questions:

1. What are the present spiritual conditions and needs of the Church that demand attention?
2. What is the character of the new spiritual impulse and forward movement suited to meet these conditions and needs?
3. How may the required change and movement be brought about?

These questions—the first two of which will be taken up in the present paper—will indicate the line of the present practical discussion, and will make it evident that no more important subject could possibly be brought to the attention of the preacher, especially in America.

I. *Present Conditions and Needs.*

After the constant and wide discussion of this subject for years, in the public journals, religious and secular, and by great religious conferences and

convocations, there is scarcely need of proving that, in the view of an advanced evangelical faith, the present condition of Protestant Christendom is a critical one. Probably few will admit that this is anything more than a passing phase, a temporary obscuration, such as those through which the Church in its history has occasionally come, as at the opening of the nineteenth century. But the sad—almost appalling—fact remains that with unlimited forces and agencies, perfected organization and machinery, and boundless divine resources at her command, the Church is not accomplishing a tithe—if even a hundredth part—of what she ought in the extension and establishment of the Kingdom of God on the earth.

Some brief statements must suffice to show the connection between this state of things and the present-day preacher and preaching.

1. The power of an authoritative divine message and of a divine call to leadership has largely been lost by the pulpit.

That this fact of loss holds regarding the preacher's message scarcely needs the proving. As at the opening of the nineteenth century French infidelity, introduced from outside the Church, was popular in this country when President Dwight, of Yale College, undertook the heroic task of stemming the tide; so German infidelity seems now to be almost equally pervasive and deadening. There are these marked differences between the present and the past: that the unbelief is now introduced from inside the Church, that in many instances schools established for the preparation of men for the Gospel ministry have become centers of the rationalistic teachings, and prominent preachers the disseminators—often in precisely the same language—of the old infidelity of Astruc and Voltaire and Thomas Paine. As a result faith in the Word of God, the preacher's only message, has been so shaken or shattered that the preacher himself has

lost all sense of its power and has ceased to be consciously possessed by an authoritative divine message—has become practically *a man without a message*—and the hearer has ceased to heed what comes to him without any divine authority.

Equally true is it that there has been a loss of the sense and power of leadership, and of leadership itself. The average man in the pulpit is quite commonly looked upon by outsiders—perhaps looks upon himself—as having lost the power, and even the right, of initiative in the forward movements in the Kingdom of God, and as being a hireling in bondage to the worldly occupants of the pew.

Naturally, therefore, the man in the pulpit has largely lost the old divine grip upon men.

2. The preaching of sin and salvation has largely disappeared from the ordinary pulpit.

If man is not a sinner and lost, then he has no need of the Gospel. If the preaching be such as to fail to convince him of his sinfulness and lost condition, it can not prepare him for the reception of God's salvation through the cross. If members are gathered into the churches without this essential preparation for and reception of the Gospel, the first result is merely the transfer of the world of unregenerate men and women from the place where they belong into the visible church, where they do not belong; and the second result is a paralysis of Christian effort in the churches.

There is in many quarters abundant evidence of the failure of the present-day pulpit in this regard. As we have before had occasion to remark, the preaching of the law and of man's lost condition as a transgressor of it has wellnigh ceased. We recently heard a well-known evangelist confess his own failure on this point, with solemn promise of reform, which promise he immediately set about fulfilling. Dr. J. Balcom Shaw, of New York City, is represented as having said, during the

current Northfield Summer Conference, that the preachers have so far lost out all sense of sin that they usually embody all reference to the subject in public prayer, in one incidental reference, in the closing petition: "Grant us all these favors, *with the forgiveness of our sins, for Jesus's sake.*" We have heard hundreds of public prayers that were minus even this incidental reference. "I am a *sinner*," said a preacher recently in attendance upon an Episcopal service, "and there seems to be no other place left than in this 'service' in which I am recognized as such! And even here I am not recognized in the preaching!"

Naturally, therefore, the conclusion is reached that the man in the pulpit must have lost his sense of sin and his message to sinners. As a result, conscience—of which the preaching of law is the maker—is not developed, all keen sense of morality seems to be dying out, strong men drift away from the churches, and even those who attend sometimes come to resent the freedom and familiarity implied in the preacher's addressing them as "sinners." Such an emasculated message has no grip upon man.

3. The preaching of Christ as Jesus and Lord—the one all-essential thing in Gospel salvation—has been widely lost sight of by the present-day pulpit.

There is convincing evidence of the fact that little is heard in these days of Christ as "Jesus," the divine atoner and sacrifice for sin through whom alone the sinner can be justified before God, and as "Lord," the one Master and Lawgiver, through submission and obedience to whom alone the sinner can become personally righteous and a law-keeper. Christ is prevailingly set forth as a lovely personality, a moral influence, an example, an ideal, where He enters at all into the preaching. Oftenest, perhaps, He does not enter at all into the message. The preacher discourses sentimentally on the special blessings of spring, or upon the *beauty of the mountains*. Or perhaps

he deals in piquant phrase with minor morals. Or perchance he undertakes to show how the "originally innocent and unselfish infant" can be trained, by tender home influences without the dreadful creeds and catechisms, by the beautiful lessons of nature, by the Bible, with its narratives and examples, and by practising the presence of God—without hint of any agency of Christ and the Holy Spirit—to walk in humble piety with God.

Naturally such emasculated preaching does not result in any genuine work of grace among those who sit under it. The stages in this "down-grade" religion are easily understood: no sin save as an accident in upward evolution; no need of salvation; no Gospel; no propitiation or atonement; no God-man as Savior; no divine Lord and Master; no fragment left of the old orthodox creed of the Bible and of the Reformation. And so the Unitarians congratulate themselves that all need and expense of propagandism on their part has been removed, since the so-called orthodox churches are doing their work for them, and orthodoxy is fast becoming unitarianized.

4. In consequence, the Church, with its incalculable forces and resources and its vast organizations, has been largely secularized and mechanized, and thereby rendered ineffective in the work of the Kingdom of God, and the preacher finds himself helpless in the toils.

The evidence of this comes from every quarter. The proclamation of the Methodist Commission witnesses to it, as did the earlier address of the bishops sent out to the Methodist hosts.

The results at home have been sufficiently pronounced to startle any one who is disposed to thoughtfulness. The Methodists have been bewailing an actual decrease in the membership of their vast body. The Congregationalists recently reported a net gain of six members in a year in the five hundred and ninety-four churches in Massachusetts—one member for each

one hundred churches! The Presbyterians and most of the other bodies are lamenting the "decrease of the increase" in membership. The manifold machinery grinds on almost resistlessly, but it is so largely a mere grinding of machinery that there is no outcome in spiritual results. Personal plans and efforts for soul-saving are mostly things of the past, having been superseded by cumbrous organizations that, in the present unspiritual conditions, serve chiefly to lift from individual souls the sense of responsibility. And so the average church thinks it is doing well if it succeeds in holding its own, and the average preacher congratulates himself if he is so fortunate as to retain his position.

The results abroad have been equally marked in the mission work. Retrenchment has replaced enlargement. The debts of the mission exchequer have often been met at the cost of the life-blood of the self-sacrificing missionaries. The churches at home are in many cases indulging and perpetuating their own covetousness and meanness, by urging self-support upon missionary churches where the existing conditions render self-support impossible. In the end secretaries and bureaucracies, well salaried and well fed, but with narrow and mechanical notions of what needs to be done, set the pace to the progress of the Kingdom, and so the work languishes, not only at home, but over the broad field of the world which God in His providence has so wonderfully opened to Christian effort and enterprise.

It is not to be understood that these conditions are permanent or universal; they will doubtless prove temporary and more or less superficial. But they indicate an evil trend that for the time being is powerful enough and pervasive enough to cripple the tremendous energies under the control of Christendom. They do not furnish a plea for pessimism, but may point rather to the nearness of the coming change, since God is accustomed to make man's ex-

tremity His own opportunity. A deep spiritual longing for new light and life, shown in individuals as well as in conferences and conventions, would also seem to indicate the coming of the dawn and of the awakening.

II. *The New Spiritual Impulse and Forward Movement Suited to Meet the Present Conditions and Needs.*

This is so practical and vital a matter that it could be wished there were more space left for setting it forth. A suggestive outline must serve; perhaps it will be better as being more easily grasped and remembered.

Let it suffice to say in general, that the preacher and the Church must regain their hold upon all the elements of spiritual power that have been accredited as such in the history of the past, and must add to these certain elements that are either new or have hitherto been only imperfectly apprehended and developed, but that have in them the promise and potency of largest future spiritual effectiveness.

1. The only adequate and enduring basis, for such new impulse and movement, must be found in *the return to an authoritative Bible, with its fundamental doctrines of man's sinful and lost condition and of justification by faith in Christ as Savior and Lord.*

It is living faith in these essentials that has always been the source of evangelical and evangelistic power. It made primitive Christianity at the start, it made the Reformation at a later day, and it has since made the modern missionary movement of the power and extent of which the late Ecumenical Conference gave such proof. Without the divine message and credentials furnished by the Word of God, preacher and church alike are shorn of authority; without the message of sin and of salvation by a divine Redeemer neither has anything to offer a sinful and lost world. The fatal weakness in large sections of the Church of to-day is, that it has lost faith in these all-essential things—the Bible and the Gospel of salvation—and

gone back to that vain struggle after salvation by works from which the Reformation delivered. The only hope of new spiritual impulse and progress lies in return to that divinely laid rock-basis. Preachers and churches and ages that have had this have been mighty.

2. Such new impulse and progress must start, where the original movement started, from *the powerful outpouring of the Holy Spirit upon the Church.*

It was Pentecost that gave the primitive Christians their divine preparation for the work for which Christ had commissioned them. As they were all together in one place with one accord, oppressed with a sense of their unspeakably grand mission and waiting upon the promise of their Lord, the Holy Spirit descended and endued them with power for the service to which they had been called. That is the perpetual secret of spiritual power, in being girded by and filled with the Holy Spirit.

The ages of fire and fervor, of consecration and devotion, have been prepared for and ushered in by what may not improperly be called reenactments of the scenes of Pentecost. The reformation under Wyclif and Huss in the fourteenth century had such a genesis. So had the Protestant Reformation of the sixteenth century. So had the awakening of the eighteenth century that brought the Wesleyans out of the Church of England; made the founders of the Church Missionary Society, and the related movements within the Church of England; and that, through Whitefield and Edwards and their spiritual yoke-fellows, brought the Great Awakening that gave to modern Christian America its high place in the Kingdom of God. The power required by the Church, in order to meet the present conditions and needs, must be drawn from the same source as all past power, the Holy Spirit; and her supreme aim should be to attain to such a measure of spiritual fulness as shall

make the fire and devotion of the partial and temporary reformations and awakenings of the past the permanent and universal possession of the present and the future. Preachers and church-members as Christian workers, filled with and impelled and girded by the Holy Spirit,—this and nothing less means the conquest of the world for Christ.

8. Such new impulse and forward movement as are demanded by present conditions and needs require that the preacher and the Church should set before them, as *their aim and objective point, the divine and all-absorbing enterprise of the immediate evangelization of the world of this generation.*

This subject was discussed in the June number of THE REVIEW, in a paper entitled, "Is the World of This Generation to be Evangelized?" The indefeasible obligation of the Church to engage in and complete this task was there presented, and can not be repeated here. Let it be understood that under the Great Commission, each generation of Christians is responsible for the contemporary generation of the lost; that there is but one chance for the thousand millions and more that will pass into eternity with the Christians of to-day; and that there will be but one chance for the Church to fulfil its obligation to bear them that Gospel for lack of which they are perishing. Let all this be burned into the souls of Christendom, and the work of God will move forward with speed and power.

4. The new forward movement demanded requires that *all these elements of power shall be given permanent place and sway throughout Christendom.*

No temporary, emotional arousing will meet the case; rather it would help to burn out the spiritual life. No temporary expedients, with counting of hands and signing of cards and all that, will avail; there is no regenerating power in machinery. What is called for is a stirring and girding of the Holy Ghost that shall take in, and subsidize in the interests of Christ's

Kingdom, all the members and energies and resources of the Church, and shall do this right on through the days and months and years till Christ shall come. That is the ideal—every Christian full of the Holy Ghost; every Christian in all the churches—not a bare hundred thousand out of the millions in the Methodist Church—a consecrated and perpetual worker for Christ; every follower of Christ an apostle, sent with the weight of his responsibility for the lost world and going out with conscious aim for its salvation; all this persisted in with unflagging zeal and energy to the end, as the one only worthy business in this world for a soul redeemed by Christ's blood.

Such, in bare outline, are the main features of the new forward movement required to meet the conditions and needs of the present age. Ought they not to send every preacher—not to say every Christian—to his knees?

How such a forward movement may be brought about must be reserved for future discussion.

THE COWPER CENTENARY AND COWPER'S HYMNS.

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TON, MASS.

THE centennial of the death of Cowper (1781-1800) has been observed in England, for he died April 25, 1800. There is a revival of interest in English-speaking countries in the man, the letter-writer, the hymnist, and the poet. The grandparents of the children of this generation read him with profound and widespread interest. They sang some of his hymns only less often than those of Watts, Charles Wesley, and Doddridge. He is the one great poet who has written hymns deliberately and persistently. Mrs. Oliphant says that "hymn-writing is a faculty by itself." Certainly it seems to be, for the greatest poets not only have not been the greatest hymnists, but have not attempted to write hymns.

The piety and the disposition have been wanting in many cases; and the ability has been wanting in other cases where the possession of the poetic gift is in evidence.

But Cowper wrote hymns *impromptu* and by request. He was a Christian in word and in deed. Sixty-eight of the three hundred and forty-eight "Olney Hymns," 1779, by the Rev. John Newton and Cowper, were written by Cowper, and more would have been so written had his health permitted. The Church and the ministry, therefore, have more reason for keeping a place for him in the history of hymnology than for any other great English poet.

The centennial naturally brings the poet and the hymnist into view. Cowper was a good man, but unfortunate by virtue of an inherited tendency to suicidal mania. Much of life he was an invalid, and dependent upon his friends for care, nursing, and seclusion. His conceptions of life and of the Church were somewhat monastic. His other-worldliness meant abstinence from some things innocent in themselves. He magnified the Church more than he did the kingdom of God. He missed the meaning of the prophetic teaching that "a remnant" is the world's saving element, and Christ's teaching that disciples are to penetrate the world like leaven in the lump and salt in food. But he was a true Christian according to his light, and a better Christian than his times usually developed.

Nothing needs to be said here about his letters, save that they are still classics and betray the simplicity and genuineness of the man. His chief poems were written after his hymns, but for our purposes may be considered before his hymns. His genius was not precocious. He matured gradually, and partly because his mania was a drag on his youth. He was in middle life before he obtained much rank or fame, as hymnist or poet. His "Tirocinium" was a poem due to the reflex

influence of his school life, and is autobiographical. There are pleasant reminiscences of his school life at Westminster in "The Task," 1784. The best of his moral satires are those on "Truth," "Retirement," and "Conversation." His humor was good humor. He could laugh as heartily as any one, and he could generate laughter in others. "John Gilpin's Ride," 1782, is the proof. He was a social reformer. He opposed slavery, intemperance, and the use of tobacco. He loved animals and pleaded for kindness to them. He had the missionary spirit before the modern missionary movement, whose beginnings developed in the last dozen years of his life. He introduced not merely a religious but a theological element into English poetry. He reasoned of righteousness, temperance, and judgment to come. The following from "Retirement" is a characteristic passage, and touches upon truth still vital, however suppressed, ignored, or minimized:

"Is there, as reason, conscience, Scripture say,
Cause to provide for a great future day,
When, earth's assigned duration at an end,
Man shall be summoned and the dead attend?

The trumpet—will it sound, the curtain rise,
And show th' august tribunal of the skies;
Where no prevarication shall avail,
Where eloquence and artifice shall fail,
The pride of arrogant distinctions fall,
And conscience and our conduct judge us all?"

He exalted the Sabbath as a day of rest, of worship, of service to God and to man.

"What says the prophet? Let that day be blest

With holiness and consecrated rest,
Pastime and business both it should exclude,
And bar the door the moment they intrude.
Nobly distinguished above all the six
By deeds, in which the world must never mix."

He was prompted to write hymns by events and conditions of his life, by the reading of his Bible, by his conversion, by his sense of gratitude for benefits received, by his desire for the universal prevalence of righteousness, by

his longing for the reign of God in his own soul and over all the earth. The "Olney Hymns," when they were published in 1779, were classified into three books, the first of which was on texts of Scripture, the second on occasional subjects, and the third on the progress and changes of the spiritual life. But some of his best hymns were written long before 1779, and their publication in that year was simply the collection and the combination of them with the more numerous hymns of his friend and monitor, the Rev. John Newton, who removed at that time from Olney to London.

"The Spirit breathes upon the Word" was entitled "The Light and Glory of the Word." It had a wider use in our own country than in other countries.

In 1764, he took up a Bible that he found lying on a bench in the garden, and opened it to the eleventh chapter of John. He was moved by the words, and began to turn the pages with a view to finding peace and rest. The first verse he encountered was Rom. iii. 25. Immediately on reading it he "received strength to believe, and the full beams of the Sun of Righteousness shone upon him." "In a moment," he says, "I believed and I received the Gospel." God caused the light to shine out of darkness. Similar sudden conversions occurred in the cases of Hilary and of Hedley Vicers. He wrote also a hymn on the uses and value of the Scriptures in affliction:

"Oh, how I love Thy holy Word!"

Walter Bagehot, in 1855, stated that:

"The peculiarity of Cowper's life is its division into marked periods. From his birth to his first illness, he may be said to have lived in one world, and for some twenty years afterward, from his thirty-second to about his fiftieth year, in a wholly distinct one."

From December 7, 1768, to the middle of July, 1764, Cowper's feelings were summed up under "conviction of sin and despair of mercy." From 1765 to 1775 was a happy period.

"Far from the world, O Lord, I flee,"

was a hymn written in Huntingdon in 1765, soon after his conversion, he having gone there from St. Albans. At the conclusion of his journey he was left alone among strangers for the first time, and feeling despondent, wandered to a secluded place and prayed in secret. A consciousness of renewed peace filled his soul, and he returned rested and happy. The following day was Sunday. He attended church for the first time since his recovery—that is, for nearly two years—and found joy in the service of God. From the church he hastened to his secluded retreat. That lonely and felicitous place was therefore the birth-place of this beautiful hymn.

When William Wilberforce was advanced in life, and had sat in Parliament for twenty-eight years, his friends induced him to contest the election for York. The poll was open, according to the English custom, for fifteen days. None of the candidates had less than ten thousand votes. Daily, Wilberforce addressed meetings, and entertained friends at his house. Amid the excitement around him he was singularly calm, and one of his agents relates that day after day, on his return to his home, he would be heard repeating something to himself. As this seemed to be in the same words always, the agent contrived to catch what he said, and found it to be a stanza from Cowper's hymn:

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem, by Thy sweet bounty made,
For those who follow Thee."

"Hark, my soul, it is the Lord,"

was published in Maxfield's "New Appendix," 1768. It was based on John xxi. 16. This hymn acquired an immediate popularity, which it has steadily retained. It has been translated into Latin by John W. Hales, in *The Academy*, 1883, and into Italian by William E. Gladstone, in *The Nineteenth Century*, 1883.

When the prayer-meeting in Olney removed to the Great Room in the

Great House whose seating capacity was one hundred and thirty, he wrote

"Jesus, where'er Thy people meet."

It was published in the Olney hymns, 1769. It was based on the promise of Jesus, "Where two or three are met in my name," etc. This hymn has been widely used in the English language, and has been translated into numerous other tongues. It is one of Cowper's best. The occasion that inspired it was spiritual, and it was written when encouragement and prosperity were the order of the day in the Olney church.

"What various hindrances we meet,"

was an exhortation to prayer. Dr. Hatfield dated its composition as occurring in 1772; but his reason is not known. Five of its stanzas were translated into Latin by R. Brigham in 1871.

"There is a Fountain filled with blood,"

was probably written in 1771. It was based on Zech. xiii. 1. James Montgomery in 1819 altered, mended, or tinkered this hymn, saying that the words are objectionable, "representing a fountain as being *filled* instead of springing up." Montgomery's stanza was as follows:

"From Calvary's Cross a Fountain flows
Of water and of blood
More healing than Bethesda's pool
Or famed Siloam's flood."

The hymn was written in the first person singular. It was autobiographic. Hence alterations are liable to be tinkering in this case. Few men, not to say poets or hymnists, have such wrenching experiences as Cowper did. Hence they can not accommodate themselves to the spirit of his hymns.

Dr. Dashiell, in his "Pastor's Recollections," tells of the power of this hymn upon the heart of an unbeliever. He had been called to visit a family where a little child had just died. He found the father strongly prejudiced against religion, and especially against clergymen, owing to the misconduct of a former ministerial friend. Persevering in his efforts to secure an influ-

ence with so unpromising a man, Dr. Dashiell says that the first point of contact was this hymn. Early associations had endeared it to him, and he had never ceased to admire and love it in spite of his opinions as an unbeliever. After considerable time the skeptic met with a severe injury—his arm being drawn into machinery and crushed so that amputation was necessary. It was doubtful if the patient would rally, but finally he was heard to murmur something, and as Dr. Dashiell bent over him to catch the words, he caught the language of the stanza:

"The dying thief rejoiced to see
That Fountain in his day,
And there may I, tho vile as he,
Wash all my sins away."

It was a confession of faith upon what seemed—tho it was not—a death-bed. Cowper did not write this stanza as it appears above, and as we usually sing it. His words in the "Olney Hymns" were:

"And there have I, as vile as he,
Washed all my sins away."

In 1772 appeared

"Oh, for a closer walk with God!"

It was based on the record in Genesis (v. 4) concerning Enoch, that he walked with God. It is as if the record stated that Enoch had the positive degree of communion with God, and Cowper prayed, consistently enough, as we may also, for the superlative degree, "the closest walk with God." It was published in 1772. It is one of the hymns by Cowper that are abiding and best known. The seekers after God, the devotees of the higher Christian life, in all communions, love it with an unequalled love.

Questions have been raised whether Newton was a suitable companion and adviser for Cowper, in view of Cowper's tendency to melancholia. Newton was less literary than Cowper. He was not morbid, but his depreciation of worldliness was extreme. It was monastic. Cowper needed not isolation from the world, but contact with

it; not solitariness, but companionship; not self-scrutiny, but communion. But his longing after God was intense, and he expressed that longing for himself and for others in yearnings which are in the spirit of the agonizing cries of some of the Psalmists. The Rev. Samuel W. Duffield, D.D., said:

"Cowper has uttered what others—far darker in spirit—could not phrase. It is just like reputable, home-loving Tom Hood, putting into words a murderer's dream, or—to take a higher illustration—Shakespeare revealing the horrors of conscience in *Lady Macbeth*."

"Sometimes a light surprises,"

was in the "Olney Hymns." It was entitled "Joy and Peace in Believing." It consisted of four stanzas of eight lines. It had two Scriptural notes. One to the "unknown to-morrow" is based on Matt. vi. 34; the other to the "vine and fig-tree" upon Hab. iii. 17, 18. It was the last that Robert McCheyne comprehended upon his death-bed. His sister read it to him March 21, 1843—four days before his death—and he appeared to know it. Then came on delirium, but even in that delirium he was fancying that he was pleading or praying with his people. "You may soon get me away, but that will not save your souls." In his final moments he raised his hands as if pronouncing the benediction, and so sank away. A reviewer of his life said "his heart was a perpetual hymn."

"O Lord, my best desire fulfil,"

a hymn of "Resignation," was published in the "Olney Hymns." It was entitled "Submission." It was widely used in early hymnals, but has become obsolescent. Its sentiments are akin to those of his hymn of desire for communion with God, but it is not equal to that in power of expression. One stanza of it is as follows:

"But, ah! my inmost spirit cries,
Still bend me to thy sway;
Else the next cloud that veils the skies
Drives all these thoughts away."

"How well Cowper knew the heart," wrote Josiah Conder, an English Congregationalist (July 4, 1810), "when

he closes one of his beautiful poems thus."

"My song shall bless the Lord of all," is a hymn on "The Godhead of Christ," entitled "Jehovah-Jesus." It is a doctrinal hymn, described by the Rev. John Julian, author of "The Dictionary of Hymnology," as "of more than usual merit and worthy of greater attention."

"Hear what God the Lord hath spoken," was in the "Olney Hymns." It was entitled "The Future Peace and Glory of the Church." Its text was Isa. lx. 15-20. The hymn is a paraphrase of the promise in that passage.

"God moves in a mysterious way," is his famous, abiding, consoling hymn on "Providence," written in 1773, immediately after an alleged, but not proved, attempt at suicide by drowning in the river Ouse at Olney, and immediately before the culmination of his threatened insanity. The exact date of it, however, is uncertain. The Rev. John Julian, of England, than whom there is no higher authority in hymnology, says that Cowper must have written this hymn either early in 1773, before his insanity became so intense as to lead him to attempt suicide in October of that year, or else in April of 1774, when he used to compose lines descriptive of his own unhappy state. Of these dates the latter is the more probable of the two, and neither will agree with the popular account of the origin of the hymn. Its publication agrees with this date, as it appeared in J. Newton's "Twenty-Six Letters on Religious Subjects," to which are added hymns, etc., by Omi-cron, London, 1774. It contained six four-line stanzas, and was entitled "Light Shining Out of Darkness." It was unsigned, and hence editions of the "Olney Hymns" have been issued which attributed it to Newton. But Newton himself signed it "C" in an edition of the "Olney Hymns," issued in 1779. It is one of the best hymns in the English language. It has been

translated into Latin by R. Bingham in his "Hymno Christo Lati," 1871, and by Dr. Hugh Macgill in his "Songs of the Christian Creed and Life," 1876. James Montgomery, a hymnist himself, rated it very highly. He thought it was written before Cowper's collapse in 1773. The late Rev. Charles Robinson, D.D., said: "There is an unusual delicacy of sentiment in the poetry, and a ring of joyous Christian confidence." It was his last contribution to the "Olney Hymns," but not the last hymn that he ever wrote.

He composed a few Sabbath-school verses later than 1773-74, but they did not obtain currency. The broken fragment of a beautiful hymn, says the Rev. S. W. Duffield, D.D., "To Jesus, the Crown of my Hope," was all that ever touched the old music." To Mr. Bull he said in 1788, the year in which he is supposed to have composed it: "Ask not for hymns from a man suffering by despair as I do. I could not sing the Lord's song were it to save my life!"

Rev. William Bull, of Newport Pagnel, not far from Olney, suggested, in 1782, that Cowper should translate some of Mme. Guyon's hymns from the French as a congenial occupation.

"O Lord, how full of sweet content," is Cowper's translation, therefore, of a hymn by her. In 1681, when this hymn is supposed to have been written, Mme. Guyon had quitted Paris in sorrow for Gex near Geneva. Her sons were left behind her to be educated. Her daughter and a servant accompanied her. The concluding stanza of the hymn illustrated her feelings:

"My country, Lord, art Thou alone,
No other can I claim or own!
The point where all my wishes meet,
My law, my love—life's only sweet!"

Cowper's hymns have been criticized, not so much for what they contain as for what they do not contain. None has been criticized more than

"There is a Fountain filled with blood."
But none has been sung more often.

They have been called doctrinal, and in part they are doctrinal. But the criticism is due to doctrinal disagreements, which are irreconcilable, as between evangelicalism and so-called liberalism. The hymns have touched the hearts of Christian people or they would not have been sung so long and so often. If the idea of the survival of the fittest is to be applied, then "There is a Fountain filled with blood" is still virile and vital. Christians at large are trustworthy as to the quality

of a good hymn, as much so as superfine and hypercritical literary critics. Cowper still lives as a poet and as a hymnist. He lives in England and in the United States, in all English-speaking lands. He is one of the poets of the closets and sanctuaries of believers. Non-evangelicalism may exclude him deliberately, but evangelicalism values, and must continue to value, his hymns of religious experience, of prayer, of Providence, of nature and grace, of human nature and divine love.

EDITORIAL SECTION.

EDITORIAL NOTES.

An Example for Other Churches.

It is recorded, as evidence of the energy of the Methodist Church in the Philippines, that it already has three churches organized at Manila. One is of English-speaking members and numbers fifty; one is of Filipinos, and numbers two hundred; and the other is Chinese, and numbers five members. The sale of the Bible and Testament is progressing at the rate of a thousand a month. This example is worthy of emulation by all the denominations. May this be but the beginning of greater things all along the line!

Our Open Door for Missions.

CURRENT events are strongly emphasizing the responsibility of the Protestant Christians of the United States for the welfare of the 10,000,000 of peoples, many of them nominally Romanists, that have come under our national guardianship and guidance. Returning prosperity in Porto Rico, restored civil self-government in Cuba, and the proclamation of amnesty and institution of civil rule in the Philippines, all conspire to make the present a favorable moment for a great forward evangelizing movement in all these

regions. To the urgent call of the hour, "Whom shall I send?" and "Who will go for Me?" there ought to be an immediate response, in hundreds of missionaries volunteering to go and in millions of money to send them out and to sustain them in the field. And yet in comparison with what *ought to be done, next to nothing is being done!* Have Protestant Christians forgotten that the King Himself said: "Seek ye first the kingdom of God and his righteousness"? —

The Crisis in China.

SINCE the last issue of THE REVIEW the worst fears and anticipations regarding the situation in China have been wellnigh realized. The Christian world has been passing through a nightmare of horrors anticipated unequaled in the experiences of modern times, and, until news of relief came, while trusting in God hourly awaited a vision of horrors realized that would have recalled the age of Nero.

One of the best statements of the innermost facts of the situation that we have seen appeared in the July number of *The National Geographic Magazine*, published at Washington, D. C. The article referred to is by Rev. Llewellyn James Davies, of the Pres-

byerlian Board of Foreign Missions, now in this country; and its title is "The Chinese 'Boxers.'" The writer gives a startling view of the purpose, organization, and ramifications of the society, of the extent and power of the present reactionary movement, and the double motive and double dealing of the Chinese officials that have brought the empire into a state of anarchy. China has been for several years preparing for the present outbreak. Mr. Davies learned from Chinese friends of the organization and rapid growth of the secret society about three years and a half ago. When the groundswell of the coming storm was only beginning to be felt, he says:

"Chinese Christians were told, 'Well, you will soon have a chance to enjoy the heaven of which you talk'; and 'Soon, soon; your time is coming soon.' Shortly before the outbreak it was frequently and plainly said that at no very distant date all foreigners and foreign sympathizers would be killed."

This is his view of the character of Chinese diplomacy and officialdom:

"Those who know the Chinese people find much to admire both in individual traits and in national customs. But the government of the empire is a tangle of 'ways that are dark and tricks that are vain.' The Chinese method of the past sixty years, of so-called intercourse with foreigners, is very aptly expressed by this quotation. The official class has never taken foreign relations seriously. In case of trouble the program has been to promise everything, but to do nothing which by any means could be avoided. Local officials have more than once directly instigated anti-foreign outbreaks which have resulted in murder or destruction of property, and when the demands of the foreign government could be resisted no longer, have been degraded by the Peking Government; yet when the dust had settled sufficiently into the eyes of the too easily deceived foreigners, the same officials have reappeared in positions of greater prominence. The Chinese, high and low, are adept actors."

This, of course, adds immensely to the present complications. The problem to be solved is no easy one. It results in the following forecast of possibilities, that might mean universal and brutal anarchy:

"The anti-foreign outbreak has grown from what at first seemed but a plundering attack

upon a few poor Chinese Christians in north-western Shantung to proportions which necessitate international action and which threaten the very existence of foreigners and of foreign interests in China. It will not prove sufficient to quiet Peking. With diplomatic relations restored, the Empress can, by retaining in the Foreign Office the anti-foreign ministers, wage a warfare of extermination on business and missionary interests throughout the provinces. The provincial officials would but carry out the secret edicts, while a corresponding series of pro-foreign edicts would tie the hands of consuls and foreign ministers."

It will be well if the Church is driven by the crisis to renewed faith in Him to whom the end is known from the beginning, and in His assurance that "the Lord knoweth them that are his."

To Check Anarchy.

MANY will rejoice that the better Italians in this country are not in sympathy with the Paterson Anarchistic League. A funeral parade of one thousand in Hoboken, in honor of King Humbert, on August 12, ended in a meeting in a large hall in that city, where speeches were made eulogistic of the dead king; and the following resolution, looking toward international action against anarchy, was introduced by Health Inspector Antonia Grauell and unanimously passed:

"Resolved, That the President of the United States be respectfully requested to negotiate with European Powers to the end that an international congress may be called together with a view to checking anarchy wherever it may be found to exist, and of bringing to speedy justice all anarchists who either preach or practise violence."

Our fellow citizens of foreign birth can render incalculable service to law, order, and liberty by pushing vigorously this war against anarchy and the anarchists.

The International Endeavor Convention.

THE enthusiasm of the great International Christian Convention in London promises to give a new impulse to young Christendom, particularly through binding together Young

America and Young England in common Christian aims. The public journals assure us that scarcely any "event" connected with American enterprise has created such general interest in England as the proceedings at Alexandra Park. England has been especially impressed by the largeness and character of the American contingent that crossed the seas to attend this representative gathering.

On Saturday, July 21, delegates from nine countries gave a symposium on the Christian Endeavor movement. This we give our readers as being of peculiar value by reason of the insight it furnishes regarding this world-wide work for Christ:

UNITED STATES.—The World's Christian Endeavor Convention, London, 1900, has cemented the tie of friendship between Young America and Young England. It has made the Endeavorers of both countries feel that they have a common work to do for humanity, civilization, and Christianity.

FRANCIS E. CLARKE.

GREAT BRITAIN.—Christian Endeavor presents an almost unparalleled opportunity to young men and women of this generation to deal with the abuses and immoralities of their age. The movement combines the spiritual power and practical wide-awakeness necessary for the translation of the Sermon on the Mount into actual practice.

FREDERICK B. MEYER,

President British Endeavor Union.

JAPAN.—The year 1900 marks the beginning of a new era in Christian Endeavor work in Japan. The society has an unlimited field for effort in the Land of the Rising Sun. We hope the imperial flag will soon be emblematic of the Sun of Righteousness.

T. HARADA,

Secretary Japanese Endeavor Union.

FRANCE.—Christian Endeavor work in Catholic countries is accompanied with difficulty, yet our efforts have drawn the churches of France nearer to each other, and have resulted in the inculcation of aggressive Christianity.

H. MERLE D'AUBIGNE,

Secretary French Endeavor Society.

AUSTRALASIA.—Two thousand flourishing societies, with a membership of more than sixty thousand, are the result of Christian Endeavor in the land of the Southern Cross. These organizations are a potent living force for good.

W. S. TRACKELTON,

President Australian Union.

TURKEY.—The parent Society of Christian Endeavor at Constantinople is at present the only Endeavor outpost in the Sultan's dominion, but the seed we have sown promises rich reaping.

VARTOUMIAN H. GIRAGOSIAN,

Secretary Turkish Union.

JAMAICA.—Thanks to the influences set to work by the father of Mrs. Clark, Jamaica now rejoices in the existence of one hundred and thirty Endeavor societies. Over seven thousand devoted members are now engaged in the formation of a union that will embrace the societies of Cuba, Granada, Trinidad, and other West Indian islands.

J. E. RANDALL,

Secretary Jamaican Endeavor Federation.

MEXICO.—The history of Christian Endeavor in Mexico spells progress. The membership of the organization is representative of the advanced Christian thought of the country.

JAMES D. EATON,

President Mexican Union.

SPAIN.—There are two Spains. One is the Spain of the guitar, Andalusia, the Alhambra, and the Plaza de Toros. That is old Spain. The new Spain is the Spain of the liberal press, enlightened religion, literature, and industry. That is the Spain of Christian Endeavor.

WILLIAM HOOKER GULICK,

Secretary Spanish Endeavor Societies.

Assassination of Rulers.

THE recent demonstrations of the anarchists, directed against two sovereign rulers of nations, ought to rouse the civilized world to practical action. King Humbert of Italy had hardly been stricken down when the Shah of Persia, who was visiting in France, received a letter, dated at Naples but posted in Paris, saying, "To-day you shall meet the same fate as Humbert." In five minutes after receiving the letter, just as he was leaving the Palace of the Sovereigns, at the Exposition, an assassin made an attempt upon his life that, however, was happily foiled by the presence of mind of the Shah and the gigantic strength of his Grand Vizier, who rode at his side. These startling events, the one following so quickly upon the other, show that the anarchist has ceased to be merely theoretically such and become such practically in order to aim the death-blow

at law and civil order and human liberty.

It seems high time that all who are interested in the world's welfare—but especially Christians—should set about making such occurrences impossible. There are some things that should be done without delay. There is barely space here for a suggestion or two.

The pulpit and the press should make plain to all the people, not only the sacredness of human life and law, but the sacredness in particular of those who as rulers represent the divine law and are the appointed guardians of civil liberty and human welfare.

Society should make it impossible for anarchists from abroad to cultivate and propagate their principles in the United States, under the shadow of our free institutions, and to reach out from that place of security to consummate their plots for the assassination of national rulers. Those who are attempting this policy should have meted out to them the doom of criminals and traitors.

With the taking off of King Humbert our national responsibility is particularly implicated. The murderer of King Humbert—let his name perish!—formerly lived in Paterson, N. J., and had there taken an active part in the meetings of the "Anarchistic League" that has its center there. At a meeting of over one thousand anarchists in that place, on Thursday evening, August 2, ostensibly to disavow any com-

plicity in the assassination of King Humbert, the editor of an Italian Socialist paper drew up a statement that they had assembled for the purpose of declaring that the murderer's "deed was the inevitable result of the present social state, and therefore we are trying to destroy the same state of affairs and establish one where violence will not be possible." The first speaker said:

"If they ask us whether we planned the assassination, we answer, We did not. Still it was inevitable. The people in Italy are starved and downtrodden. . . . Humbert himself and the false social conditions were to blame for this crime. . . . We should stand our ground and fight for anarchy; we should resist the police when they attempt to deprive us of our rights. In the present condition of affairs a man must be a robber to exist."

Such plague-spots will have to be cleaned out and disinfected if our liberties are to be preserved.

More than ever apparent is the urgent necessity that the churches should hasten to regenerate, through the missionary agencies of the Gospel, the vast mass of foreign ignorance and superstition and criminality—of practical heathenism—with which, in consequence of the attractiveness of our country and the badness of our immigration laws, the land has in these recent years been absolutely flooded. There is the best of opportunities right here to test the power of the Gospel, while engaging in the practical task of self-preservation.

HELPFUL DATA IN CURRENT LITERATURE.

IN *THE NINETEENTH CENTURY* (Leonard Scott Publication Company) is a vigorous article, by Mr. Henry Norman, on "Our Vacillation in China and Its Consequences," which gives an inside view of the Chinese situation. The writer sets forth England's want of foresight and insight in dealing with China, and holds England chiefly responsible for the evils of the present crisis. He says:

"England has been for fifty years the paramount power in China. By the vast preponderance of her trade, the numbers of her nationals living and trading there, her experience of the East, her supply of capable administrators, her unquestioned command of the sea highway thither, the position of leader has naturally fallen to her among the nations. How she has acquitted herself of

this responsible and proud task is sufficiently shown by the facts of the situation to-day. The humiliation, the loss, the possible horror, lie chiefly at the door of England. Her paramountcy is gone forever, beyond the faintest possibility of retrieval. That the openings for her trade will be largely curtailed is also no longer a matter of doubt. Our statesmen have been lamentably and conspicuously wanting in the energy necessary to the performance of their task, and as the most important problems have arisen during Lord Salisbury's present government, it is the Cabinet of to-day that has done, or left undone, most to bring this injury upon the nation.

"We are accustomed to speak of 'China' and 'the Chinese people' as if they were distinct entities. This is an error at the bottom

of many of our mistakes and confusions. We may use the word China as a convenient expression to connote a certain vast portion of the earth's surface, but in no more exact sense. What figures as China on the map is a number of districts, often separated from each other and from the center by immense distances, differing widely in climate, resources, and configuration, inhabited by people of largely varying race, temperament, habit, religion, and language. The Mohammedans, of whom there are 80,000,000, regard the Buddhists as irreligious foreigners. "The inhabitants of the central and northern provinces," says Mr. Keane, "scarcely regard those of the extreme southeast districts as fellow countrymen at all." A native of Shanghai was heard to say, "There were seven Chinamen and two Cantonese." A man from Tien-Tsin and a man from Canton can no more talk to each other than can a Frenchman and a Dutchman. Moreover, there exists between them a virulent race hatred. I lost the best Chinese servant I ever had because, being from the north, nothing would induce him to accompany me to the south of China, where his speech would have betrayed him. "Cantonese velly bad man, master," he said to me; "I go home." This curious interhatred is conspicuous where Chinese from different parts of China meet together, as, for example, in Bangkok, or on the plantations in Malaya or the Dutch Indies. Savage faction fights are of constant occurrence. Consequently it is easy to raise a force of Chinese in one place to fight Chinese in another. It is because there is no such thing as 'China' that the military caste of the Manchus, comparatively infinitesimal in numbers, have been able to impose their rule upon the enormous masses of Chinese. Thus it is unwise to predicate anything of China as a whole, or to believe that what suits one part will necessarily suit another. To this extent the partition of China would rest upon a scientific and practical basis."

Concerning the hopelessness of progress, except as it receives its impulse and guidance from the outside world, the writer says:

"Under the present régime what is true of the Chinese Government is true also of individual Chinamen. Many will recollect the remarkable paper signed (not written) by the Marquis Tseng, in *The Asiatic Quar-*

terly Review, about fourteen years ago, called 'The Awakening of China,' in which he declared that the feet of China were at last upon the path of progress. When I was in Peking, Tseng himself was regarded as little better than a 'foreign devil,' and he had not enough influence to procure me admittance to an ordinary temple. That arch-humbler, Li Hung Chang, after throwing dust in the eyes of generations of foreigners, is probably found out by everybody at last. If Russia succeeds in establishing herself in Peking, his day of reward will have dawned. His former secretary and interpreter, the remarkably able and accomplished Chinaman who now represents the Son of Heaven at the Court of St. James's, is doubtless rejoicing that he is not in Peking at this moment, since, except under the wing of his old patron, his head would not be safe on his shoulders. For—and this might almost stand as an axiom by itself—every Chinaman who professes liberal ideas and sympathy with Western nations is either assuming a convenient mask for a time, or else he has cut himself off so completely from his own people that they distrust and dislike him almost more than they do the foreigner himself. Ninety-nine times out of a hundred the former is the case. Generations of education in China, combined with a strong hand and just treatment, will produce a class of Chinese as loyal to Western methods as the Chinese of Singapore, who regard the British flag as their greatest asset—political, not commercial—but until then the attitude of the Chinese will be that of the coolie on the labor ships in Hongkong harbor who made an obscene remark about the Protector of Chinese as this official passed, and who, when the latter turned and gave him a sound rating in faultless Chinese, remarked to his neighbor with genuine surprise, 'It talks like a human being.' Any and every 'reform' in China must draw its motive power and its guidance from outside."

Mr. Norman looks upon Russian ambition as limitless, and offers what he conceives to be the only program of action that will meet the case. In this the general reader will be interested.

Any one who would make himself familiar with the thought and movement on the far-Eastern question should be a constant reader of these great British monthlies.

OUR BLUE MONDAY CLUB.

I HAVE had some printer experience, or rather experience with printers, which makes me fear that the "Imp of the Types" has "got it in" for me for abandoning the craft and becoming a poor preacher. Recently I was to preach on the Old-Testament characters, "Nabab and Abihu," and one of the daily papers got it, "Nabob and Abihu." Shades of Gutenberg! My first Sunday-morning sermon after I came home from my vacation was on "Suppressed Lives," but one of the papers announced it as "Suppressed Livera." Such a thing as that is wearing and tends to make life not worth living, especially if, as is said, the worth of life depends on the liver. Fancy your liver suppressed!

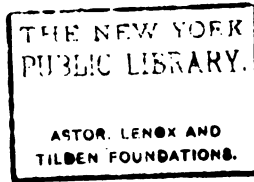
But the best, or worst, thing of all was in the matter of setting up the "Articles of Faith" of my church. Tho I have been a printer, and have done more or less work for the press ever since, of course, as a minis-

ter, I am not competent to prepare copy properly for the printer's hands, and so the "intelligent compositor" had to correct me. The article was, "We believe that Baptism and the Lord's Supper are Christian ordinances; that Baptism should be administered with water in the name of the Father, the Son, and the Holy Ghost, to believers and their households; the Lord's Supper to those who give credible evidence of being in a state of salvation." The typesetter, a Frenchman, who was evidently not "up" in ecclesiastical matters, unable to see any connection between "supper" and "salvation," thought I must have made a mistake, and so, to "set" me right, he had it that there should be the administration of "the Lord's Supper to those who give credible evidence of being in a state of starvation!" That might do for the flesh, but hardly for the spirit.

W. H. BARRA.

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REVIEW SECTION.

I.—THE HOLY SPIRIT AS ESSENTIAL TO EFFECTIVE GOSPEL PREACHING.

BY REV. F. B. MEYER, B.A., D.D., LONDON, ENGLAND.

THAT the Holy Spirit is essential to effective Gospel preaching is attested by the fact that even our Lord did not essay to preach the Gospel to the poor, liberty to captives, the opening of the prison to them that were bound, or to announce the acceptable year of the Lord, until He had stood beneath the opened heaven and been anointed with the Holy Spirit and with power. It was only as He returned in the power of that Spirit from the scene of His temptation that He undertook the burden of ministry, saying: "The Spirit of the Lord God is upon me, and he hath anointed me to preach."

The utter dependence of the Gospel ministry on the Holy Spirit is still further attested by the arrest placed by our Lord on the proclamation of the Gospel until the apostles had been endued with the Holy Spirit. "Tarry," He said, "in Jerusalem until ye be endued with the Spirit from on high."

These facts are very significant. Surely the Son of Man, who, tho born of the Virgin Mary, had been conceived of the Holy Ghost, might have opened His divine commission during the latter part of the thirty years of His life at Nazareth! Was there ever an epoch in the history of mankind when the proclamation of the kingdom of heaven was more peremptorily needed than then? The winds, as they swept the uplands around Nazareth, were laden with the cry of the world for the divine message, which, however, the Word of God forbore to utter because the divine unction had not been bestowed. And later, tho the work of the cross had opened the way into the Holiest, ten days were allowed to elapse because the Holy Spirit tarried for the ascent of the divine Head of the church to His throne.

Surely there is enough here to make us pause! If our Master awaited the special anointing of the Holy Spirit before He took up the work of His forerunner, and if He solemnly charged His Church

to await a similar equipment, is there not a function of the Holy Spirit in the equipment and endowment of the preacher of the Gospel which is altogether additional to His work in regeneration and sanctification? As there are distinct offices in the Son, so that at different times in our experience we regard Him as Priest, Prophet, or King, are there not equally distinct offices in the Holy Spirit, as Regenerator, Sanctifier, and the Anointing Power for the holy office of ministering to men the good tidings of the Gospel?

It may be that the apostle refers to this same equipment of the Holy Spirit for service when he describes his own interview with Ananias, where the charge to be filled with the Holy Spirit was expressly connected with the declaration that he was to be God's witness unto all men of what he had seen and heard (compare Acts ix. 17 and xxii. 14). It was as tho he must not do so simple a thing as bear witness to the Christ until the divine equipment had been received.

The same truth is probably referred to in the last two letters which have come to us from his hand, in each of which he reminds Timothy of the precious gift which had been communicated to him at his ordination, in answer to believing prayer and simultaneously with the laying on of his own hands and of those of his copresbyters (1 Tim. iv. 14 and 2 Tim. i. 6).

Thus much to establish the contention that the anointing of the Holy Spirit on the preacher was expressly insisted on in the earliest days, and the most solemn inquiry is suggested as to how far the preachers of our time are admonished in this direction. Are our young ministers advised to postpone the opening of their heaven-given commission until they have obtained by faith and prayer their portion in the gift of the divine Savior, who gives the manifestation of His Spirit to each of His servants to profit withal, so that prophecy (*i.e.*, the utterance of the divine message) is wrought in them by that one and self-same Spirit who divides to every man severally as He will?

This Scriptural teaching is abundantly confirmed by the testimony of the ministers of Christ in every age of church history. In the case of some there have been distinct epochs, when they have become acquainted for the first time with the vast increase of spiritual power which was within their reach by the definite search after and appropriation of the anointing of the divine Spirit, and witness has been borne by those who knew them that there had come to them a new refinement of spirit, a brokenness of heart, a tenderness of appeal, a power in wielding the sword of the Spirit, and in producing the profoundest sense of conviction of sin. It is only necessary to read the diaries of a Jonathan Edwards, a Brainerd, a Baxter, a Christmas Evans, a Burns, or a McCheyne, to be convinced that it was in the proportion that such men of God sought and obtained the special anointing of the Spirit that they produced those effects on vast audiences of men, which are totally unlike anything resulting from the appeals of

the mere thinker or orator, because they touch the life of the spirit, causing it to seek reconciliation with God, and to open to the reception of the divine nature. Probably the reason is not far to seek. The ultimate goal of Gospel preaching is not the emotional or the intellectual, but the spiritual; not the psychical, but the pneumatical; not the faculty by which we are conscious of ourselves and the universe around us, but that by which we may become conscious of God and the Unseen, and may receive the germ of the Eternal and the divine. If that be granted, it is certain that only spirit can effect spirit. Just as a light-reflector must be impinged by light, rather than by sound, or as the graphophone will register only the waves of sound and not of light, so the spiritual in man can be touched and influenced by the spiritual only. The spiritual may operate through the intellectual or through the emotional, through the imagination or the conscience, but it is always the final and only source of power over the spiritual nature of those whom the preacher is called on to address.

In order to affect the supreme change in others, our spiritual force needs to be raised to the n^{th} degree, and this can be realized only through our reception by faith of the Spirit of Christ, which has resided evermore in the Deity, but which could be communicated only to human nature after Jesus Christ had borne it through death and the grave and raised it to the right hand of God. When the nature which Jesus received of the Virgin had passed through all the experiences of His mortal life and had been transfigured, rarefied, absolutely purified and subjugated, it was fitted to ascend where no created thing had ever gone, and was capable of receiving unto itself "the fulness of the Godhead bodily," to transmit it in turn to the spirits of all those who were united to His divine-human nature by the affinity of a living faith. If the Spirit of God is received into the spirit of the Gospel preacher, it is not difficult to see how spirit-compelling His words will become. We are told that Stephen was a man full of faith and the Holy Spirit, and we are not surprised to be told that his enemies could not resist the spirit by which He spake (Acts vi. 5, 6).

It is when the spirit of the servant of God is infilled with the Spirit of the risen and exalted Savior that it becomes resistless. It is no longer he that speaks, but the Spirit of the Father, and the Son speaks in him. He is conscious of agonizing, according to the energy of another, which energizes in him mightily. We go back to the Book of Judges for an even more complete illustration of our meaning, where we learn that the Spirit of the Lord "clothed Himself with Gideon," so that He became the motive and energy of his lifework. Oh, that each servant of God might be permitted to experience that interfusion of the divine Spirit with the human, through which his nature might be raised to its maximum of efficiency!

The old method of obtaining this interfusion, so that the atmosphere of the inner life shall become interpenetrated with the fulness of

Him that filleth all in all, is by faith. "Received ye the Spirit by the works of the law or by the hearing of faith?" "He that ministereth the Spirit—doeth he it by the works of the law or by the hearing of faith?" "That we might receive the promise of the Spirit through faith" (Gal. iii. 2, 5, 14). Faith is essentially the power of receiving from God the wealth of His unsearchable riches. "To those that received him he gave . . . even to them that believe on his name," proves that believing is identical with receiving; and that to the believing, recipient heart Jesus gives to an extent which is limited only by its ability to assimilate; and this is always growing as we act after what we have already received.

But there is another aspect from which we may show how essential to the Gospel preacher is the special assistance of the divine Spirit of which we treat. It is an axiom with us all, that (to use the expression of one of the most beautiful collects of the Episcopal service) God hates nothing that He has made; or, transferring the statement from the negative to the positive, there is no soul of man over whom the Spirit of God does not brood with a divine eagerness and longing. From childhood and upward each child of the family of Adam is the subject of the loving solicitude of Him who desireth not that any should perish, but that all should come to repentance.

We are accustomed to believe that the Holy Spirit does not work apart from some human agent in the conversion of the rebellious will to the obedience of Christ. Of course, we do not touch here on His work with the great masses of the heathen world, where Gospel preaching has never been heard. That He does work with them seems undeniable; but, so far as we know, the revelation of Christ, regeneration which imparts the germ of the Christ-life, sanctification and renewal into the likeness of Christ, are wrought only by the Holy Spirit in conjunction with and by the instrumentality of some other regenerated spirit. Take, for instance, the case of Saul of Tarsus, who always insisted that his commission was as much the result of Christ's direct call as the summons to the rest of the apostles had been; is it not certain that "the pricks" of the Holy Spirit were supplied by the tears, and prayers, and dying confessions of the martyrs of Jesus, and specially of Stephen? It is on this account that the minister of the Gospel is described as "a fellow laborer with God," and that Christian converts are reminded that they are God's husbandry, God's building (1 Cor. iii. 9).

But if the Spirit of God seeks the cooperation of man in His approach to the human spirit, is it not obvious that such a man must be cleansed and sanctified by His special indwelling, must be sensitized to detect every movement and suggestion of His divine confederate, must be prepared to sink his own aims and schemes for those toward which the Spirit is moving? In a word, the man who is to cooperate with God for the salvation of others must be preeminently prepared

for his part in the great copartnership and fellowship. There must be the increasing elimination and subordination of the selfish and carnal; and the submission of will, intellect, emotion, speech to Him who, like the wind, breatheth where He listeth. The ordinary man can not tell whence He cometh or whether He goeth, but he who is born and taught of the Spirit knows and keeps in unbroken touch.

As the minister of the Gospel broods in his study on the subject of his next appeal, how little he knows of the case of those whom he is to address, or the precise stage which they have reached in the divine Life, or the next step to which they are to be urged. But, if he has accepted the position outlined in the previous paragraphs, he is not dismayed, but opens his ear in secret for that which he is to proclaim on the housetops; and if there is but one soul to whom his message seems specially applicable, it is enough for him to feel that he has not failed the Spirit of God in His ministry to that individual.

As the minister of Christ's Gospel anticipates the near approach of the hour when he is to stand before the people, he desires that there should be nothing in Him to prevent the Spirit of God having free passage through his being. He realizes that the vessel which is to bear the water of life to others must itself be clean and pure. But where can that condition of meetness for the Master's use be gained save in fellowship with the Spirit of burning? Do we read, for instance, of the washing of regeneration and the renewing of the Holy Spirit which, through Jesus Christ our Savior, may be shed on us abundantly?

And when the minister of Christ's holy Gospel stands in his pulpit, pleading with men, what is it that induces that self-restraint, yet intensity, that curbing of the flowers of mere rhetoric, yet heart-oratory, that faltering of tone through inexpressible emotion, yet boldness in denouncing sin—save a very special and all-pervading sense that he is united with the very Spirit of God, and that they are not more twain, but one? Of old the question was asked, Can two walk together unless they are agreed?—a question which is capable of but one reply. And the minister can not cooperate with the divine Spirit in His work on the human spirit, apart from those qualities which the Spirit alone can induce.

Lastly, there is another range of the subject that must be considered. We have seen the necessity for the interpenetration of the spirit of the preacher with the mighty power of the Spirit of God. We have also seen that the qualities which are essential in the human agent can be imparted only by the very direct grace of the Comforter. We must now, as a final word, touch on the direct influence which the Holy Spirit exerts on a congregation. This is referred to by the Apostle Paul when he says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4). And again: "Our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much as-

surance" (1 Thess. i. 5). The Apostle Peter also speaks of those "who preached the Gospel with the Holy Ghost, sent down from heaven" (1 Peter i. 11). And the Evangelist Luke, describing the first great missionary journey, preserves to us some very notable expressions in the same direction. He tells us that "the Lord gave testimony to the word of his grace"; "they rehearsed all that God had done with them; and how he had opened a door of faith unto the Gentiles"; "Barnabas and Saul declared what God had wrought by them" (Acts xiv. 3, 27; xv. 12).

In all these cases there was evidently a very blessed agency exerted by the Holy Spirit on the minds and hearts of those who were being addressed. What else can be the demonstration of the Holy Spirit? In most chemical laboratories students sit face to face with two persons, the lecturer and the demonstrator, and while the former proceeds thoughtfully with his prepared address, the latter gives optical and appreciable demonstration of his statements. If, as the lecturer asserts that the gases oxygen and hydrogen mingled in certain proportions will produce water, his assistant mingles them in that proportion and water is the result, do not the words of the speaker come to the audience with demonstration and power? This is an inadequate illustration of the work of the Holy Spirit in conjunction with the preacher of the Gospel, but in direct effect on his audience. He demonstrates with convincing and convicting might! When the preacher speaks of the dying Lamb of God, the Spirit sets Him forth evidently crucified. When he insists on the fact of His resurrection on the third day, the Spirit of God asseverates that fact, in which He was declared to be the Son of God with power. When he insists on the ascension and eternal priesthood of Jesus Christ, the Spirit of God is also a witness (Heb. x. 15). When the voice is heard which proclaims in heaven that the dead who die in the Lord are blessed, the attesting confirmation of the Spirit immediately follows: "I heard a voice . . . yea, saith the Spirit."

All this is in distinct and blessed accord with the Lord's own anticipation, when He said that the Spirit whom He would send would bear witness to Him, and that there should be the further witness of His Church. Thus in the mouth of two witnesses every word would be confirmed (John xv. 26, 27; Acts v. 32).

Throughout the Old Testament we are familiarized with the conception of God's hosts going into battle in alliance with those of Israel. Often we read such phrases as these: "They were destroyed before the Lord and before his host." "As captain of the Lord's host am I now come." "Stand still and see the salvation of God which he will show to you." The quick ear of faithful hearts could detect the goings forth of the heavenly squadrons; their footfalls were like the stirrings of the breeze in the mulberry-trees; and sometimes Israel hardly needed to fight. Similarly, when the servant of Christ is fa-

cing his congregation, if his subject and state of heart are in direct accord with the divine Spirit, he is conscious, and often others are conscious also, that a victory is being won, not by might, nor by power, but by the Spirit of the Lord; and that high imaginations, which had raised themselves against the Gospel, were being leveled by the impact of the power of God. It was this that gave point to the words of the old Welsh preacher, who was discovered by a listener at his door to be in conversation with some one to whom he said: "I will not go, unless Thou wilt go, too."

All these considerations press upon us as ministers of the Word of Christ to make more room for the Holy Spirit in our own spiritual lives, in our meditation upon the themes on which we are about to speak, and in our presentation of them to our people. It is told by W. P. Lockhart, whom God greatly used as an evangelist, that he was wont to spend as long on his face on the carpet before God as he would be probably spending in his pulpit before men. Now we know that the revivals of the Kirk-o-Shotts and Kilsyth followed on whole nights of prayer. These are examples that need no word of enforcement or illustration.

II.—A FEW DON'TS FOR PREACHERS.

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IN this article there is no intention of even touching upon the theory or practise of preaching as usually taught in homiletical treatises, or of discussing the general principles that underlie the whole transaction of preaching. The points to which I purpose to advert are not essential, but circumstantial, and may be found absent in many who preach excellent sermons and whose services are highly appreciated. They are, in short, matters of detail the neglect of which diminishes, tho it does not destroy, the influence of public worship, and mars, tho it does not nullify, the usefulness of good and able men. They are mere adjuncts or accompaniments which, taken one by one, are insignificant, but taken together form a formidable aggregate of imperfection, and lessen the influence of the pulpit as one factor among many agencies for good in any Christian land. If our readers should think that we use much freedom and plainness of speech, let them consider that this arises from the nature of the subject, which does not admit of being dealt with in any other way.

Don't defer preparation till the end of the week. It is a good plan to fix upon topics for next Sunday immediately after the close of the work of the previous Sunday. The mind then not only gathers material, but it takes better shape. Sir Walter Scott applies to such a state of mind the Scotch word *simmering*—the singing sound and

tremulous motion of water before it comes to the boil. It is of immense advantage to have Saturday free from mental effort and the nervous strain of preparation. Thus mind and body will be fresh on Sunday morning, and the work will be done with less anxiety and with the energy and buoyancy of perfect health. Bad health also may thus be prevented and life may be prolonged. Deferred and hasty preparation is one common cause of bad elocution, sore throat, and other clerical troubles. "It was the practise of my dear father," writes a daughter of Mr. Jay, of Bath, "to throw off all study on the Saturday, that he and his subject might be fresh for the Sabbath. On that day we were indulged in rambling with him in a country walk, choosing the side of some running brook, which he delighted to follow," etc. This testimony concerning the practise of one who preached with undiminished force for about sixty-eight years ought to have some weight in this connection.

Before entering the pulpit don't permit your retirement to be assailed and your thoughts to be distracted by persons—official or otherwise—who have something to say about the hymns or the service, or other services, or the business of the congregation generally. A minister's vestry before service should never be a reception-room. People often, to save themselves trouble, fix upon this time when they are sure of him, to settle matters which can be better discussed at another time and place. Surely this is a moment when a preacher can claim to be alone. He has the whole service upon his mind, and he has been preparing for its right discharge. At such a time a desultory conversation is most distracting to a soul that desires to be alone with God before ascending the pulpit with God's message in his mind and heart. He ought to be safe from the impertinences of the forward, the loquacious, the talkative, the officious, the curious, or the whimsical.

If the service begin with an invocation, don't turn it into a general prayer, but keep it an invocation. An invocation is a call upon God to be present to bless His own ordinances and to hear with acceptance the prayers and praises of His own people. Don't then anticipate what belongs to another part of the service by beginning with prayers and intercessions of a general nature. Let each part of the service maintain a character of its own. It may and probably ought to be as short as a collect in the Book of Common Prayer. It is so difficult to meet the conditions, and to do this well and appropriately, that it may be advisable for some to have this short prayer written and committed to memory.

In giving out a psalm or a hymn or a Scripture lesson don't employ the cardinal, but the ordinal numerals. The former are substantives, while the latter are adjectives. Do not say: "Psalm twenty or hymn thirty." Do not say the "*one* hundred and twentieth hymn" when the ordinal numeral is the hundred and twentieth. You are not reading off the figures written in a check. In announcing the lessons, don't

make use of titles to the books of your own invention, but give those employed by the translators. All authors are very particular in selecting titles, and all readers should be careful to use them. In short, the title is a very important part of a book. The American revisers have recommended a change in some of these. They strike out the S (*i.e.*, Saint) from the title of the Gospels: "The Apostle" from the title of the Pauline Epistles; of "Paul the Apostle" from the title of the Epistle to the Hebrews; the word "General" from the titles of the Epistles of James, Peter, 1 John, and Jude, and have made the title of the Book of Revelation, "The Revelation of John." Whether you adopt these changes or employ the titles in the Authorized Version, there make your choice and adhere to it. Don't, for example, say Matthew's, or Matthew's Gospel, but employ the admirable form of: "The Gospel according to Matthew." Don't say Acts, but the Acts of the Apostles. The titles given to the Gospel have been much admired for their expressiveness. No Gospel is Matthew's Gospel, or Mark's Gospel, but all are the Gospel of Jesus Christ, as it was given to Matthew, or Mark, or Luke, or John by the Holy Spirit. In matters holy to be accurate is to be reverent, and to be careless is to be irreverent. This caution applies to all the books of the Old and New Testaments, which are often announced without regard to the titles given in the canon.

In reading the lessons don't depart from the Scripture rule of simply and plainly giving the sense (Neh. viii. 8): "So they read in the Book in the law of God *distinctly*, and *gave the sense*, and caused them to understand the reading." This excludes all attempts at dramatizing the reading or even gesticulating the text. Wherever there is a dialog this is offensive; but it is peculiarly so when one of the parties to the dialog is the Supreme Being. This does not mean that all passages are to be read in the same tone or uniform movement. No one should read a narration as he would a psalm, a prophecy, or a description from the Book of Job. No one should read an argumentative passage from one of the Epistles as he would a prayer. Whenever the sense is coherent and continuous and one idea predominates, the reading should be unbroken and the voice kept up till that train of thought comes to an end. Endeavor to do for the ear of the hearer what marks of interpunction do for the eye of the reader. Remember that, in order to bring out the sense, the emphasis must be laid, not necessarily upon the important, but frequently upon the unimportant, words. For example, the well-known clause should be read: "Ye can not serve God *and* Mammon." Again: "Forgive us our debts *as* we forgive our debtors." "Blessed are the poor in spirit, *for* theirs is the kingdom of heaven." If you have anything to say, reserve it for the close of the reading and don't mix up your comments with the words of inspiration. Some preachers bespatter the text with a string of remarks uttered in the same tone with the message of

revealed truth, so that ordinary hearers can not distinguish between the words of the Eternal God and the sayings of feeble and erring men—the one being of the highest authority and the other of no authority whatever. Judged by every right principle, this practise is wholly inexcusable, is forbidden in many of the rubrics of the churches, and, if it were thought necessary, would be forbidden in them all. The reading of the Scriptures, as well as the hearing of them read, is an act of devotion, in which we look to God for saving knowledge, true wisdom, and clear direction. In the “Directory for the Public Worship of God,” drawn up by the Westminster divines, it is described as that act “wherein we acknowledge our dependence upon Him and subjection to Him.” It is listening to the voice of God, who does not speak as once in Sinai, but in the still, small voice of love and mercy, and, when He speaks, all men, whether preachers or not, should simply and reverently hear. To mix up with it what any man may choose to say is unbecoming and irreverent. By all means let the people hear, in that part of the service at least, that solemn and unadulterate sound alone.

The plan and purpose of this article preclude any consideration being given to the *matter* of the prayers; but, whatever the matter be, don't neglect order in all of them and distinctiveness in each. Let each have an order in the topics and each a distinctiveness with respect to the whole service. The Westminster divines, while discarding a set liturgy, furnished a plan and prescribed the topics for each prayer in the service. Thus they sanctioned an order and required certain topics. Whether this respectable document have authority in any particular church or not, surely the underlying principle will not be disputed that all public prayer should have a plan. Infinite injury has been done to this part of public worship by the idea that prayer is a *gift*, and hence we constantly hear of the gift of prayer. Among the many spiritual gifts mentioned in the New Testament there is no mention of this supposed gift of prayer. But we may be told that it is a spiritual exercise in which a man needs the aid of the Holy Spirit. Can not the preacher have the aid of the Spirit in his preparation and in the exercise itself which follows the preparation? Is not the Spirit a God of order? And should man's haste and confusion be credited to Him? Why should public prayer be without an order, any more than public preaching? Should that which is addressed to God be less orderly than that which is addressed to man? Besides, a prearranged plan present to the mind will prevent that useless repetition for which the Sermon on the Mount has furnished us with the word battology. How often are we favored with such regurgitation, and how often have we heard a prayer about to end take a fresh start when the preacher remembered or recalled some fresh topic or one that had been overlooked! The usual order in morning prayer is adoration, confession, prayer for forgiveness and prayer for holiness; but under

this general plan there is room for much diversity. Don't mix up intercession with these, for which either find a distinct place, or, what is better, a distinct prayer.

In addressing the Deity don't employ such phrases as "Dear God!" "Dear Lord!" "Dear Jesus!" Such endearments are for equals and for such as are on intimate terms; unless they be words of courtesy, when they are not to be understood as meaning anything. Their impropriety in public prayer need not be discussed. "The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works." The safe rule is to follow the language of Scripture in the use of the names of God and in all descriptions of His attributes, His character, and His works. Don't make the prayer a vehicle of public rebuke, or oblique censure by such phrases as "May we *not* think and may we *not* do as some do," etc. Such phrases approximate too closely the prayer of the Pharisee in the parable. It is a very roundabout and indecent way of rebuking men, to address it first to the throne of God. In this exercise all expressions which are of the nature of sly innuendoes are specially improper. They are attempts to take an undue advantage by making people, whether they will it or not, do penance and condemn themselves. Confessions of sin should be in such terms that each worshiper can apply them to himself and find a meaning in them that suits himself. This part of the preacher's duty is difficult, but, in addition to his own experience, the deep and penetrating words of Scripture will furnish the fullest assistance.

Don't make any of the prayers an occasion of furnishing information or announcement that the minister himself or another minister is to occupy the pulpit in the evening. Don't make it the occasion of eulogium upon members recently removed by death, or upon the minister of the congregation on account of his zeal and success, or upon the officials of the church, or upon the church for its conspicuous liberality and many good works. Don't make it a vehicle of political opinion with respect to notable events which happen to fill all minds at the time, and of praise or blame of public men—coupled with some volunteer advice to the administration. Wherever persons specially, or well-known events in which persons are concerned, are referred to, such prayers should be well and carefully worded, and they should be brief. Don't say all sorts of things about those in authority. They should be prayed for; but it should be done with taste, appropriateness, and some measure of conciseness. The prayer for Queen Victoria in the Book of Common Prayer has been much admired: "Most heartily we beseech Thee with Thy favor to behold our most gracious Sovereign Lady, Queen Victoria; and so replenish her with the grace of Thy Holy Spirit that she may always incline to Thy will and walk in Thy way; endue her plenteously with heavenly gifts, grant her in health and wealth long to live; strengthen her that she may vanquish all her

enemies, and finally, after this life, she may attain everlasting joy and felicity." The fault pertains to this prayer, however, that it is much too long.

Don't make reference or allusion to persons or events in the congregation of which the members have not heard and of which they are wholly ignorant. Such obscure references interfere with the devotions of the hearers, who immediately begin to puzzle their brains to discover or imagine what has happened—who is sick, or who is dead, or who is bereaved. If persons desire the prayers of the congregation, there is no good reason why they should not be named and the trouble simply stated. This bars all vague speculation and prevents mistakes. If the Lord's Prayer is introduced into the prayers of the church, as it certainly ought, be sure to give it as the Lord Himself gave it. In favor of the expression, "Forgive us our debts," etc., it can be urged that the figure of sin as a debt occurs in both versions of the prayer—in Matthew and Luke; that it is a concise antithetic expression, and that our Lord in teaching His disciples this prayer did not use the figure of trespass. Don't indulge in long prayers, which become unprofitable by producing inattention, are contrary to express command, and are pointed to as characteristic of the Pharisees. If any of our readers should think that undue attention has been paid to this subject, let them remember that a long list of most respectable authorities could be brought forward to show that this part of public worship is frequently most unsatisfactory, and that the house of God, whatever else it may be, is certainly "a house of prayer."

The whole subject of public prayer is purposely passed over so far as respects its essential elements. It is a subject too important to be undertaken in a short and summary manner. The late Dr. Charles Hodge has given expression to his sense of the unsatisfactory manner in which prayer is conducted in the ordinary service of the church, and especially at the administration of the sacraments. He quotes the late Dr. Samuel Miller as having the same opinion. The faults enumerated by Dr. Miller are eighteen in number, among which are the following: the frequent recurrence of set phrases, ungrammatical or low colloquial forms of expression, want of order, minuteness of detail, excessive length, florid style, party or personal allusions, humorous or sarcastic expressions, turning the prayer into a sermon or exhortation, extravagant professions, want of appropriateness, want of reverence, etc. In what manner or by what means the above-mentioned faults may be corrected and their effects prevented is a subject upon which we do not intend at present to enter. They ought to be avoided, and that they may be avoided it is necessary to point them out. Their frequent recurrence in the services of the church is a matter of notoriety.

Don't begin the sermon in a loud voice. This is so unnatural that if you were addressing an individual thus it would be offensive. But a congregation is but a concourse of individuals. By so doing you

will find it impossible to rise in tone, and, as the subject develops and interest increases, any attempts to do so must produce bawling. Jay, of Bath, says that a discourse should rise and fall in tone in accordance with changes in the subject-matter—what is argumentative being calm, what is admonitory being impassioned, and what is declamatory being louder and more sustained in tone. He furnishes an anecdote relating to the famous Rowland Hill, who said to an assistant who had this fault of uniformity of vehemence: "You yelp like a pup as soon as you get into the field; but I am an older hound and do not wish to cry till I have started running." If a manuscript is used, let it be so familiar and so placed that the head is not kept bobbing up and down. The action of some preachers has been compared to a fowl drinking water. Don't write in an involved, obscure style, which does not admit of being spoken as if it were *not* read. Valuable as Bishop Butler's sermons are, no one can think of them as spoken with effect to a popular audience. If you have announcements, don't say more than is required, and so impair the general effect of a religious service by details that are not always religious. The good seed of the Word becomes unfruitful by many trifles. These are the birds of the air that carry it away before it can take root.

Preachers may succeed who habitually disregard the things above mentioned. But the above faults detract from the usefulness of the best men and the ablest preachers, and they are all avoidable and correctible. For most of the advices given excellent authority could be quoted. They are, we believe, in accordance with the spirit and tastes of our critical age—an age peculiarly open to the force of that subtle thing called opinion. This is not a time in which the pulpit can afford to despise or resist the tastes or feelings, or even the prejudices, of that great monster, the public. The essentials of pulpit instruction can never change, and the Gospel must remain the same till the end of time; but tastes, conditions, and requirements do change, and they have changed in past times, as they will change again, as the history of the pulpit shows. It is of no little importance that a great power for good should not be counteracted by small matters of detail which any one can rectify if he is so disposed.

It may be added that to address the Deity as "Father" is in bad taste and of doubtful authority. When the Savior addresses His Father he says "Father," because he has a special title to speak in this manner. When he speaks *of* Him, he says: "Your Father; My Father; Thy Father." Tho He directs us to say "Our Father," He never associates Himself with us in saying *with* us, "Our Father." This difference appears to be involved in His well-known message to His disciples by Mary Magdalen: "Go unto my brethren and say to them, I ascend to my Father and your Father, and my God and your God." The word should be employed by us along with some qualifying word, pronoun or appended clause; because without this it is ex-

pressive of great familiarity or intimacy, and is appropriate when children address an earthly parent. The rich man is represented as saying, "Father Abraham," and the prodigal as saying, "Father, I have sinned," etc. But in addressing God we shall more properly say, "Our Father," or, as in the hymn, "Father of All," or as in the epistle, "Father of Lights," or as in the intercessory prayer, "Holy Father." This is not a trivial matter, for words convey impressions, and any phraseology that promotes reverence promotes religion.

III.—THE STAMPEDE INTO EVOLUTION.

BY PROF. JESSE B. THOMAS, D.D., NEWTON THEOLOGICAL INSTITUTION, NEWTON CENTRE, MASS.

IT is now scarcely more than forty years (1859) since the famous treatise on "The Origin of Species by Means of Natural Selection" was first given to the world. Mr. Darwin did not hope for much else at first than general indifference toward or prompt rejection of the hypothesis proposed by him; to be followed, in accordance with his own conception of the normal order, by slow and reluctant revision of opinion. "I by no means expect," he said, "to convince experienced naturalists, whose minds are stocked with a multitude of facts, all viewed during a long course of years from a point of view directly opposite to mine; . . . but I look with confidence to the future, to young and rising naturalists, who will be able to view both sides of the question with impartiality."

For a time his forebodings seemed likely to be realized. At the end of four years the vigilant and enterprising Professor Dana was obliged to confess, in a letter to the distinguished author, that he "had still to report his book unread." At the end of ten years he and Professor Agassiz were stoutly fighting against its teachings. No prominent American scientist had gravitated toward the acceptance of the Darwinian hypothesis except Prof. Asa Gray, and he only tentatively and with essential qualifications which seemed to Mr. Darwin inadmissible. In Great Britain the whole "church scientific," to quote Professor Huxley's language (with the exception of Hooker, Lubbock, Lyell, and Huxley himself—again with provisional modifications on the part of each), continued to denounce Darwinism as rank heresy. Haeckel's ardent championship had secured a more tolerant attitude in Germany; but in France there had been no concession to the new views. So late as 1872 Mr. Darwin's application for admission to the French Academy met with prompt and scornful refusal. The renowned Elie de Beaumont then stigmatized the "Origin of Species" as "frothy science," and another prominent Academician denounced it as a "mass of assertions and absolutely gratuitous hypotheses, often evidently fallacious."

But a reaction thereupon set in, as headlong, broadly contagious, and extravagant, as the preliminary opposition had been universal, deliberate, and persistent. The precipitancy of this radical reversal of opinion struck the judicial mind of Mr. Gladstone as utterly irrational. "To the eye of a looker-on," he remarked, "their pace and method seem too much like a steeplechase." Professor Huxley has himself described it as a "scientific *volte face*" so sudden as to be almost paradoxical. He has cautioned us against the dashing maneuvers of the "Uhlans" of science, who are forever covering the advance, and are likely to be mistaken for the main body. They are armed, he says, with "a weapon always efficient, if not always an arm of precision—the scientific imagination"; and their occasional "strategic movements to the rear" are falsely interpreted to mean a "battle lost by science. . . . And it must be confessed that the error is too often justified by the effects of the irrepressible tendency which men of science share with all other sorts of men known to me, to be impatient of that most wholesome state of mind—suspended judgment; to assume the objective truth of speculations which, from the evidence in their favor, can have no claim to be more than working hypotheses." "Science moves slowly to the conquest of new worlds."

Accepting this sage warning from so authoritative a source, we may well lapse into "suspended judgment" when asked to accept as the gift of a cyclone a doctrine which, according to its own canons, could not legitimately arrive except through a slow evolution. The oracular and imperious tone which characterizes the evolutionary utterances of the time suggests the presence of one of those "psychological atmospheres or climates," of which Mr. Balfour speaks, which are "favorable to the life of certain modes of belief, unfavorable to others"; under the sway of which the "acceptance of some opinions and the rejection of others" becomes as automatic and unreasoning as "the processes of digestion." Mr. Balfour was not the first to notice the occurrence of such epidemics of dogmatism. Glanvil, in the seventeenth century, recognized their reality, and gave them a like title—"climates of opinion." Bishop Butler probably had a similar class of facts in mind when he questioned whether whole peoples might not, as well as individuals, become the victims of temporary mental aberration. And Goethe's "Zeitgeist" suggests a nearly allied idea.

It is certain that the whole domain of recent speculative literature has been pervaded and mastered by a subtile and stimulating vapor of suggestion—it can not justly be called more—which has been distilled out of the alembic of what the Marquis of Salisbury has aptly called that "comfortable word evolution, . . . one of those indefinite words from time to time vouchsafed to humanity, which have the gift of alleviating so many perplexities and masking so many gaps in our knowledge." In the name of evolution, Herbert Spencer's all-devouring synthesis has assumed to take into its capacious maw, assimilate, and

digest, all things in heaven, on earth, and under the earth, material and immaterial, knowable and unknowable. Encouraged thereby the evolutionary prestidigitator appears inevitably and serenely confident in every arena of discussion, ready with his magic solvent to annihilate every dark problem of the universe. The immediate subject of inquiry may be beyond the range of scalpel, microscope, or crucible, the processes involved may be hopelessly occult or eccentric, the actually determinantal factors of the problem may be of unknown number or undecipherable character—no matter; evolution, like love, “laughs at locksmiths,” and can filch the hiding secret. Do you covet a photographically exact record of the processes through which a star, a worm, a coral reef, a human soul, the steam-engine, the Decalog, motherhood, Orion’s Belt, and Mormon polygamy, have come to be what each severally is? Try patient observation and cautious induction, and if they have left an irresolvable nebula of confused impression, as is apt to be the case, do not despair: “touch the button,” in the words of a smart modern advertisement, and evolution will “do the rest.”

Notwithstanding the broad superficial protests to the contrary often heard, and the local eddies of variant tendency here and there, it is undeniable that the undercurrent, if not the main stream, of contemporaneous evolutionary speculation sets definitely and steadily toward the gulf of materialism. There threatens to be, not only a literal “descent of man,” but of all the “humanities” into the domain of physical dynamics. The very word “science,” which according to the eminent Dr. Rolleston meant at the University of Oxford up to 1850 “logic, metaphysics, and ethics,” has to-day come to suggest almost exclusively the methods of the physicist. Ruskin caustically remarks that the “modern use of the term as distinct from *scientia*, knowledge, with the exclusive idea that knowledge of acids and alkalies is better than that of vice and virtue, is a vulgarity.” But Ruskin perversely ignored the obvious retort ready to the hand of the evolutionist: that vice and virtue are themselves only acids and alkalies, masquerading under a higher “mode” and beguiling us under a new name.

Inspired by the new theory, the Herbartians insist that, inasmuch as the child is the creature of its environment, it is the environment, rather than the child, that should be educated. Psychology inclines to efface itself: enrolling itself as a branch of physiology. Botany and zoology have coalesced into biology, and biology is struggling to identify itself as a “mode” of motion. Sociology aspires to absorb economics, ethics, and physiography, and is itself in danger of being absorbed by physical fatalism. Theistic evolution shows a strong tendency to gravitate into the evolution of Theism, if not the evolution of Deity. Thus the elaborately wrought segmentations of human knowledge, on which the race had prided itself as a permanent achievement, seem about to fade into a dim blur of “cosmology,” or a still more elusive “monism.”

By common consent Mr. Darwin's "Origin of Species" has been recognized as the potent cause of this stupendous reversal of scientific opinion and scientific method. Du Bois Reymond lauded him as the "Copernicus of the organic world." Professor Le Conte, not satisfied with this, has assigned him a place beside Newton as discoverer of a twin regulative law of the universe, inorganic as well as organic. He assures us that, thanks to Darwin, it will soon be as invidious to call a man an "evolutionist" as to deride him for being a "gravitationist."

In the face of these confident encomiums, it may seem presumptuous to express a doubt whether the scientific argument of Mr. Darwin's book, brilliantly illuminated and fascinating as it is, did actually set in motion, or could logically have justified, the amazing flights of evolutionary fancy which have followed its issue. But candid inquiry would seem to justify the impression that the vaguely conjectural suggestion which ends the book, and which is scientifically and logically gratuitous in so far as the main argument is concerned, has really been more efficacious than the argument itself. The closing sentence referred to reads as follows:

"There is grandeur in this view of life, with all its several powers, having been originally breathed into a few forms or into one; and that, while this planet has gone on cycling according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

It would be folly to deny that Mr. Darwin was preeminently skilful, exact, and cautious in scientific observation; but it would be equal folly to deny that he was notably inexact in the choice of language, inconsequent in reasoning, and impatiently erratic in fanciful vagary. One need not go beyond this sentence, nor even beyond the title of his book, to discover evidence of mental confusion and inaccurate expression. The "view of life" which he has been discussing does not postulate a "few forms or one" at the beginning. It implies, on the contrary, an indefinite number of variant forms, for its one peculiarity is its attempted explanation of the emergence of permanent homogeneous groups, by a process of mechanical erosion, out of a multitude of heterogeneous individuals. Inasmuch as it thus confines itself to an eliminative and not a productive operation of the forces of nature, it has nothing whatever to say concerning the arising of "endless forms" from "so simple a beginning." It does not even assume to explain the origin of a single new form. "Of the causes of variation," as Mr. Darwin frankly admits, "we are for the most part profoundly ignorant." The further statement that the original "form" or "forms" were "breathed into," however true to fact, must strike the reader as wholly incongruous with the assumptions of the whole previous discussion, not to say with the necessary limits of scientific affirmation. For the notion of divine intrusion in any form as a factor in the problem has been steadily rejected as "not a scientific explana-

tion." Could it become "scientific" simply through relegation to an earlier date?

It is worthy of especial note that the word "evolved"—the conjuring word of the nineteenth century—here appears for the first time, or at least for the first time conspicuously, as the last word of the sentence and of the book. It is significant also that the passive, rather than the active, form of the word is chosen: "endless forms" are spoken of as "being evolved," rather than "evolving." Mechanical origination is thus insinuated as a substitute for, or as identical with, vital development, and the line of partition between the organic and inorganic is insidiously blurred. In immediate juxtaposition, and as if in recognizable parallelism, comes the reference to the "planet" and the "endless forms" of earth, the one "cycling" under the "fixed law of gravity," the other "being evolved" under an equally fixed law.

Have we not in this dreamy episode, rather than in the sober discussion to which it is appended, the slender film of substance from which has since been spun the whole gauzy web of evolutionary speculation? Here is the obvious suggestion of that belting together of the planetary and living worlds under the sway of a common regnant and formative principle, which Professor Le Conte has applauded as Newtonian. And here, too, is the insinuation that all the complex phenomena of nature and life are explicable as the outcome of a "mechanical process, typically illustrated in natural selection"; a thesis which struck the fancy of Du Bois Reymond as rivalling the acuteness of the Copernican. But what a needle-pointed apex is this upon which to poise so ponderous an inverted pyramid of inference: the validity of a theory of the universe made ultimately to hang on the possibility that hybrids may become sterile through accidental causes! The difficulty interposed by such uniform sterility is, as Mr. Darwin admitted, until removed "fatal to my theory," and it has not yet been fully removed. The obstinate mule still blocks the way.

But, assuming that the theory of the "origin of species by means of natural selection" has been fully established, how much light does it cast upon the ultimate mystery of life and matter? It can not signify much that Mr. Darwin found a mechanical solution of the problem selected for investigation by him, since that problem was by its terms mechanical. Altho, with characteristic inexactitude of speech, he professes to be discussing a question of "origin," he is busy, not with arrival at all, but survival only. One might as well speak of the "origin" of a balance at the bank. The factors of his problem, accordingly, are mechanical wholly: attrition of rivals, hostility of environment, and the like. It is a question of extinction, not of production or preservation. Nature "selects" only such forms as are unfit to live: the fit are left unmolested. Destruction is simple enough, even when it is the destruction of the superfluous, but it is not very *far-reaching* in its lessons. The chisel may carve away obstructive

marble and leave an Apollo Belvidere, but that does not go far toward explaining the creation of a lily out of mud. If Mr. Darwin is right, we know all about the "extinction of intermediate forms," and—through this agency—not a whit more.

As to the parallel "evolution" of worlds and animals, why not complete the phrase, if the analogy is sound, adding, "by means of natural selections"? Has anybody yet suggested that the planets have been ground into spherical form, or thrown into symmetrical orbit by a "struggle for life"?

It seems plain that the Darwinian hypothesis stops at the very vestibule, if not wholly without the limits, of the labyrinthine recesses which its devotees are ambitious to explore, and its farthing rush-light sends its rays not an inch within.

He who "breathed life with all its several powers" into the first "few forms or into one," still breathes life into the nostrils of every new-born babe. With the first heart-beat the flying shuttle begins to weave the mysterious web of life. A scratch, a blow, may rend the delicate fabric or mar its machinery: and this we can understand. But how the loom was built and how the web is woven still far surpasses the ken of man.

IV.—THE RELIGIOUS CHARACTERS IN "THE CANTERBURY TALES."

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IN October of this year 1900 the English literary world will celebrate the five hundredth anniversary of the death of Chaucer, the author of "The Canterbury Tales," and the father of English national poetry. At no period since his death has there been among English-speaking people a more decided and wholesome interest in this notable figure in our early English verse, while the indebtedness of all later English literary eras to this earlier Chaucerian era has never been more readily acknowledged or more clearly apparent. Of "The Canterbury Tales," his longest and most notable poem, suffice it to say that it is a revelation of Chaucer at his best, of the society in which he moved, of the language which he wrote and spoke, and of the nation and nationality to which he belonged. Written in the closing years of his life, and finished near Westminster in the garden of St. Mary's Chapel, these matchless tales express the maturity both of his mental and moral powers, record his last words to his countrymen on manifold topics of vital interest, and take us directly back to the old cathedral at Canterbury, and to the land of Thomas à Becket, canonized by the Church in 1173 as its martyred hero, and made equally notable in modern English letters by the dramatic pen of the late poet

laureate. Tho suggested in part by a sensuous Italian poem, the "Decameron" of Boccaccio, Chaucer's production is in reality religious in its original occasion and purport, and so meant to be regarded, as that motley company of pilgrims journeyed on the highway from London to Kent in the fourteenth century to the shrine of Becket and whiled away the hours by the telling of their several tales.

These pilgrims may be classified into three or four characteristic orders—the chivalric, professional, industrial, and religious or ecclesiastical. It is with the last of these that we are now dealing—the religious order—embracing the Prioress, Monk, Friar, Sompnour, Pardoner, and Parson. A description of these respective characters will be full of interest and suggestion.

At the outset it may be stated, that students of our older literature can not keep too prominently in mind the specific constitution of this ecclesiastical order, and the important part which ecclesiasticism played in the general life of the time and in its authorship. The great conflict of the Middle Ages in England was one between a corrupt church, as represented in the Papacy, and an evangelical or reformed church, as represented in Protestantism. All leaders in church and state, in society and literature, ranged themselves on one side or the other of this irreconcilable struggle. On the one hand were monks and nuns and canons and priests and a stately and yet hollow ceremonial; on the other there was the simple teaching of truth, with a simple ceremony and practical religious aims. While it must be conceded that we owe to these papal orders much of the learning and art of the time, as expressed in libraries, cathedrals, music, sculpture, and painting, it must not be forgotten that we also owe to them the spiritual and temporal degradation of the great body of the people, and all those varied evils that result from any system of ecclesiastical tyranny and bigotry. It is on this darker side of the subject that Chaucer mainly dwells, on behalf of purity of doctrine, simplicity of ritual, and consistency of life, while not averse to acknowledging worth and well-doing wherever they really exist.

Of these six religious representatives of the Church of the time, the first is the Prioress, or Nun, as illustrating that side of the monastic life in which woman was prominent. He describes her as "simple and coy," as never guilty of an oath, so common at the time, save it was made in the name of St. Eligius, the patron saint of Goldsmiths, and as well able to sing in the elaborate services of the church, even tho she did it with somewhat too pronounced a nasal accent—a fault, we may add, from which the modern Englishman and American is by no means free. He speaks of her copious knowledge of the French, of her attractive manners at table, of her courtesy and chastity and sympathy with all forms of distress in man or beast, as neat in person and apparel, tho somewhat too fond of beads and corals and brooches of gold. Above all, she was eminently devout and religious. The

tale which she tells relates to the Jews and Christians and to the religious animosities and persecutions of the time, as it also bears testimony to the innocent devotion of children to religious rites and duties.

Next, we meet the Monk, exhibiting the masculine side of monastic life. He is depicted by Chaucer as a man fond of hunting, as the priests of the day notably were, with his stable full of good horses, determined not to trouble himself about churches and ordinances and priestly duties and study and manual labor, but to take the world as he found it, for better or for worse, and to make the best of the day while it was passing. In fact, he would much rather go out with his greyhounds after game than visit the parish or hear confessions. Dressed in the most elaborate costume of the time, never failing to insure a good meal for himself despite the poverty of his parishioners, the observing poet tells us that he was in the best physical condition, conscientiously averse to anything like penance or fasting. These duties were binding, as he held, on the people and not on monks. The good-natured Harry Bailey, the genial host of the inn, and, next to Chaucer, the best student of character among them, noticing that the Monk is really a worldly fellow, congratulates him on it, by way of ironical concession to his preferences, and treats him accordingly. He therefore approaches him on his carnal side: praises his good physical appearance, pities him that he is excluded by his monkhood from those ways of the world that are open to others, and invokes vengeance on those who have thus narrowed the area of priestly pleasure and indulgence. All this is highly gratifying to the obsequious official, and yet with the usual hypocrisy of the order, and thinking that some high-sounding and serious narrative would be expected from one in his position, he descants on illustrious personages in sacred and profane history—Lucifer, Adam, Samson, Hercules, and others, of which tragic tales he says he has a hundred; whereupon the loquacious monk is checked in his story-telling and made to understand that he has already said too much for his own religious reputation, as well as for the pleasure of the company.

Next follows the Friar, the origin of the four orders of friars in the thirteenth century—the Dominicans, Franciscans, Carmelites, and Augustines—being explained by the desire on the part of the better element in the Romish Church to purify it from the gross corruptions that had been induced by the monks. Such for a brief period was the wholesome result, so that the friar depicted by Chaucer is one of the order after the declension, and fully deserving the stinging rebukes that are given him by this early English moral satirist. He is portrayed as a wanton fellow, merry to a fault, passing much of his time in begging from those whom the system to which he belonged had impoverished and degraded, fond of idle gossip and of flattery, having from the Pope a special authority to grant full absolutions for all sin, his own included. He is represented as ever ready to hear confession,

if so be the financial consideration was sufficient; an adept in surgery and in playing the violin, a champion in physical strength, well acquainted with all the taverns of the town, and ill disposed to leave them for any call of parish duty. In a word, he was a gay, rollicking worldling, dressed in clerical garb, and well versed in the art of donning a serious demeanor when it was best to do so, an out-and-out hypocrite of the first order, and to Chaucer's penetrating eye a very villain at heart and a pronounced ecclesiastical fraud. Avaricious and sensual, and even revolting in person, these friars of the fourteenth century spent their time in begging and imposing on the innocent, and all in the name of the Virgin and the Church. They have been well called "Proctors of Satan," and were, if possible, worse than the monks of the time. In no particular is there a closer resemblance between Chaucer and Langland, the author of "Piers the Plowman," than in their common contempt for these pious cheats, who by their lives and teachings made religion a by-word, and the English Reformation of the sixteenth century an ecclesiastical and a moral necessity.

It is a ludicrous picture, indeed, when we see this contemptible church official spending his time as a narrator in descanting on the sins of his fellow officials, and especially lamenting that their sins are committed under the guise of religion and in the name of the holy Church.

Next we meet the Sompnour, or Summoner, the one whose business it was to summon to the ecclesiastical courts those who had been delinquent in their duties, civic or spiritual, that they might be tried and judged. It is against the sins of the sompnours that the Friar most stoutly harangues, nor can it be denied that they deserved the rebuke. From Chaucer's description of the Sompnour we infer that he was a high liver, a drinker of strong wine, and never so fluent in the use of church Latin as when well under vinous influence. If a delinquent was shrewd enough to offer him wine or gold, all offenses were palliated, and the curse of the archdeacon was escaped. It is these double-faced, avaricious sompnours whom Langland so mercilessly satirizes and whom Milton classifies among the very children of Satan. It is because they and the friars were plying the same nefarious business of the sale of souls, and came into open competition in the ecclesiastical market, that they were such bitter foes, and aimed to undermine each other's work.

Of the same official and moral type was the Pardoner, whose name indicates his ecclesiastical work under the Romish régime. He was straight from the court of Rome, with full authority to absolve the sinner if so be the visible recompenses were ample. On his cap there was the "vernicle," the handkerchief on which was miraculously printed a picture of Christ. His wallet was crammed full of pardons. He had in it the veil of the Virgin, a piece of the sail that St. Peter used as a fisherman, and all sorts of relics which it was his business

to exchange for good round sums of money, boasting that he could gather in more money in a day than the Parson could in two months. In a word, he was a dispenser of indulgences to the penitent, and thus an exponent of that nefarious system of spiritual extortion in the papal Church which brought Martin Luther out of Romanism into Protestantism, and incited him to open a reformation movement that agitated the thrones and ecclesiastical systems of Europe. We can not but enjoy the scene when the sensuous and avaricious Pardoner proposes to honest Harry Bailey that he be the first one to kiss the relics and pay a groat for the privilege, only to find that he has met in Bailey a man as shrewd as himself, who bids him go to the devil with his relics.

Such were these five members of the religious order—Prioress, Monk, Friar, Sompnour, and Pardoner—and, the Prioress excepted, as despicable a lot of official scoundrels and hypocrites as ever disgraced a church or nation. Personally and officially corrupt, they had reduced the matter of deceit, extortion, and hypocrisy to a science, and ran a close race with Satan himself in misleading and debauching the souls of men. It is not strange that all the high-minded authors of the time made these men and their actions the burden of their writing and invective; that Lydgate and Wyclif and Latimer and Chaucer vied with each other in denouncing them and warning the people against them. Least of all is it strange that, after dwelling so at length upon this dark side of medieval ecclesiasticism, Chaucer should redeem himself and redeem his narrative by calling attention at the close to the Parson, the last and noblest of the religious order, reproduced in later English literature by Oliver Goldsmith in his "Deserted Village" and "Vicar of Wakefield." Chaucer tells us in the "Tales" that he was a good man and, for the time, a learned man, and, tho poor in this world's goods, was rich in holy thought and work. Diligent in duty and patient in trial, he was a true preacher of Christ's Gospel, devoted to the spiritual interests of his parishioners, ready at any time to sacrifice himself for others, allowing nothing to interfere with his ministerial mission, illustrating in his own life the principles he enjoined in others, charitable to the erring, ready always himself to take the blame and bear the burden, ever bent on being good and doing good. In fact, he was in the fourteenth century a genuine Christian pastor, a real shepherd of his flock, giving some plausibility to the theory that in the portraiture Chaucer may have had in mind his great contemporary, John Wyclif. Nor could any more fitting example than Wyclif have been chosen, in that the great reformer and translator not only fulfilled the conditions of a good parson, but lived his life and wrote his works and preached and prayed and taught in order to uproot, if possible, the evil influences of Monk and Friar and Sompnour and Pardoner and point the people to a better way. It is of this inimitable character of the good Parson that Saunders is speaking when

he says that "the inspired pages of the New Testament can alone parallel and surpass it." As Chaucer states it:

"But Christe's lore and his apostles twelve
He taught, but first he followed it himself."

We need not go outside of the graphic descriptions of these six church officials, from the shy and sentimental Prioress to the wise and worthy Parson, to note the wondrous skill of Chaucer in characterization, making him a kind of novelist and dramatist in one, at the very opening of national English letters.

Two or three inferences of practical interest emerge from this survey of "The Canterbury Tales" on their ecclesiastical side.

We see herein the true condition of the Romish religious organization of the fourteenth century, as essentially unsound and corrupt, debasing alike to prelate, priest, and people. As the historian Hallam states it: "The greater part of literature in the Middle Ages may be considered as artillery leveled against the clergy." And this may be truthfully said of the greater part of the best English literature of the Chaucerian age. It was thoroughly anti-papal and denunciatory. As Hallam adds: "If there is one theme upon which the most heretical writers were united, it was ecclesiastical corruption." It was an age in which monk vied with monk, and friar with friar, in driving a profitable bargain under the sacred name of piety and the church. The Romish system of religion has been called "the most imposing the world has ever witnessed," and we may candidly take advantage of the double use of terms and call it in reality the most "imposing"—an established system of mental and spiritual imposition. Whatever may have been the beneficent influence of the old monastic orders in their earlier history, and however true it is that a minority could always be found representing a genuine type of religious life, these orders and influences were in the main debasing, and induced a line of evil results from which the Church of Rome has not even yet recovered. So utterly demoralized indeed were the clergy that the very name of priest became a synonym for impiety, and the Christian Church was the most scandalized within her own doors and at her own altars.

A second suggestion confirms the historic fact that there were reformers before the Reformation; that the great anti-Romish agitation of the sixteenth century was anticipated by at least two hundred years; that Protestantism uttered its loud and impassioned protests in the fourteenth century, and even earlier, in the persons of these pre-Elizabethan satirists and teachers. It was in the age of Edward III., as we know, the new movement commenced, under Wyclif, for the breaking down of a corrupt papal hierarchy in the interests of a purer faith and life. As stated by Saunders: "Tho the actual destruction did not take place until the Reformation, there can be no doubt that the foundations had been long before undermined by our early English reform-

ers." Prominent in this sapping and mining process was the English poet Chaucer, who, whatever he was or was not in his religious creed and ideals, was out-and-out anti-monastic, and ever cast the tremendous weight of his personality and teaching on the side of freedom and purity of religious life. Most especially was he the sworn foe of hypocrisy and religious cant, whether embodied in monk or pardoner, and in this respect was in fullest sympathy with that goodly line of English reformers, from John Wyclif to Hugh Latimer, who may be said to have made the pious frauds of the papal system the chief object of their attack. It is eminently fitting, therefore, that in the Parson's Tale, the closing story of "The Canterbury Tales," and thus, in the closing teaching of his life, he should deal such heavy blows against the seven deadly sins of the Romish calendar, and chiefly those sins of sloth and avarice and sensuality and spiritual pride of which the average priest of the time was the visible exponent.

It may be well for those who magnify the personal and literary faults of this old English poet-preacher, to remember that he stands fairly in the apostolic succession of English reformers, and by his influence and teaching made it all the easier for Knox and Fox and the great Elizabethan Protestants to establish a distinctive Protestant Church in England, and thus revolutionize the faith and polity of Christendom.

V.—THE PROPHETIC OFFICE OF THE CHRISTIAN MINISTRY.

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THOSE chapters in the books of the Old-Testament prophets that contain the records of their divine commission (Ezek. iii. and xxxiii, Isa. i. and xl, Jer. i., etc.) may well be often read with deep heart-searchings by all Christian ministers. The admonitions and instructions of these chapters are none the less important, for us of the Christian Dispensation, by reason of their relation to the office of a prophet under the Old Dispensation. The institutions of the New Testament have their roots in the Old, and may be studied to the greatest advantage in the Old. Should any think the Christian minister stands on a lower plane than the Old-Testament prophet, let him consider these words of St. Paul: "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead."

The prophetic office of the Christian ministry is not sufficiently emphasized in the Christian thought of the day. The minister is a student, a critic of men and things, an organizer, a teacher, a pastor, an orator more or less sacred; but how far is he, in his own thought, or in the thought of his people, the bearer of a message from God, an accredited ambassador from the court of heaven, a prophet of the Most High God?

There are three names in the Sacred Scriptures that were successively used to designate the prophet; and these three give in singularly direct and logical order the idea that is embodied in the prophetic office.

I. The first is THE SEER: "For he that is now called a prophet, was before-time called a seer, רֹאֵה" (1 Sam. ix. 9). The strange figure of Balaam is the

how to handle the conscience, "is what the snout is in a bear, a tender part to tame him by. Conscience is acutely sensible to God's wrath. And hell-fire itself could not take hold of the soul but at this corner."

"O conscience! who can stand against thy power!

Endure thy gripes and agonies one hour!
Stone, gout, strappado, racks, whatever is
Dreadful to sense are only toys to this.
No pleasures, riches, honors, friends can tell
How to give ease to thee, thou'rt like to
hell."

If Felix had but sat still a little longer, Paul was just going on to tell him how to get ease to the hell that was beginning to burn in his bosom. But I suspect Drusilla at that moment. I can not get over my suspicion that it was Drusilla who so suddenly cut short Paul's discourse and sent him back to his prison. I do not read that Drusilla trembled. My belief about that royal pair is that had Drusilla not sat beside Felix that day Felix would have been baptized and Paul would have been set free before the sun had gone down. But Drusilla and her sisters have cast into their graves many wounded. Many strong men have been slain to death by them. Their house is the way to hell, and their steps go down to the chambers of death.

II. "Go thy way for this time," said Felix to Paul, "when I have a convenient season, I will call for thee."

Felix never sat at a communion-table. But many of us here to-night who sat at that table to-day have in effect said Felix's very words to-day to God and to our own conscience. Many of us trembled at the table to-day, but we recovered ourselves with this resolution that we would repent and amend our ways at another time. More action sermons and more table addresses have been silenced and forgotten because of a postponed repentance than because of anything else. Felix did not really intend to shut Paul's mouth forever. He did not *intend to die and to go* before God's

judgment seat just as he was that day. And no more do we. We honestly intend to live righteously and temperately after a time, when we are in other circumstances, when we have other companionships, when we have formed other and better relationships. After that happy alteration in our life to which we are looking forward, you will find us very different men. When I am old, says one, not too old; not wholly blind and deaf, like that dreadful case I know about. But when I am somewhat older and much less occupied, I will then have time to give to secret prayer. I will then have on my table and near my bedside some of those books my minister has so often besought me to buy and to read at a communion season. I will then attend to God and to my own soul. Poor, self-deceived creature that you are! Cruelty and uncleanness have slain their thousands, but a life like yours, a life simply of putting off, has slain its tens of thousands.

III But Felix, after all, was not quite so bad as we sometimes call him; Felix was as good as his word so far.

Felix did actually call for Paul again; and that not once nor twice, but often, and communed with him in the palace. Only it had almost been better he had not done so, for he always did it with a bad motive in his mind. It was not to hear out Paul's interrupted discourse that Felix sent for Paul. The sacred writer is able to tell us what exactly Felix's secret motive was in so often giving the apostle an audience: "He hoped also that money should have been given him of Paul that he might loose him; wherefore he sent for him the oftener and communed with him. But after two years Porcius Festus came into Felix's room. and Felix, willing to show the Jews a pleasure, left Paul bound." And it is because our motives in coming to church are so mixed that the years allowed us for our salvation pass on till some one else occupies our pew, and Paul's preach-

ing has forever come to an end so far as we are concerned.

"Pulpits and Sundays; sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Without our shame; within our consciences;
Yet all these fences, and their whole array.
One cunning bosom sin blows quick away."

I have known a man come to a church for a slip of a girl; another as a stepping-stone to some great man's favor; another for the advantage of his shop; and another for the chance of a tippet and a chain and a hoped-for handle to his name. Felix sat under Paul's preaching because his household expenses in Cæsarea were so great, and his resources so low, and his debts so heavy. And because he had been told that Paul had such rich friends that they could and would pay any price for his release. And who can tell how Felix's calculations might have turned out, had it not been that Cæsar so suddenly sent for Felix to come to Rome to give an account of his province; and all that most unfortunately before Paul's rich friends had time to come forward? Many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, for the found-out reasons why they went to this or that church.

IV. It is a positive relief, it is like the fresh air of heaven itself, to turn from Felix's church attendances in this matter of motive and to turn to Paul.

For, when the royal message summoning Paul to the palace was delivered to him in his prison, what was Paul's first thought, do you think? Paul was a great man. Paul was a noble-minded man. Paul was a true and pure-hearted man. Paul never for a moment thought of himself at all. He never once said to himself how all this might tell upon his release and his liberty. Dear and sweet as release and liberty were to Paul, these things never once came into his mind. Felix and Drusilla alone came into his mind; Drusilla especially. For Drusilla was a Jewess; she was a daughter of Abra-

ham and David, and Paul's heart's desire and prayer to God had for long been that Drusilla might be saved. And here, in this opportunity to him, was the answer to his prayer! And thus it was that all the way up from his prison to her palace Paul was thinking only of that wicked and miserable pair with their fearful looking for of judgment, till, with his heart full of all that, as Paul was led into the presence-chamber, Felix turned to Drusilla and, pointing to Paul, he said to her:

"Lo! this man's brow, like to a title-leaf
Foretells the nature of a tragic volume!
He trembles, and the whiteness in his cheek
Is apter than his tongue to tell his errand!
Even such a man
Drew Priam's curtain in the dead of night."

It was the snow-white purity of Paul's motive that gave to his words and to his whole look and manner such last-day power as he stood and spoke before Felix. Paul's eye was so single at that moment that the whole palace was filled to Felix as with the light of the great white throne itself.

No other man knows with a full certainty any or all of his neighbor's motives. At the same time I have come to think that the purity of a preacher's motives has very much to do with his success. Not always, perhaps; but sufficiently often to make it a good rule for all of us who are, or are to be, preachers. For instance, to speak of two very successful preachers who have lately gone to give in their account and to reap their reward, Moody and Spurgeon; I have always attributed their immense and their lasting success to the transparency of their motives. And, therefore, it is that I am always directing young probationers who are going to preach in a vacancy to read before they go Dr. Newman's sermon to mixed congregations, entitled, "The Salvation of the Hearer the Motive of the Preacher." I tell them that this desired call, if it is to be a call to them from Christ, will largely lie in their motive that day. If the preacher makes the vacant congre-

gation tremble like Felix till they forget themselves, that is the preacher for them, and that the people for him. Let all probationers study that same great writer's noble lecture, entitled "University Preaching," and they will thank me for this instruction all their days.

V. And now to conclude: I can imagine no other night in all the year so convenient as just the night after a communion-day. I can imagine no night in all the year so acceptable to Christ and so welcome to His Father. No day and no night in which our Redeemer so desires to see of the travail of His soul. No night in which He has so much joy in seeing either a sinner repenting or a saint returning. It is a special night for new beginners, and it is famous for the restoring of backsliders' souls. This is the day then for us all to date from. "It was that day; it was that night when we had Felix," you will say all your days on earth. "My Lord met me," you will say, "in that house of His, and on that night of His." Come away then and make a new start on the spot. Come away, and there will be a joy in heaven to-night that there will not be but for you. Oh, do come, and let this house have this honor in heaven henceforth, because this man and that man were born here. And in saying that, it is not I that say it. Jesus Christ Himself singles you out of all the congregation and says to you, as if you were alone in this house, Come! Come, He says, and let us reason together. And if you are a very Felix and Drusilla; if your unrighteousness, and your intemperance, and your fearful looking for of judgment are all as dreadful as were theirs; even were your sins as scarlet as were theirs, they shall be as white as snow. And, tho they be red like crimson, they shall be as wool. Who, then, this communion evening, will come forward like the brave man in Bunyan, and will say to him who has the book, and the pen, and the ink-horn in his hand—set down my name,

sir? At which there was a most pleasant voice heard from those within, even of those who walked upon the top of the king's palace, saying:

"Come in, come in,
Eternal glory thou shalt win."

So he went in and was clothed with the same garments as they were clothed with. Then Christian smiled and said: I think verily that I know the true meaning of this great sight.

OUTPOURING OF THE HOLY SPIRIT.

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He hath poured forth this, which ye see and hear.—Acts ii. 38.

At the Ecumenical Council recently held, Dr. Pierson is reported to have said that we can rightly understand human history only as we come to know that it is His story—a most fruitful sentence. The true student of human history is the one who looks upon the history of men from the divine standpoint, and to the true student of human history the rise and fall of dynasties, the coming and going of warriors and statesmen, are all matters worthy of attention; but they are secondary matters. These things are seen in the light of the higher truth: the truth that through the ages one unending purpose runs: the truth that God is upon the throne, and through all the disorder and the darkness resulting from human sin He, in great grace, is moving with precision and perfect order to a consummation that will satisfy the heart of His love.

Consider, first, the Pentecostal age resulted from a new fact in the heavens; and, second, the Pentecostal age issued in a new fact upon the earth.

I. What was the new fact in the heavens that made the Pentecostal age a possibility? It was a threefold fact.

1. The *first fact*, the presence in the heavens of God's perfect man.

Now, has it ever occurred to you the

infinite meaning of Ascension Day? I do not think as Christians that we observe as much as we might do the great festivals of the Church. As to the actuality of dates I care nothing at all, but I think it is a most fitting thing that we should remember His birth, that we should remember His crucifixion; but those of us who have been giving a great deal of attention to some of these festivals of the Church have been in danger of omitting one of the most wonderful of them all, Ascension Day.

Now, what was Ascension Day from the heavenly standpoint? It was the coming into heaven for the first time of God's perfect man. No perfect man had ever reached heaven till the moment when Jesus of Nazareth came there—never. But you say: "Surely there were the spirits of the just men made perfect." Yes, but you must have that word in—"made" perfect. You tell me of Abel, who had sung his song of redemption by blood, and I believe you; he was there. You tell me of the fathers and the patriarchs of the past, of all those men who have passed into the spirit-world ransomed by blood; but I say of all of them that these must be born again. These all died in faith, and their presence in heaven was due, not to anything they were in themselves, but to a faith which may have been very imperfect faith, that walked in a light that was very dim compared with the light in which we walk to-day; but it was faith in a coming deliverer.

These men saw the Daysman in the distance, the day-star, the Shiloh, a deliverer, and they died in faith. If you had asked them to formulate a theory of their redemption, not a man of them could have done it. Every now and then some of them, under the inspiration of the Holy Spirit, have given us pictures of that coming One; but I venture to think that none of them understood their own pictures until He had come. They sought diligently what the Spirit of Christ that was in them

meant when He testified aforehand of the sufferings of Christ and the glory that should follow, but they none of them perfectly understood. But they died in faith, and they were there in heaven to sing the song of deliverance to be wrought; and when upon the Mount of Transfiguration Moses and Elijah talked with Jesus, they talked of the supreme subject, even the spirits of the just made perfect, His exodus, His decessus, that by which He would win their permanent position in heaven as well as usher in a new age and a new dispensation.

But on Ascension Day there came into heaven God's man by faith in none, but by virtue of what He was in Himself, the One who during His sojourn upon the earth could say, "I do always the things that please him"; the One who said, "I must work the works of him that sent me"; the One who could say, "I have glorified thee on the earth; I have finished the work thou gavest me to do"; the One who at last could say in the most marvelous and majestic sentence that ever passed through His lips, so far as Himself was concerned, "Father, into thy hands I send forth my Spirit," and at last He Himself, risen, ascended, is in heaven. And oh, if you let your imagination—which sometimes is, after all, the truest interpreter of these things—carry you away, what an hour must that have been in that place where they do not count hours, when God's Man came and stood in the white light of the throne by the right of His own perfect humanity! Now, that is the first phase of the new fact of heaven.

2. The *second fact*, this perfect Man wounded.

But now I look at Him there—we look at Him there—and as I look at Him I say, What is the meaning of these wound-prints, and what mean these words I hear Him speak—this perfect Man, this triumphant Man, this Man that has taken the divine thought and interpreted it into the actuality of a perfect life? For remember, when God

said, "Let us make man," that is what He meant—Jesus. Jesus was the unfolding of that thought. We would never have known what God meant if it had not been for Christ. Nowhere else do you find the divine thought rendered concrete in an actual life. But I ask this perfect man who is in heaven, How is it He is wounded, and what does it mean when He says, even there in the perfect light: "I am he that liveth and was dead, but I am alive forevermore"?

What is the answer to that question? I ask what it means, if He has passed into heaven, as He has, by the right of His own perfect manhood, by these wounds? And the answer is an answer that can best be given in personal language, and it is this: He loved me; He gave Himself for me. Nothing can be added to that answer. He that might have passed into the home of God and the light of heaven by the victory of His own manhood over all temptation refused so to pass into heaven, and He went to the cross; and He who need not die died; and He who never need be forsaken of God was forsaken of God; and He who need never know the cessation of communion with God for a moment passed into the darkness of a death that you and I can never measure. And why? That He might redeem us; that He might in our individual lives overtake the catastrophe of our sin, and lift us out of the place into which we had fallen into that of communion with His life.

That is the second new fact in heaven. First, a perfect Man, and then because of the first a Man who has been able to find a ransom for His brother, a Deliverer who has been able to break the chains that have bound men, to bring through the pulses of desire His coolness and His balm, that ruined man may stand erect in the power of His love. That is the second phase of this new fact in heaven.

8. The *third fact*, God's perfect Man giving the Holy Ghost.

What is the third phase of the new fact in heaven? It is a sequence, and it is that of which we can hardly speak; a wonderful truth, and yet human words always fail. Let us take the word of inspiration and then say one or two words about it. "He received of the Father the promise of the Holy Ghost." Now, beloved, you see at once how that follows, the three things: God's perfect Man—God's perfect Man who has been dead, but is alive—to that Man God gives the Holy Spirit, the Holy Ghost. He receives the promise of the Father. You say: Surely He had the Spirit in life. Yea, and because He had the Spirit in life, and because His whole human life was first of all—I pray you remember it—created by the Holy Ghost and then conditioned in the Holy Ghost—because of that fact there is something supreme in this great statement of the Acts of the Apostles, that He received the promise of the Father.

Then what is the meaning? Do not forget, I pray you, that the argument that ends with this wonderful statement, "He received the promise," began with these words: "Jesus of Nazareth, a man." Do not forget that Peter here, under the inspiration of the Holy Spirit, is dealing with the man Jesus; and if you bear that in mind and trace Him, the perfect Man, who died and rose and ascended and stood in heaven in the double right of His perfect manhood and His sacrificial work, then you begin to understand the next sentence: He received the promise of the Father.

There are two things in this third phase: First, that that Man was received up into the Godhead; that there and then Jesus Christ, the perfect Man, was forevermore received into a new relationship with God; and, secondly, that in that moment God moved into a new relationship with man, as the Holy Ghost was given to Jesus Christ.

You know how wonderful a thing it is that He came to our level. What for? To lift us to His; and that level

to which He lifted us is far more above the level from which we had fallen than the level from which we had fallen was beneath it. Man, perfect man, lived upon this plane, and he fell; and when Jesus redeems him, He does not merely bring him from the plane on which he has fallen on to his old one, but He lifts him to His own plane.

That is what Peter means when he says we are made partakers of the divine nature. This thing is being born in the heavens. God answers the perfection of human life and the perfection of the sacrifice of Christ by moving into Him, by giving Him the Holy Ghost, so that He is the first-born from among the dead, and in Him there begins that new creation, that new order of things which has been passing on through these nineteen hundred years: man received into God, God committed to man. He received the promise of the Father.

And then, what then? He hath shed forth this, and that leads you to the other thought:

II. The new fact in the heavens resulted in a new order of things upon the earth. And just as I have noticed these phases of the new fact in the heaven, so I want now, in conclusion, to notice for a moment or two three phases of the new fact upon the earth.

We come away from the heavens where is God's glorified Man to the upper room at Jerusalem, and now look at this little company of men here waiting, waiting, waiting in obedience to the command of their Master, who left them on Ascension Day, and presently He sheds forth this. Oh, the beautiful linking of heaven and earth, is it not? He is there, but this is here. What is this? The tongue of fire, the new speech, the new power, the new light, the transformation and transfiguration of human lives. And this, how did it come? He shed it forth.

1. What is the *first phase* of the new thing on the earth? It is this: That that little group of people in the upper room, about one hundred and twenty

in number, received God the Holy Ghost into their lives for the sake of another.

God the Holy Ghost had come upon men before this. It is a most interesting study to take your Old Testament and read all the story of the coming of God, the Spirit in the Old. You will find He came upon men; He came suddenly upon men; He came mightily upon men; He filled men. You may find almost all the ideas of the New in the Old; but you will find this: that when God the Holy Spirit came upon men in the Old, under any of the old dispensations, under the Old Covenant, He came in order that they might be fitted to do some special work for God, and He came without reference to their need in themselves. It was a divine need that brought Him.

God needed the building of the Tabernacle, and Bezaleel was filled with the Holy Ghost. What for? To work cunningly in brass and gold and everything else. It was the divine need that brought the Holy Ghost, not the human; and that runs all through the Old Testament. But now here is a new thing. Peter, James, John, the rest, had the Holy Spirit not upon them merely, not mightily upon them, but in them. And why has He come into Peter and James and John? For the sake of the Risen One, in answer to the prayer of the presence of Christ in the Glory. Peter did not get the Holy Ghost because he deserved Him; James did not have the Holy Spirit because he prayed for Him; John did not receive the Holy Ghost because he waited long enough for Him; but they all had the Holy Ghost for the sake of another, and the Holy Spirit came into these lives for the sake of another. It is the first phase of the new fact upon the earth; it had never happened before. These were the first men thus to receive the Holy Spirit, not in answer to their own prayer, but in answer to the prayer of the risen and glorified Christ.

My brethren, I am only tracing the

beginnings of things, but I do digress a moment to follow that initial fact down to this moment. Have you received the Holy Ghost? I am going to turn to that in a moment to close, but I ask it here in order to make this statement. If so, you did not receive the Holy Ghost because you prayed for Him, neither did you receive the Holy Ghost because you waited long enough; you received the Holy Ghost for the sake of Christ; God gave you the Spirit in answer to Christ's prayer. But, you say, where was my responsibility? Your responsibility lay in the fact that you had to submit, commit. Let us keep to that word; it is a key-word. You committed yourself to Jesus Christ, conscious of your own impotence and His potency, and when you did that, not because you won the Holy Ghost or persuaded God to give it to you, but for the sake of Christ, by a sequence of law, God gave you the Holy Ghost, and so you received Him. That is the order in this dispensation. So it dawned, so it has continued, and the Holy Ghost has been the door-keeper of the Catholic Church from the moment of its birth until now. No man enters it but through the baptism of the Holy Ghost. That was the first new thing, the Spirit given for the sake of another.

2. But the *second phase* of this new thing is this, that the Spirit that was given formed the bond of life between these into whom He came and that other One, so that Peter and James and John began that day to live the common life with each other, because it was a life akin to their life that He was living in the heavens.

Oh, my beloved, here is the central miracle of Christianity! You are not a Christian because you are trying to follow and imitate Christ.

Sometimes one almost wishes that Thomas à Kempis had never written his "Imitation." I am afraid a great many people have been misled. Do not misunderstand me; I love the book, and you will go back and read it again;

but do not forget that your imitation of Christ does not consist in your copying something outside, but your incessant obedience to that which is within you. I want you to know this, and I want to emphasize it and write it upon your hearts this morning above everything else, that if the Holy Spirit be in you, you now live one life with the risen Son of God. That little band of men and women in the upper room lived one life with Him. He received the Holy Spirit, He poured it upon them, and straightway the thrill and the throb of their life was the thrill and the throb of His life. That was the second phase of the new fact.

3. And the *third phase* of the new fact was what? This: First, they received the Holy Spirit for the sake of another; second, they therefore now live one common life with the risen Christ; and third, that common life is transforming them into perfect likeness to their Lord.

And that is the Spirit's business in you and in me and in every believer, to make us like Him, to give us grace for grace, line for line of His loveliness and His beauty. But remember that can not be done in five minutes; all the processes of the years are necessary. How many, I do not know; I do not ask to know. God prepares some of His children through swift processes for home, and takes them home; and with some of us He patiently and gently bears through long years; but this is the finality of the work of the Holy Ghost in you and in me. What? To make me like Him. That is the shout of triumph that will hail the morning of the Resurrection. Behold, I see Him and I am like Him! Nothing beyond it, nothing fairer than that, no more beautiful vision falls upon the pathway of the saint, cheering the night with song, than that—at last I shall be like Him. And the measure in which the Spirit is having His way is the measure in which I am already growing like Him.

Now, beloved, that, as I understand

it, was the beginning of the Pentecostal age. A new fact in heaven issued in a new fact on earth, and I solemnly ask you this morning to join me quietly in your hearts, without any outward expression, and let us ask ourselves this question; so many things will be said; we shall come down to details, and we shall deal with different phases of life in our teaching and our thought together and our conference and our prayer, but here is the initial thing: *What relation have I to Pentecost?* Am I simply studying a theory most explicitly declared in the Book? Am I walking around a great fact; or am I in actual living union with that fact of Pentecost? And the question, it seems to me, that we need to ask before we deal in introspection or before we talk about our work in conference here or anywhere else, is: *Did you receive the Holy Ghost when you believed?* You say: "Surely what you mean is to ask if we have had some new experience?" No, I ask if you were converted when you thought you were? That is what the verse means; for, remember, that the people who were asked that question, as you remember in Acts xix., were not the disciples of Jesus. They were the discipline of John, and when they believed on Jesus then they received the Holy Ghost; and I believe there is no end of, shall I say, Christianity which is merely the morality of John the Baptist in the world to-day. There are lots of people who have just got as far as John the Baptist can take them and imagine they are Christians.

If I have been startled in recent years by one thing more than another, it is by these scores of people who have said to me in my work: "I thought I was a Christian until to-night, and I never have been." It seems to me there is nothing more wholesome for us in this conference than that wherever we are, so far as the outward office and work of the Church are concerned, we shall say this: *"Am I born again? Did I receive the Holy Ghost when I believed? Or was my belief short of the belief*

which is surrender, committal, absolute and unqualified to Christ, in order that I may have that gift that links me to Him and makes me—oh, blessed thought!—live one life with Him?"

Of course the next question is: *"Am I submitting to the life, if I have it? Am I filled with the Spirit? Am I allowing the Spirit to have His way?"* But I do not go to that question this morning. I ask you to keep at the first: *"Is Pentecost to me anything more than a matter of history the power of which has never touched me?"* And, if so, shall we not first of all find our way to loneliness?" I am quite sure God can not deal with us in a crowd. You will have to stand forth, and I will have to stand forth, get away from every one else, and there put Christ on the throne, glorify Him by the submission to His power of your lack of power, and then the Holy Ghost will be yours.

THE CRIME OF ASSASSINATION.*

BY REV. GEORGE ZABRISKIE COLLIER
[REFORMED], MELLENVILLE, N. Y.

And the king lamented for Abner, and said, Should Abner die as a fool dieth? Thy hands were not bound, nor thy feet put into fetters; as a man falleth before the children of iniquity, so didst thou fall.—2 Sam. iii. 33, 34.

A CHARACTERISTIC crime of a lawless age. Altho there was a king in Israel, there was danger, unless the strife between the warring factions could be silenced, that the days of the judges would return, when "every man did what was right in his own eyes." The claims of authority, both divine and human, rested lightly on all. Personal prejudices, rather than patriotism, determined the course of the upholders of the rival dynasties of Saul and David. Every chieftain's

* Preached in the Mellenville Reformed Church, August 5, 1900.

camp became a cave of Adullam for the debt-burdened and discontented. Unrest was in the air, venting itself upon those who upheld existing institutions. Religion lost its grip upon the national conscience. Rites and ceremonies, Sabbath days and appointed feasts, were either neglected or else were observed in a formal, hypocritical spirit. The form of godliness had been shorn of its power. It had been regarded as a mark of undue forbearance on David's part that he had twice spared Saul's life; yet David himself would ere long be so far captured by the autocratic spirit of the age as to set at defiance the laws of God and the rights of man at the call of personal caprice. Israel had fallen from covenant loyalty in demanding a king. The wind had been sown; the reaping of the whirlwind had begun. The assassin Joab, the murderer of Abner, altho the immediately responsible criminal, was only an indigenous product of the age. The spirit that molded characters like his was in the air; for a community of criminal responsibility pervades all ranks of society.

Certain social conditions invite, if they do not excuse, gross crimes. The man, *e.g.*, who belittles the divine wisdom in making a Sabbath for man, who, setting aside God's authority, does his own pleasure on God's holy day, is scarcely in a position to judge those who carry their logic a few steps farther, and set aside all rule and authority as tyrannical, and obey the laws governing home, society, business, and national life only as convenience dictates. He who refuses to subordinate his liberty—which is often but another name for his selfishness—to the general welfare of society and the expressed will of God, must not be surprised at the increase of those who know no liberty save license, despise dignities, imperil vested rights, disregard the sacredness of contracts, consider the marriage vow a conventionality, place a low value on life itself when it stands in the way of selfish ends.

Saul had fallen by his own hand. The weakling Ishbosheth was vainly asserting his hereditary claims. Embittered at the prospect of defeat, unstrung by repeated desertions and disasters, he hurled an insulting charge at Abner, thereby driving that passionate and useful, tho by no means stainless, warrior into David's camp, where he found himself confronted by the jealous wrath of Joab and Abishai, whose brother Asahel he had unwillingly slain, goaded on by the stern exigencies of warfare. Under the guise of friendship, the unscrupulous Joab slew Abner. Such a dastardly act raised its victim at once to the position of a martyr. Petty rivalries were forgotten in the common sorrow. Secondary considerations were swallowed up in the untimeliness of his death. It was almost forgotten how recently he had been a follower of Saul, so completely does death often alter the perspective in which men view character. The air resounded with lamentations. With an intensity of expression which we in this Western land know little of, the king lifted up his voice and wept at Abner's grave in Hebron, uttering the lament of the text.

With a magnanimity that overlooked past hostility he cried: "Know ye not that there is a prince and a great man fallen this day in Israel?"

History repeats herself, tho men are all too slow to heed her warning voice, perhaps because they call her History rather than Providence. The shallow creed that often unconsciously underlies our daily talk leads us to call every tragedy an accident, rather than the effect of some cause more or less easily traceable. In spite of all that can be said about the evolution of human society, history teaches a transmigration of "age-spirits"—reappearing in changed outward guise, yet with essential sameness after the lapse of generations. History is made up of action and reaction. The pendulum swings from the extreme of despotic rule to that of a scarcely suppressed lawless-

ness, and back again to sterner methods when too many crimes have been committed in the name of liberty.

The nineteenth century, with its boasted civilization and refinement, has witnessed many such outbreaks of the mystery of lawlessness. The past week we have had wafted to us the lamentations of a stricken nation over the untimely death of a ruler whose aims have been unselfish, whose rule over Italy has been in the main beneficent. The act is not relieved, as was the assassination of Abner, by the motive of personal enmity. Let this generation ponder well, that the King of Italy has been slain solely because he was the official embodiment of law, order, and authority—and that as the result of a conspiracy hatched in free America. For our broad toleration of destructive political creeds, our pardoning through a state executive of convicted anarchist murderers, the unrestrained freedom of speech the spirit of our institutions shows, we have been rewarded by the influx of those who believe in doing only that which is right in their own eyes. The crime was not committed in autocratic Russia, as has been the case in the past; nor in despotic China, where it is of frequent occurrence; nor in France, where social upheavals are periodic; but in a nation which during the past generation has advanced in the attainment of liberty, a large portion of whose population is controlled by a branch of the Church which, whatever its errors, is the foe of open political upheaval and social turbulence. The deed does not appear to have been done at the instigation of that Church which lost its temporal power by means of this dynasty. We may credit the venerable Pope with a sincerity of grief like that which David expressed at the grave of Abner in Hebron. Restoration of temporal power will doubtless be sought by the Roman Church, but by subtler and saner methods than assassinations.

Italy has lost a ruler brave in war, the only crowned head possessing scars

received in battle, willing to share the perils of his people in time of deadly pestilence, laboring with his own hands to rescue workmen buried in the ruins of a fallen building, refusing to provide out of the public treasury for his children's expenses. I am not here to eulogize rulers living or dead, but these statements emphasize the tragic fact that the assassination was a blow, not against a person, but against rule and authority considered as such.

We may not easily reach by pulpit appeals or otherwise those who belong to the class of misguided foes of law and order to which the assassin belongs; but in this act, which is only one outward expression of a deep underlying spirit of unrest and sullen defiance of the powers that be, we can read the signs of the times and the perils we must sooner or later confront more directly.

It brings home to us the power for evil of a false creed. The act was not one of passionate resentment, but was the logical outcome of the intellectual convictions instilled into this criminal's mind from early childhood. "As a man thinketh in his heart, so is he." What a man thinks is not a matter of indifference. The spirit of the present age is in the direction of vagueness in religious thought. Rightful toleration, the cessation of the persecuting spirit, has been followed by sloth in the promulgation of sound convictions. Political or religious heresies do not die a natural death. False theories of society and government will overturn the foundations if not resisted. Darkness never flees save at the approach of light. The lawless classes must be restrained by the secular arm, and enlightened with a more ardent missionary zeal than this generation has yet witnessed.

In 1868, at Geneva, Bakounine founded the anarchist movement in the following address to the Congress of the International:

"Brethren, I come to announce to you a new gospel. This gospel admits of no half-

measures or hesitations. The old world must be destroyed and replaced by a new one. The lie must be stamped out and give way to truth. It is our mission to destroy the lie. The first lie is God; the second lie is Right. Might invented the fiction of Right to insure and strengthen her reign. Might, my friends, forms the sole groundwork of society, and should be in the hands of the majority. It should be in the hands of those nine tenths of the human race whose immense power has been rendered subservient to the remaining tenth, by means of that lying fiction of Right before which you are accustomed to bow your heads and to drop your arms. Once penetrated with the conviction of your own Might, you will be able to destroy this mere notion of Right. And when you have freed your minds from the fear of God, and from that childish respect for the fiction of Right, then all the remaining chains that bind you and which are called civilization, property, marriage, morality, and justice will snap asunder like thread. Let your own happiness be your only law. But in order to get this law recognized you must destroy everything as it now exists, the good with the bad, for if but an atom of this old world remains the new will never be created."

Such is the blasphemous creed which for thirty-two years has been propagated in season and out of season. Its fruits have not all been gathered in, for it takes more than a generation for new convictions to find lodgment in society. But the leaven is rapidly spreading. It has caused the death of a Czar of Russia, a harmless Empress in Austria, a peculiarly competent President in France; perhaps we may include under the same general head a President of the United States; also the murder of high officials in Ireland, and of the police in Chicago some fifteen years ago; the attempted assassinations of the Shah of Persia, the Prince of Wales, and innumerable other unsuccessful projects of which we shall never hear till the day when the book shall be opened. These are not the outbreaks of barbarism as in China and Turkey, but the logical fruitage of godless creeds. The events give the lie to those theories hawked about by people of low ideals and shallow thinking powers, that all beliefs are equally good, and that it makes no difference what a

man believes so long as he is sincere. If a man's belief is only outwardly assumed, as we put on a garment, it has indeed little effect on his life; but if it be his sincere conviction, it will direct the current of his moral life toward evil or good. Would that more of these self-deluded ones would make the confession made by one of their number just before his execution at Madrid several years ago:

"Ready to appear at the judgment-seat of God, should my clear conscience set an example to others? I publicly declare that I have professed to my undoing the subversive principles of Anarchy. The misled Anarchist press takes advantage of the ignorance of the working classes to inculcate theories against justice and reason. I desire my comrades to know that the Anarchist journals have been woefully deceiving us. I am convinced that many of those preaching these doctrines to us are perfectly indifferent to our fate. I therefore advise my comrades to repudiate those teachings and be honest workers, with faith in God and religion, which teaches that all men are brethren."

I do not suppose that any who attend divine worship in an age of great laxity of Sabbath observance are likely to become Anarchists; yet those who take the first step in the direction of belittling lawfully constituted authority, whether of God or man, who accept only such of God's laws as seem pleasing, and do what impulse or passion dictates, save as they are restrained by force or current sentiment, are Anarchists at heart. The brotherhood of man will be an idle dream so long as the Fatherhood and Sovereignty of God are ignored. The decadence of religion, the withdrawal of the motives to unselfish, grateful conduct afforded by the example of Christ and the sense of His ownership by right of redemption, mean the pouring out upon earth of vials filled with divine judgments, never so terribly felt as when men are permitted to work out their evil purposes without restraint.

A little more than a hundred years ago the French nation, in a petty spirit of antagonism to Christianity because of evils of the time,

sought, instead of remedying abuses, to tear up the whole existing system, root and branch. The Sabbath was abolished by legal enactment, because in no other way could the downfall of Christianity be made more certain. The goddess Reason in the guise of a courtesan was enthroned in place of religion. The experiment proved a failure, and most of the ills connected with the history of France during the past century have been the direct or indirect effects of this wilful defiance of religion. More than other nations has it been led into wars of selfish conquest at the instigation of selfish leaders. Seldom has there been such a low value placed on human life as in the uprising of the Commune after the Franco-Prussian war. Its Sabbath has never been recovered save as a day of unwonted gaiety and dissipation, at the close of one of which a president was murdered.

It is not without significance that the assassination of the King of Italy took place on a Sabbath spent in truly continental fashion, with the element of religion conspicuous by its absence. Is it any wonder that it is more and more becoming recognized that a purely holiday Sabbath is far from a national blessing? I believe that more than one half of the crimes and nine tenths of the debauchery in our land occur on the Lord's day; and I assuredly believe that this will increase just so long as Christian people attach such slight value as many seem to do to its outward observance and become increasingly miserly of the amount of time they set apart for religious purposes.

Let us not lay upon the avowed Anarchist the entire responsibility for the growth of the spirit of lawlessness. He is not the only Anarchist who is one outwardly, any more than they are the only Israelites who are descended from Abraham. We witness the increase of these tendencies in the modern impulse to take the law into our own hands; the selecting of certain statutes that we trust public opinion will permit us to set aside, judges and juries often re-

quiring more direct evidence for the conviction of those charged with illegal liquor-selling than they would in cases of theft, divorce, or murder; the frequent lynchings by otherwise respectable citizens, whose unwillingness to seek redress by due process of law causes more lasting injury than the crimes they seek to avenge; the yearly increase in the number who perish by their own hands, and the revival of the ancient pagan defenses for such deeds; the relaxation of reverence for authority in the home, the school, the church, and the nation; the frequent substitution of violent measures for those of lawful agitation in the strife between capital and labor; the use of violence by certain labor organizations to cut off men not in sympathy with their methods from their God-given right of obtaining work at their own charges; the no less anarchistic spirit which prompts some capitalists to dominate legislative bodies for selfish ends, and to evade or neutralize laws framed to protect society from their encroachment.

It is fortunate that there is an increasing disposition to solve these problems in a spirit of mutual forbearance and truth-seeking, and perhaps it is reserved for America to lead to the attainment of a more equitable social order without the upheavals and revolutions that have characterized progress toward greater liberty elsewhere.

Meanwhile let us hold fast with deathless grip to the important principle, that two wrongs do not make one right. Lawlessness and murder may be expected where either real or fancied wrongs exist, but they are not justified on this account. Were the grievances alleged against the Italian Government of the most substantial character, the Anarchist's remedy can not be approved. The too prevalent spirit of defiance against our courts, the impulse to redress real or alleged wrongs at popular elections by means of assassination, can not meet the approval of patriots and Christians. The

kingdom of righteousness, peace, and joy in the Holy Ghost can not, like Mohammedanism, be propagated by the sword. The Master, whom the oppressed are more and more recognizing as their true friend, commanded His disciples to sheathe the sword rather than turbulently to oppose by brute force the soldiers that, however unhalloved their errand, represented lawful authority. Better the arrest and the cross than to encourage future generations to choose when they will or will not be law-abiding; better suffer for conscience' sake than triumph by might alone.

Such tragedies open the eyes of those halting between two opinions; the one tending to the neglect and overthrow of authority, first of God, then, more slowly, but none the less surely, of human institutions; the other beginning by denying self, finding life by losing it, discovering happiness in seeking others' welfare, asking society not "What shall I get?" but "What shall I give?" Meanwhile, amid plots and counterplots, wars and rumors of wars, let us not lose faith. All these things must come to pass, but the end is not yet. Christ brings first a sword of division, then peace. He came in the fulness of time and of man's extremity, and the current of human history was changed. History will repeat itself in this as in other matters. Those who rely on the sure word of prophecy believe, many of them, that, at the close of a period of arrant doubt, skepticism, and lawlessness, when iniquity abounds and the love of many waxes cold, the end will come.

Again will man's extremity be God's opportunity. Then, more completely than in the past, shall be fulfilled the prophecy, "For all the armor of the armed men in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." And the governments of this world, already becoming greater burdens than merely human wisdom can bear, will be in a *different sense* from that in which they

are now—upon the shoulders of the God-man. Of the increase of this government and peace there shall be no end, upon the throne of David and upon his kingdom to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of Hosts shall perform this.

THE SACRED DUTY AND SACRED POWER OF INTERCESSION.*

BY WILLIAM II., EMPEROR OF GERMANY AND KING OF PRUSSIA.

And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed.—Exod. xvii. 11.

SEVENTH Sunday after Trinity. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

It is a most impressive picture that our text to-day brings before our souls.

Israel wanders through the desert from the Red Sea to Mount Sinai. But suddenly the heathen Amalekites stop them and want to prevent their advance, and a battle ensues. Joshua leads the young men of Israel to the fight; the swords clash together, and a hot and bloody struggle begins in the valley of Rephidim.

But, see! While the fight is going on the pious men of God—Moses, Aaron, and Hur—go to the top of the hill. They lift up their hands to heaven; they pray. Down in the valley the fighting hosts; at the top of the mountain the praying men.

This is the holy battle-picture of our text. Who does not understand to-day what it tells us? Again a heathenish Amalekite spirit has stirred in distant Asia with great power and much cunning. By burning and murder it has sought to prevent the entrance of European trade and European genius, the triumphal march of Christian morals

* Recently preached by His Majesty on board the yacht *Hohenzollern*.

and Christian faith. And again the command of God has been issued: "Choose us out men and go out, fight with Amalek." A hot and bloody struggle has begun. Many of our brothers stand already yonder under fire, many are on their way to the enemy's coasts, and you have seen them, the thousands who at the call, "Volunteers to the fore! Who will be the guardian of the empire?" now assemble, to enter the fight with flying colors. But you, who remain behind at home, who are bound by other sacred duties, say, do you not hear God's call, which He makes to you and which says to you: "Go up on the mountains, raise up thy hands to the heavens"? The prayer of the just can do much, if it is in earnest.

Thus let it be. Yonder, far away, the hosts of fighters; here at home the hosts of praying men. May this be the holy battle-picture also of our days. May this peaceful morning hour remind us—may it remind us of the sacred duty of intercession, of the sacred power of intercession.

I. The sacred duty of intercession.

Certainly it is an enthusiastic moment when a ship, with the young men on board, weighs anchor. Did you not see the warriors' eyes flash? Did you not hear their many-voiced hurrahs? But when the native shores vanish, when one enters the glowing heat of the Red Sea or the heavy waters of the ocean, how easily brightness and enthusiasm grow weary! Certainly it is a sublime moment when, after a long voyage, in the distance the straight lines of the German forts can be seen, and the black, white, and red flags of the German colony become visible, and comrades in arms stand on the shore waiting to give a hearty reception. But the long marches in a burning sun, the long nights of bivouac in the rain! How easily gaiety and strength vanish! Certainly it is a longed-for moment when at last the drums beat to the charge, and the bugles are blown to advance, when the command is given:

"Forward at the enemy!" But then, when amid the roar of the guns and the flashing of the shells comrades fall to the right and left, and hostile batteries still refuse to yield—how easily the bravest heart then begins to tremble!

Christians, in order that our brothers over yonder may remain gay even in the greatest distress, faithful in the most painful duty, courageous in the greatest danger, they want something more than ammunition and sharp weapons, more also than youthful courage and fiery enthusiasm. They want a blessing from above, vital power from above, otherwise they can not win and remain victorious. And the heavenly world opens to prayer only. Prayer is the golden key to the treasury of our God. But he who has it has also the promise that to him who asks shall be given.

Or shall we remain idle? Wo to us if we are idle while they are carrying on a hard and bloody piece of work! Wo to us if we only look on curiously at the great sight while they wrestle in a fierce death-struggle! This would be Cain's spirit with the cruel words: "Am I my brother's keeper?" This would be unfaithfulness toward our brave brothers who are staking their lives.

Never. We will mobilize not only battalions of warriors, but also a holy force of praying men. Yes. How much there is to ask for our brothers going into the field. They are to be the strong arm which punishes assassins. They are to be the mailed fist which strikes in among them. They are to stand up with the sword in their hands for our most sacred possessions. So we will accompany them with our prayers out onto the heaving waves, on their marches, into the roar of the battle, and into the peacefulness of the hospitals; will pray to God that they may stand at their post like men; that they may fight their battles courageously and heroically; that they may bear their wounds bravely and calmly; that God may give those who

die under fire a blessed end and the reward of faithfulness—in short, that He may make the warriors heroes and the heroes victors, and then bring them home to the land of their fathers with the laurels round their pugrees and the medals on their breasts.

II. Or do we perhaps not believe in the sacred power of intercession?

Well, then, what does our text say? "And it came to pass, when Moses held up his hand, that Israel prevailed." The earnest prayers of a Moses made the swords of the enemy blunt. They pushed themselves like a wedge between the enemy's lines, made them waver, and brought victory to the flying banners of Israel. Should not our prayers be able to do what the prayers of Moses did? God has not taken back one syllable of His promise; heartfelt prayer can still to-day cast down the dragon banner into the dust and plant the banner of the cross on the walls.

And Moses does not stand alone with his intercession. Look yonder: there on the heights of Sodom stands Abraham interceding before his God, and with his prayers he prays Lot out of the burning city. And should not our prayers succeed in praying our fighting comrades out of the fire of the battles?

Look yonder: there in Jerusalem lies the young Christian community on its knees. Their leader, their father, lies imprisoned in a dungeon; and see, with their prayers they summon the angel of God into the prison, and He leads forth Peter unharmed.

And our prayers: should not they have the power even to-day to burst the doors of the oppressed prisoners and the persecuted, and to place an angel at their side? Yes, the God of old lives still, the great Ally rules still, the Holy God, who can not let sin and acts of violence triumph, but will carry on His holy cause against an unholy people: the Almighty God who can shatter the strongest walls as if they were spiders' webs, and who can disperse the greatest crowds like heaps

of sand; the merciful, faithful God, whose fatherly heart looks after the well-being of His children, who hears every sigh and who sympathizes with every distress—pious prayers open His fatherly hands, and they are filled with blessing. Earnest prayer opens His fatherly heart, and it is full of love. Yes, true, continuous prayer fetches the living God down from heaven and places Him in our midst. And if God is for us, who shall be against us?

Up in the Tauern there hang strange bells on the heights. No man's hand rings them. Still and dumb they hang in the sunshine. But when the storm winds blow they begin to swing and commence to ring, and deep down in the valley their song is heard. God the Lord has hung the prayer-bell in every man's heart. But in sunshine and happiness how often it hangs still and dumb. But when the stormy winds of distress break forth, then it begins to ring. How many a comrade who has forgotten how to pray will, out yonder in the fight for life or death, fold his hands again! Distress teaches us to pray.

And so shall it also be at home. Let the serious days that have come upon us, let the war-storm that has come on, set the bells ringing again. Let us pray for our fighting brothers. Not only now and then in a solemn hour. No, no, let us be true in prayer. As our fathers once in war-times rang the bells every evening and bared their heads at the sound and prayed, so also let us not for a day forget intercession. Moses held up his hands till the going down of the sun, and Joshua discomfited Amalek and his people with the edge of the sword.

Our fight is not brought to an end in one day. But do not let the hands become tired or idle till the victory has been gained. Let our prayers be a fiery wall around the camp of our brothers. How the thought will strengthen them, make them enthusiastic and excite them, that thousands, nay, millions, at home bear them in

their praying hearts! The King of all kings calls volunteers to the fore. Who will be the praying one for the empire? Oh, if one could only say here: "The king called, and all—all came!" Not one of us must be wanting.

History will one day describe the fights of these days. But man sees only what he has before him; he can see only what the wisdom of the leaders, the courage of the troops, the sharpness of the weapons have done. But eternity will some time reveal still more—it will show how the secret prayers of the believers were a great power in these fights, how the old promise was again fulfilled: "Then they cry unto the Lord in their trouble, and he saveth them out of their distress." And thus, keep to prayer. Amen.

PRAYER: Almighty God, dear heavenly Father, Thou Lord of Hosts and Ruler of battles, we raise, praying, our hands to Thee. On Thy heart we lay the thousands of brothers-in-arms whom Thou Thyself hast called to battle. Protect with Thy Almighty protection the breasts of our sons. Lead our men to victory. On Thy heart we lay the wounded and sick. Be Thou their comfort and their strength, and heal their wounds which they receive for king and fatherland. On Thy heart we lay all those whom Thou hast ordained to die on the field of battle. Stand by them in the last struggle, and give them everlasting peace. On Thy heart we lay our people. Preserve, sanctify, increase the enthusiasm with which we are now all imbued. Lord our God, we trust in Thee. Lead Thou us in the battle. We boast, Lord, that Thou will help us, and in Thy name we unroll the banner. Lord, we will not leave Thee, then wilt Thou bless us. Amen.

Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in earth, as it is in heaven. . . . Amen.

HOW TO ESCAPE THE DEVIL.

BY REV. G. FLAVEL HUMPHREYS
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Resist the devil and he will flee from you.—James iv. 7.

SHAKESPEARE makes one of his characters say: "I perceive the devil understands Welch." We have all of us learned, and, I dare say, he understands a great many things—about us at least.

I. Consider the Foe.

(1) He is powerful. He is spoken of as the prince of the power of the air. (2) He is subtle. He beguiled Eve through subtlety. (3) He is deceitful. He is full of wiles (snares).

II. Consider the Fight.

Such being his character, there must be conflict. We must resist him if we are not to come under his power. How shall we do it?

(a) Arm ourselves against. Put on the whole armor of God.

(b) We must be watchful. Use the Word of God. Exercise faith, eternal vigilance.

(c) Above all, seek the help of Christ, who conquered the devil.

Is there not a peculiar link between Christ and the tempted soul? "Lo, I am with you!"

Our power of resistance depends upon our possession of a new heart. Satan finds an ally in the natural heart. Resistance becomes formidable when inspired by a divine force. Our success in resistance depends upon the degree of our reliance on Christ.

Get the power to resist by giving your heart to God; then exercise that power through a living faith.

III. Consider the Flight.

Satan never withstands Christ. Christ has conquered him.

Satan is at heart a coward. If we have the gospel armor in use, he can not face us.

The sword of the Spirit, the shield of faith, what execution may be done! The devil is never in so much of a

hurry as when resisted by a courageous Christian.

1. Is the devil attacking us? Resist him.
2. Have we got the right armor?
3. The earth is the devil's battleground. He is making his *last* stand here.
4. When the devil flees, Christ appears.

THE PREEMINENCE OF CHRIST.

BY REV. R. S. MACARTHUR, D.D.
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That in all things he might have the preeminence.—Col. i. 18.

In the context Jesus Christ is presented in His universal relationship as Creator and the Universal Man.

1. As Creator, He is to be identified as the same in the first verse of Genesis and the first verse of John. No theories of law or evolution can account for the physical creation. Christ's hand is so manifest that the

universe is but His thought materialized.

2. Christ is preeminent in Revelation. The Bible is a divine symphony, whose music is the Oratorio of the Messiah. There is not a discordant note in it, and its themes will be sung by the Hallelujah chorus of heaven.

3. Christ is preeminent in history. History is really His-story. To write history with Christ left out would be like writing astronomy without the sun. The father of history is Moses, not Thucydides or Herodotus; and the pivot of history is the cross. The immanence of God in Christ should be emphasized in human affairs as much to-day as in the times of Israel.

4. Christ is preeminent in regeneration. He alone can create life in the material and spiritual realms, and an inexplicable mystery surrounds both kinds of life. By following Christ as the Way, the Truth, and the Life, all will be well for the life that now is and the eternal life into which it leads.

HELPFUL SUGGESTIONS FOR THE AUTUMN.

The Season of Thoughtful Rest.

The Lord your God hath given you rest.
—Josh. i. 13.

THE autumn rest is not like a summer vacation, when all care is temporarily laid aside, and the strained nerves sleepily recover their tone; when drowsy days and long sleep make up for the earlier overwork. It is the thoughtful rest of Israel after the conquest of Canaan; of the business man after vacation is past and he considers how he shall now settle down to the new season's work.

1. It is rest from the hurried planting of the spring and the anxious waiting of the summer, and the strenuous toil of winter is not yet come.
2. It is rest from many uncertainties and as clear understanding as possible of the actual situation.

3. It is the restful assurance that every stroke of work now will tell.

4. While autumn is said to be in the end of the year, in fact it is the beginning of the year for business and school and church. It corresponds with that spiritual maturity which looks forward to the true life of heaven.

Ripeness.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.
—Ephes. iv. 13.

1. Great fulness of maturity in character is sometimes attained; we have seen it so perfect that we could suggest nothing more.

2. The autumn season suggests it to us all as what we should attain.

8. Time is an essential element in its attainment. There must be time for growth, and also time for the quiet season when growth is not rapid and is mainly unseen.

4. Ripe character is of great value in the changing and growing community.

5. Ripe character is suggestive of God, and helps us, as we see it, to believe in God and rest in Him.

The Season of Peace.

The whole earth is at rest and is quiet.
—Isa. xiv. 7.

This was not what the prophet saw with his eyes, but what he saw in vision, and rejoiced in for Israel. So we, tho there are years round about us, with the help of our peaceful season may enter into thoughts of peace:

1. The peace of God is the advance of happiness in home and state.

2. The peace of God is opportunity for all growth in righteousness.

3. The peace of God corresponds outwardly with the inward peace of forgiven sin.

4. The peace of God embraces within it all activities of love.

Rest in the Goodness of God.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psalm cxvi. 7.

Autumn is the season of plenty, not for the growth that is in it, but for what has gone before it. So our hearts should comfort themselves, not only in what they have and are, but in what God has done for them.

1. Winter is coming, but has not come yet: so death is coming, but still we live, and may do much to make life worth while.

2. The beauty of summer is gone, and we have had many losses; but our sorrows have not been overwhelming, and to-day we are glad in God's bounty.

3. The best thing about autumn is its returning vigor. We have not broken down, and shall not. God keeps us from falling.

The Sadness of Autumn and the Joy of Faith.

As for man, his days are as grass: as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more; but the mercy of the Lord is from everlasting unto everlasting upon them that fear him, and his righteousness unto children's children.—Psalm ciii. 15-17.

1. The sadness of autumn reacts into the joy of faith. As the eye can look forward only to the coming winter, the heart lifts itself above these seasons, and looks forward by faith to heaven, where is no winter.

2. Faith grown strong in contemplation of unseen things is able to look back upon the wasting season, and can see how beautiful it is even in its decay.

3. Accepting this decay as a natural and good thing, faith finds the trees touched with heavenly light, the air gentle with heavenly restfulness, and the heart at peace in the assured love of God.

Fading Autumn and Unfading Heaven.

A crown of glory that fadeth not away.
—1 Peter v. 4.

1. The yellow and scarlet leaves are the fading crown of the trees. Soon they will flutter down.

2. Like them was the fading laurel which crowned the Olympic athlete. His crown withered, and his honor was soon forgotten.

3. The praise of God is as lasting as human praise is evanescent; and the redeemed character is a possession of everlasting honor and joy.

The Fertile Field and the Bounty of God.

A field which the Lord hath blest.—Gen. xxvii. 27.

1. God's blessing gave us the fruitful summer. Much the larger part of our national wealth came from the fields.

2. God's blessing on our intelligent

labor connects the field and the workshop, so that all winter will be rich from the wealth of summer.

3. God's blessing on our hearts opens our eyes to see gratefully and joyfully the fair fields of autumn, the purple wealth of the terraced vineyard, and the scarlet and gold of the woods and shaded roads.

The Beauty of Autumn.

He hath made everything beautiful in his time.—Eccl. iii. 11.

1. Nature is beautiful even in decay.
2. The brilliant leaves of autumn suggest the glories of heaven.

The Autumn of Our Life.

We all do fade as a leaf.—Isa. xlv. 6.

1. The fading leaf is a fit image and reminder of our wasting life.
2. The fading of the leaves is part of a natural order, and so is a good; so is the wasting of our trivial hopes and affections.
3. What is best in us does not fade;

even as the falling of its leaves is not the death of the tree.

4. When the tree is bare, its roots take deeper hold, and its trunk strengthens as it rocks in the wind; so as our lighter thoughts flutter from us, we drink strength from deeper sources, and grow strong in trial.

The Fading Season and the Unfailing Word of God.

The grass withereth, the flower fadeth, but the word of our God shall stand forever.—Isa. xl. 8.

1. The brief life of the flowers and the eternal life of the Christian.
2. The natural life of flower or man runs out: the divine life rises ever strengthening.
3. God's word controls and even makes the bloom and the fading of nature; nature's processes and laws are only His ways of working.
4. His word to us is a promise, and brings spiritual life and secures its eternal success.

SUGGESTIONS FOR COMMUNION ADDRESSES.

God's Care of His Household.

Thou preparest a table before me.—Psalm xxiii. 5.

1. As God's daily providence supplies our daily wants, His redeeming grace supplies the bread of life for our spirits.
2. As to seat a friend at my table is the most cordial assurance that he is my friend, so God in this ordinance assures His friendly fellowship.
3. God honors us in giving us work to do for Him; but more in bidding us to cease our work and sit at table with Him.
4. At the end of a busy day we enjoy our evening meal in our family. At the end of our Lord's work on earth He ate this supper with His own. At the end of all earth's toil and trial, the feast of heaven.

Partakers of Christ.

I am the bread of life.—John vi. 35.

In what sense is Christ the bread of life to us?

I. Negatively.

1. Eating His flesh and drinking His blood is not taking bread and wine consecrated by a priest.
2. Eating His flesh and drinking His blood is more than merely accepting His teachings in our minds.

II. Positively.

1. Receiving Christ into the soul is an experience as real as eating bread and drinking wine.
2. Each man must receive Christ for himself, as no man can eat or drink for another.
3. To receive Christ is a happy experience, just as it is pleasant to eat and drink.

The Invitation of Wisdom.

Come eat of my bread and drink of the wine which I have mingled.—Prov. ix. 5.

1. Compare the table of wisdom and the table of folly. Folly bids the foolish come and be more foolish. Wisdom bids those who know they lack wisdom come and get it.

2. Christ is the Teacher of teachers who makes practical all the maxims of ancient wisdom, adding to them God's gracious forgiveness and help.

3. His lessons are lessons of love as well as of righteousness, and He suffered that He might bring them, and still suffers because of our rejection.

The Ancient Fellowship.

Our fathers did all eat the same spiritual meat, and did all drink the same spiritual drink.—1 Cor. x. 1, 3, 4.

1. As eating and drinking are from the beginning, so from the beginning was the same need of the bread of life.

2. When Christ came it was not to deal with men otherwise than always God had done with righteousness and loving grace.

3. When we get at the heart of this ordinance we are where Abraham was when he believed in the Lord.

4. At the heavenly table we shall see more plainly our nearness to all true believers of every age.

The Golden Feast.

Thou shalt make a table of shittim wood: . . . and thou shalt overlay it with pure gold, and make thereto a crown of gold round about.—Exod. xxv. 23, 24.

The ancient table of shewbread prefigures the table of our Lord. Since the soldiers of Titus carried it out from the burning Temple it has become the noble emblem of our communion in every Christian Church, and has a glory excelling that of its ancient overlaying with gold.

It was made of wood, but overlaid with gold. So at our Lord's table we

are finite and sinful men, but covered with the divine righteousness of Christ.

Christian Union.

We being many are one bread and one body; for we are all partakers of that one bread.—1 Cor. x. 17.

The communion is based upon a union, and that union it teaches us as a fundamental fact.

1. It is a union with Christ. We have a place at His table because we are His. He bought us with His blood. We believe on Him and so derive from Him our life.

2. It is a union with one another. We come here with one honest purpose. We have the same needs and hopes, and this brings us close together. We go from here with a like consecrated resolution.

The Banquet of Final Victory.

That ye may eat and drink at my table in my kingdom.—Luke xxii. 30.

The last supper was in a time of fear and sorrow, and our communion seasons are shadowed with our sins and weakness; but both look forward to a banquet of final victory.

1. Christ's wise administration of His kingdom demands that there should be complete triumph over all wickedness.

2. Christ's love for His disciples demands that they should have a personal share in His triumph.

3. Christ's promises with all their fulness belong to us when we accept Him as our Savior.

4. On the table of the shewbread were set loaves of bread in token of our dependence on God's daily care. At Christ's table the bread is given us to eat, and with it wine to drink. So much nearer is grace than providence, and so much richer.

5. The shewbread kept in mind God's care in the desert. The Lord's table keeps in mind His broken body and blood poured out for us.

6. That table was adorned with a

crown of beaten gold. At this table a crown of righteousness is put as a garland on every guest.

The Cup of Thanksgiving.

The cup of blessing.—1 Cor. x. 16.

This in the Greek is the cup of the *eucharist*, or thanksgiving; and this Greek word has been given to the ordinance, so essential and comprehensive is its idea in the celebration. When, then, we take the cup and give thanks, as Christ did, what does it mean to us?

1. We are thankful for what Christ has done for us: "Thanks be unto God for his unspeakable gift."

2. We are specially thankful that once more we have been brought to the communion season; once more Jesus Christ has been evidently set forth before us.

3. We are thankful, especially as toward the close of the celebration we take the cup, for the gracious influences of this occasion and the happy and holy emotions they have here awakened in us.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. America's Next War for Humanity; or, Some Internal Problems for Our Nation to Solve. "Whatsoever we have heard done in Capernaum, do also here in thy country."—Luke iv. 23. By Charles Edward Locke, D.D., Buffalo, N.Y.
2. Life's Alternating Current. "In the day of prosperity be joyful, and in the day of adversity consider God hath set the one over against the other."—Ecc. vii. 14. By J. Wesley Grant, D.D., LL.D., San Francisco, Cal.
3. The Struggle That Always Fails, and the Seeking That Always Finds. "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing."—Psalm xxxiv. 10. By Alexander McLaren, D.D., Manchester, England.
4. Omnipotent Faith. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—John xiv. 12. By George H. Hepworth, D.D., New York City.
5. An Examination and a New Lesson. "Whom do men say that I, the Son of man, am? And they said," etc.—Matt. xvi. 13-28. By W. H. Whittall, D.D., LL.D., Louisville, Ky.
6. Christianity and War. "My kingdom is not of this world; if my kingdom were of this world, then would my servant fight."—John xviii. 36. By W. A. Hobson, D.D., Jacksonville, Fla.
7. The Bible as a Text-Book. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."—1 Tim. iii. 16-17.
8. Spiritual Vision. "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as also we are known."—1 Cor. xiii. 12. By Bishop H. C. Morrison, D.D., Louisville, Ky.
9. The Glory of the Christlike Life, Which is Far Above Greatness. "The glory which thou hast given me I have given unto them."—John xvii. 22. "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory," etc.—Matt. xxv. 31-36. By Rev. George Chalmers Richmond, Somersville, Conn.
10. Life's Open Vision. "And the Lord opened the eyes of the young man, and he saw and beheld the mountain was full of chariots and horses of fire round about Elisha."—2 Kings vi. 17. By Rev. Neal L. Anderson, Montgomery, Ala.
11. The Weekly Rest and Our Responsibility for It. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made."—Gen. ii. 2, 3. By Frank W. Sneed, D.D., St. Louis, Mo.

Themes for Pulpit Treatment.

1. The Power That Transforms Deserts into Gardens. ("Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city. . . . Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."—Isa. xxxii. 12, 15.)
2. The Irrepressible Word. ("Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. xx. 9.)
3. The War-Cry of God to the Nations. ("Proclaim ye this among the Gentiles, Prepare [marg., Sanctify] war; wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say I am strong."—Joel iii. 9, 10.)

4. The Religion of Mercy. ("He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor."—Prov. xiv. 31.)
5. The Power of a Timid Faith. ("He said, If I may but touch his clothes, I shall be whole."—Mark v. 28.)
6. A Soul's Sunset. ("He then, having received the sop, went immediately out; and it was night."—John xiii. 30.)
7. A Desirable President. ("And over these three presidents, of whom Daniel was first. . . . Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."—Dan. vi. 2, 4.)
8. The Creed of the World's True Conquerors. ("Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"—1 John v. 5.)
9. Recognitions of Answered Prayer. ("So we fasted and besought our God for this; and he was entreated of us."—Ezra viii. 23.)
10. Contrasted Vocations. ("And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him."—Luke v. 27, 28.)
11. Evanescent and Increased Glory. ("And immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms and gave up the ghost. But the Word of God grew and multiplied."—Acts xii. 23, 24.)

SEED-THOUGHT SECTION.

SIDE-LIGHTS FROM VARIOUS SOURCES.

SUGGESTIONS FROM PULPIT EXPERIENCE

BY DAVID J. BURRELL, D.D., MARBLE COLLEGIATE CHURCH, NEW YORK CITY.

Beyond the Parish.

A PASTOR's first business is with his own parish. To prepare two fairly good sermons a week is no inconsiderable task for a young minister; and—despite what is said to the contrary—it grows no easier for those who, with the passing years, find the advantage of experience more than offset by severer ideals.

Parochial visitation also must be rigidly kept up; and this is often more onerous in a small, exacting parish than in a metropolitan field where allowance is usually made for the difficulties of the situation.

Add to this the necessity of keeping well in hand the entire machinery of the church—its boards, societies, committees, and classes, *plus* oftentimes a general oversight of the church finances, and you have a sufficiently large contract for an average man.

But a minister must be larger than his parish. He is likely, willing or unwilling, to be involved in a consider-

able amount of extraparochial work. Some of this is necessary; some is superfluous and distracting. But where to draw the line—that is the question.

1. The first outside matter which obtrudes itself on the attention of a young minister is the reform of existing evils in the community. He is sure to discover, before he has been settled long, that there is "something rotten in Denmark." Probably the village fathers are winking at lawless dramshops, the Sabbath is being openly desecrated with their connivance, lewd shows are permitted in the town hall. These things ought not so to be. The zeal of the Lord is hot in the breast of the young dominie; he strips to the waist and plunges in.

His first move is a sermon, fervid and eloquent, aimed at lawbreakers and their abettors, corrupt magistrates and indifferent church-members. Encouraged by words of approval, he proceeds, in the spirit of Savonarola, to reform the town. He attends the primaries; speaks from the platform on current issues in words that bristle with personal denunciations, like quills upon the fretful porcupine; distributes ballots and guards the polls on election day.

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TILDEN FOUNDATIONS

And when the election goes wrong, he gets sour and miserable, resents criticism; decides, like the prophet under the juniper-tree, that the world is going to the bad; lets fly a homiletic bolt at all who have refused to march in his procession; stirs up bitterness in his congregation; and concludes his crusade by deciding that he is not appreciated, and that the time has come to look around for a larger field of influence.

And all the while his fault is one that "leans to virtue's side." His zeal without knowledge is as ineffective as a fire of autumn leaves. His momentum is right, but it lacks equilibrium, like a Pullman train reeling and rocking on rickety rails. He is too heavy to go so fast. *Festina lente*. The world was not made in a day. He has apparently failed, but his failure may yet be invaluable to him.

"Reform" is a Christian shibboleth, and every minister must be able to pronounce it. There are times, too, when a minister must be found in the thick of the fray, perhaps in the very front of it.

But the force that makes for reformation most mightily is the Gospel itself, pure and simple. There are those who regard the preaching of Christ, His truth and ethics, as foolishness; but it is the very power of God. It tells for righteousness, civic and all other. You can not Christianize a community without civilizing it. What Dr. Chalmers calls "the expulsive power of a new affection" works as well in the regeneration of a town as of a man.

Wherefore, *ne sutor ultra crepidam*. Whatever else a minister may lose, let him keep his faith in the all-around power of the Gospel. Let us continue to preach Christ and Him crucified. No man or community can persistently sin under the shadow of the cross. Save souls and you redeem the city; save souls and you reform the corrupt magistrate; save souls and you close the dramshop by cutting off its patronage. The Gospel is the salt that sweetens the springs of every Jericho

I once heard Spurgeon say parenthetically in the midst of a sermon on "The Glorious Gospel": "I have just been requested by the reform committee to make an address at their great meeting at Exeter Hall; and when the chairman, in his urgency, ventured because of my refusal to question my sympathy with the movement, I said to him: 'Go your way, sir; I am doing a great work, and I can not come down. I am with you in spirit, but my path is marked out. Speak at your meeting? No, sir! Any blind fiddler can do that. As for me, I am a preacher of the glorious Gospel of the blessed God.'"

2. There is another sort of extra-parochial work to which every minister should give attention; that is, the business of his denomination. If he is a Baptist, let him, as a good Baptist, yield a cordial support to his denominational boards. So much, at least, is involved in his ordination vow.

It is a miserable mistake to suppose that the cause of church unity is promoted by denominational indifference or unfaithfulness. The broadest Christian is not the one who contemns the pasture-field in which he browses, or the fences within which he finds security. A Baptist, or Methodist, or Presbyterian minister is in honor bound to give preference to the demands of his own over other denominational or non-denominational forms of work. To do otherwise would be to cast a serious reflection not only upon his own sincerity, but upon the importance and effectiveness of work carried on by his particular branch of the Church. The well-organized and splendidly conducted boards of all denominations suffer from a foolish disposition on the part of their friends to dissipate their funds through unaccredited channels.

A faithful minister will not only stand by the work of his denominational boards, but will be scrupulous in his attendance at the synods or conferences where this work is planned and directed. It is a shame that, not unfrequently, such meetings are neglected

by pastors and left practically to the control of ministers-without-charge. I know a few city pastors whose non-attendance is a proverb, their excuse being that they have more than they can do to look after their own vineyards. Nothing but a heresy trial can attract them.

This is to shirk a grave responsibility and fall short of a privilege of large influence. Nor is it surprising that things go wrong sometimes in such gatherings, when leading members of the body turn over their business to clerical gentlemen-of-leisure.

There is a sense in which every minister is a bishop, an overseer of denominational business. The local parish is a pent-up Utica to one who rightly apprehends his place in the management of affairs. There is danger, of course, of overdoing the thing. A young man may easily make himself a nuisance by jostling his elders and betters: nevertheless it should be a matter of honor to answer the denominational roll-call and lend a hand when called on. A good example is that Plantagenet page of whom his master said: "I like him because he is never in the way and never out of it."

3. But no denomination is large enough for a true minister. He owes something to the entire Body of Christ and to all the parts composing it. I am always suspicious of work claiming to be "non-denominational"; but there are various forms of *interdenominational* work which all should cordially sustain. Such are our Bible and tract societies and other organizations to which all the evangelical churches lend their official indorsement and support. In these we have a rational and practical form of church union and cooperation. Now and then a minister is invited to serve on the managing boards of such organizations. Let him think twice before he refuses. Here is a wide field of influence and one that broadens the man who appreciates it.

The parish must not be neglected; but "our field is the world." Of all

men the minister should be most cosmopolitan. The more loyally he supports his own denomination, the more prompt should he be to serve the whole Body of Christ. A sectarian is the narrowest of men; a non-sectarian broadens his influence so far that he flattens and thins it; but an interdenominational denominationalist is the wisest and most useful among men.

4. Did space permit, it would be profitable to dwell upon the importance of another kind of extraparochial work, to wit, writing for the religious press. But this may furnish a homily for another time. Suffice it to say that, while occasionally a young minister, with the literary faculty, sees the opening and enters it to advantage, far more frequently the pen-work stops with the preparation of sermons. Thus a talent is buried in a napkin, an opportunity lost.

One closing word. The thing for ministers to avoid, as a rule, is secularity. The world is full of people who stand ready to carry on secular reforms, write secular essays, and make after-dinner speeches. As Spurgeon said: "Any blind fiddler can do these things." We, in the parish or out of it, at home or abroad, night and day, are ministers of Christ. For some reason best known to Himself, it has pleased God to invite us to cooperate with Him in saving the world. The day is just long enough for duty. "This one thing I do."

THE LAST WORDS OF GREAT MEN.

BY REV. THOMAS P. HUGHES, LL.D.,
NEW YORK CITY.

GEORGE WASHINGTON, when he felt his end was approaching, said to Dr. Craik, his earliest companion in arms and his longest tried and bosom friend: "I am dying, sir; but I am not afraid to die!"

OLIVER CROMWELL, after passing a restless night, was asked if he wished to take some refreshment or to sleep: "Neither," he replied, "but to pass quickly to my heavenly Father."

NAPOLÉON BONAPARTE, a few days before

his death, said to the priest who ministered to him: "I am neither a philosopher nor a physician; but I believe in God. I am of the religion of my forefathers. Every one can not be an atheist."

CHRISTOPHER COLUMBUS, having scrupulously attended to all the claims of affection, loyalty, and justice upon earth, turned his thoughts heavenward and expired on the day of the ascension. His last words were: "Into Thy hands, O Lord, I commend my spirit."

WILLIAM PITT, the English statesman, said to the Bishop of Lincoln, who offered to pray with him: "I have, as I fear is the case with others, neglected prayer too much to allow me to hope that it may be efficacious now. But I throw myself on the mercy of God through the merits of Christ."

THOMAS ARNOLD, the master of Rugby School, when he was told that he was dying, asked his wife to read the Fifty-first Psalm, and when she came to the twelfth verse, "O give me the comfort of thy help again and establish me with thy free Spirit" (Prayer-book version), he repeated it very fervently. He afterward remarked: "There can be no greater comfort to Christian people than to be made like unto Christ."

HENRY WARD BEECHER in his last hours was unconscious; but the day before his fatal illness the Rev. Lindsay Parker said to him: "Tell me, have you no fear of death?" "No, no," Mr. Beecher replied. "God knows I am glad to be getting home. But I have enjoyed the world and my life and my work very much, for I have had a full life. Yes, I have enjoyed it all." And then he musingly added: "Not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life" (see 1 Cor. v. 4).

BISHOP BUTLER, the learned author of "The Analogy," when on his death-bed called for his chaplain and said: "Tho I have endeavored to avoid sin and to please God to the utmost of my power, yet, from a consciousness of perpetual infirmities, I am still afraid to die." "But," the chaplain replied, "you have forgotten that Jesus is a Savior." "That is true," the bishop replied; "but how shall I know that He is my Savior?" The chaplain then repeated the verse, "Him that cometh unto me I will in nowise cast out." "Truc," exclaimed the dying man, "and I am surprised that I have not felt the virtue of that Scripture until this moment."

JONATHAN EDWARDS, the American divine and metaphysician, after bidding farewell to his family, looked about and said: "Now, where is Jesus of Nazareth, my never-failing Friend?" And then he slept the sleep of death.

MR. GLADSTONE, the English statesman, died in the parish church at Hawarden when

he was on his knees and repeating the words of the General Confession of the Book of Common Prayer: "We have left undone those things which we ought to have done, and have done those things which we ought not to have done, and there is no health in us."

RICHARD BAXTER, one of the most eminent of the Nonconformist divines, when told that his death was near, exclaimed: "Oh, I thank Him, I thank Him! Lord, teach me how to die! I have pain; but I have peace!"

ROBERT BELLARMINE, the great Roman Catholic apologist and preacher, said shortly before his death: "It is safest to trust in Jesus."

BEETHOVEN, the German composer, on receiving the last sacrament, said to the priest: "Reverend sir, I thank you. You have brought me consolation."

CHOPIN, the Polish pianist and composer, after he had received the last rites of his church, called his friends one by one to his bedside and gave each of them his blessing, praying that the grace of God might fervently rest upon them. His biographer adds: "Every knee was bent, every head bowed, all eyes filled with tears, every heart sad and heavy, but every soul elevated."

THOMAS HOBBES, the philosopher, the tutor to King Charles II., was an avowed unbeliever. It is related that at the approach of death he said: "I am now taking a fearful leap in the dark."

LORD NELSON, the British admiral, when he was mortally wounded, exclaimed: "Doctor, I have been a great sinner. Thank God I have done my duty to my country."

LORD BYRON, the poet, shortly before his death, said: "Shall I sue for mercy?" After a pause, he added: "Come, come, no weakness; let's be a man to the last!"

GOETHE, the German poet, died at an advanced age as he was enjoying the mountain air of Ilmenau. His last audible words were: "Open the shutters. More light."

SOCRATES, the Athenian philosopher, as he took the poisoned cup, said to Criton: "I suppose that I may and must pray to the gods that my journey hence may be prosperous. That is my prayer. Be it so." With these words he put the cup to his lips. His last words were: "I owe a cock to Esculapius. Do not forget to pay it"; probably referring to the offering usually made to Esculapius, the god of the medical art, on recovery from illness, and implying that he regarded death as a release from the fitful fever of life.

DANIEL WEBSTER, the American statesman and orator, watched the approach of his dissolution with interest, frequently inquiring from the physician if he still lived. As he saw death approaching, he exclaimed:

"Thank God, the Gospel of Jesus Christ brought life and immortality to light; rescued it; brought it to light."

JOHN CALVIN, the Swiss reformer, spent his last days in almost constant prayer. When in great agony of bodily suffering, he cried: "Lord, I opened not my mouth, for it was Thy doing."

MARTIN LUTHER, the German reformer, in his last hours said: "O my God, Father of our Lord Jesus Christ, Thou art the God of all consolation! I thank Thee for having revealed Thy well-beloved Son unto me, in whom I have believed, and whom I have preached."

JOHN KNOX, the Scotch reformer, shortly before his peaceful death, exclaimed: "Live in Christ; live in Christ; and then the flesh need not fear death!"

THOMAS CRANMER, the English reformer and martyred archbishop of Canterbury, repeated the words of the blessed martyr Stephen: "Lord Jesus, receive my spirit!" until the fury of the flames put him to silence and he yielded up the ghost.

PAOLI SARPI, who has been called "the greatest of the Venetians," was esteemed the most eminent man of his age. He was always credited with doing things well. Lord Macaulay has said of him that what he did

he did better than anybody else. When Sarpi was told that he would soon die, he said: "Then let us try to do this thing well also." As he expired, he exclaimed: "May Venice last forever!"

MATTHEW HENRY, the Bible commentator, said to those standing by his death-bed: "You have been used to take notice of the sayings of dying men. This is mine: 'A life spent in the service of God is the most happy and comfortable life that any one can lead in this present world.'"

FRANCIS XAVIER, the Jesuit missionary, expired on a lonely island on the coast of China. His last words were those of the "Te Deum": "In Thee, O Lord, have I trusted; let me never be confounded!"

ROBERT MORRISON, the pioneer Protestant missionary in China, spent his last moments in earnestly praying for his absent wife and children, "and, having said these things, he lay down to rest."

JOHN ELIOT, the apostle to the Indians, spent his last breath in calling upon his friends to pray for him. His last words were: "Welcome; joy."

THOMAS VALPY FRENCH, the eminent and devoted missionary bishop in India, died at Muscat, on the Persian Gulf. His last words were: "Good-night and God bless you!"

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

By ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

If another man has, on your farm, one square rod of property he can demand right of way across your property to reach his own. If Satan has any part of your being which he can claim as his own he will tramp over all that you claim is the Lord's to get to his own, and you can't help it. The only way is to be wholly the Lord's.

Reginald Radcliffe, late of Liverpool, was a remarkable man in the matter of simple faith and power in prayer. While he was "doing the work of an evangelist" he was invited to hold meeting at a place where great expectation had been awakened with respect to his coming. A great crowd thronged the place of assembly, and after a simple

discourse, an after-meeting was called, when to the chagrin of the local committee, *not one inquirer stayed*. The brethren gathered about Mr. Radcliffe, and with downcast eyes and heart, were silent. He said, "Let us pray," and began pouring out his heart to God for the multitudes who had left the building unmoved. As he prayed, they came slowly back, till the whole house was filled! And a great work was wrought among them.

Make us glad according to the days in which thou hast afflicted us.—Psalm xc. 15.

Many a most inspiring promise is to be found in the forms of inspired prayer. For as the Holy Spirit never awakens a yearning which there is not something to satisfy, any petition we are divinely

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

THE SLENDER THREADS OF DESTINY.—The London Academy has a striking picture of a group of soldiers at a railway station in England. The station luncheon-counter was crowded with soldiers. There were twelve of them; their khaki uniforms were stained and torn, their faces were brown and thin, their cheeks were hollow. "Is the war over, then?" I said. He laughed. "Not much. We're going back by the next boat." "Why did you come home?" "We was a guard." "A guard!" His lip tightened. "To twelve of our men," he said. "What was the offense?" "Sleeping on duty. They'll get five years apiece." Somebody shouted a jovial command and the guard trooped from the counter. Five years! An impetuous moment—and glory. A nodding of the head—and disgrace. O chance! But that is what is occurring every day in the prosaic rounds of men of peace as surely as on the picket-line in the face of the enemy. On threads like gossamer often hang eternal destiny. It is the man who is faithful unto the end who receives the crown.

MEMORY AND MODERN CIVILIZATION.—*The Spectator* calls attention to a very interesting thing when it recalls that Plato asserted with truth that the invention of the art of writing had produced one evil effect: it had immensely weakened human memory. What he would have said to-day at the sight of one of our mammoth dailies or of a pocket memorandum we may easily guess. "Probably never was individual memory weaker than now. We all note down our engagements, and we know that there are so many encyclopedias and works of reference that we need not trouble to keep any fact in our memory. The well-informed man to-day is he who knows where to go for his authorities, not he who has all the knowledge at first hand. The volume of knowledge, especially in natural science, is so enormous that it would be impossible for any one person to master it. Holmes, in his 'Poet at the Breakfast Table,' in his humorous portrayal of the 'Scarabee' has provided an object-lesson in the ultra-specialism of our time. Mankind at large may be master of the wide field of human knowledge, but mankind as an individual can never explore more than a corner of this huge domain. In this sense Tennyson was right when he said that 'the individual withers and the world is more and more.' Two facts are, then, obvious: first, Plato was right when he declared that human invention had weakened the memory; and, secondly, the sphere of modern knowledge could not have been conquered and held by man without such artificial contrivance." With the domain of knowledge ever increasing, it becomes more important every year that each individual shall say with Paul, "This one thing I do," and press forward with steadiness of purpose on his own special mission.

THE CALL FOR HEROES.—Lieutenant-Commander Gillmore, in his story of "A Prisoner among the Filipinos," relates a very remarkable story of heroism: "There was blood everywhere—on men, oars, thwarts, guns. Still, those of us who survived, and who were able to handle a rifle, managed to return the enemy's fire. The worst was we could not see the smoke from the insurgents' rifles, so warily did they cling to their am-

bush in the thick undergrowth. I remember most vividly the fierce desire I had at that moment to get back at the foe—to see some of them fall and bite the dust and writhe in pain, as our men were doing. For a short time the fighting instinct crowded out of my mind pity and fear. Having no other weapon than a revolver, useless at that range, I reached for a rifle dropped by one of the dead. It had been hit in the lock, and the clip was jammed in. Venville, one of our apprentice boys, attempted to fix it. A bullet went through the flesh of his neck. 'Mr. Gillmore, I am hit,' he said. But he continued working at the rifle. A second shot plowed through the boy's breast and came out in his armpit. 'I am hit again, Mr. Gillmore!' He was still trying to pull out the jammed clip when a ball cut a furrow in the left side of his head. 'Mr. Gillmore, they have hit me again!' He wiped the blood from his brow and eyes with his coat-sleeve, and then returned to his task as calmly as if it were only a mosquito that had stung him. It was not three minutes till a ball crashed into his ankle, inflicting a painful hurt. There was just a slight quiver in the lad's voice as he looked up to me and said: 'Mr. Gillmore, I am hit once more. But I have fixed the gun, sir.' This beardless boy of seventeen had never been under fire before. We need heroes like that in the Christian Church. Some one has said: 'A man who will live earnestly must stand the racket.' And we need soldiers in the army of the Lord who will not be afraid of bullets; who will not cease to fight because they have been hit in battle. Such heroism will win more abiding glory there than anywhere else.

A SEARCH FOR GOLD.—A prospector who has just discovered a great mine in Arizona tells a wonderful story of its discovery. He ran across a rock in the bottom of a gulch, about the size of a man's head. He knew at a glance that it was live rock. He was wildly excited. "He abandoned all else and began a search for the ledge or outcropping from which the chunk in the gulch had been detached. He crawled up and down the barren, scorched hillside many times. He crept over wide areas on his hands and knees, looking, scrutinizing, and gazing all about him. He turned over hundreds of bits of oxidized rocks there. He chipped away pieces of outcroppings and he pulled up dried sage-brush and peered into the holes left by the roots. In his feverish restlessness he forgot all about hunger, and he paid little attention to the sun's burning heat which beat upon his back. When noon came, he was no nearer finding the spot from which the float rock had been displaced. He slid down the hillside and climbed up the opposite side of the gulch, all the time scrutinizing everything about him with the nicety of a bird examining a flower. Not a thing anywhere to indicate whence the float had come. But with the patience of prospectors he stuck to the search. He went all over the hillside and found nothing. He retraced his steps and went down into the gulch to resurvey the topography of the locality. He gazed up and down, before and back. Suddenly he saw in the late afternoon's sunlight a protruding mass of rocks a half mile farther up the gulch that resembled in color the float he had come across early in the morning.

He hastened up the gulch and climbed over boulders and through sage-brush. He knew he was at last going to his golden find. Just at sunset he reached the outcropping—a sharp, rugged, reddish-brown boulder jutting from out a steep area of yellow, sterile soil. He drew himself up to it and excitedly knocked off a chunk. It was identical with the float of early morning. The golden specks were everywhere abundant where oxidation had not dulled the precious metallic deposits. Oh, that we were wise to hunt for human gold in the great gold-mines of life about us with as much enthusiasm and zeal as this prospector showed in his search for the "gold that perisheth"!

NEGLECTED CHILDREN.—Some hunters in the vicinity of Temple, Ind., were called to a tree by the barking of their dogs. The tree was hollow, and as the hunters came up they got their guns ready and found the unknown animal to be a baby but two or three days old and still alive. The child had evidently been abandoned to its fate. One of the hunters carried the little one to its home, and there is every prospect that it may be successfully reared. There are multitudes of children in our great cities older than that, who are turned loose on the streets and practically abandoned to whatever fate may bring them. Surely it is glorious Christian work to hunt out these little ones and, bringing them to Jesus, give them a fair chance.

THE TRIALS THAT STRENGTHEN CHARACTER.—"For a long time the tanners who handled the hides of Western steers were puzzled by the fact that one side of the hide was usually perceptibly thicker and heavier than the other. A thoughtful cowboy who was visiting an Eastern tannery was told of the fact and accounted for it in the following way: Every steer is branded on one of its flanks with its owner's particular device. The branding produces a painful burn, and it is several days before the hide entirely heals. While the burn is healing the steer naturally takes all possible precautions to favor the sore side, and, therefore, lies down with the branded flank uppermost. A few days suffice to form the habit of lying only on the unbranded side. This, of course, protects one side from the biting winds of winter, and at the same time interferes more or less with the circulation of the blood and the normal development of the tissue. The other side, on the contrary, exposed to every wind and with perfect circulation, becomes thick, tough, and healthy." The same thing is strongly in evidence in human character. It is on the sides of our nature where we have winced under the branding-iron of trial that we become strong and able to overcome all difficulty. We should thank God for the trials and afflictions that make nobler men and women of us.

A CROMWELL SOLDIER'S BIBLE.—There is a good collection of Bibles in the National Museum at Washington, and, among others, one of Cromwell's pocket Bibles, which he gave to every soldier in his army, with instructions to carry it in a pocket made especially for that purpose in the waistcoat over the heart. Every Christian should have much of the Bible committed to memory. It will ward off many a bullet of the enemy which would otherwise pierce the heart.

THE SINNER'S FRIENDS.—The story comes from Paris that a man recently died there in a fit of delirium tremens, having deliberately committed suicide by absinthe because he had lost his fortune. It took him two months of wonderfully hard drinking to accomplish his object. During that time two men who called themselves his friends, medical students, who knew his purpose, watched

the progressive effects of the deadly green drug, never once attempting to restrain him. They now announce that they will jointly write a book upon the experiment. That is the kind of friends which sin brings to a man. They are like those which the prodigal knew whom Christ tells us about, who had nothing left but the swine after his money was gone. The man who wants good friends who will stick close to the end must find them through friendship with Jesus Christ.

THE DIFFERENCE BETWEEN THEORY AND ACTION.—Dr. George H. Hepworth, in one of his New York *Herald* sermons recently, said that: "Religion is positively good for nothing as long as it remains a theory. You must take it into your heart, just as you put a seed into the ground. When the seed throws up its shoots and you can judge whether it is a thistle or a rose, you know what you can always depend on when you plant that kind of a seed. Your belief concerning Christ has very little influence on your life; it is simply your creed. For that matter, you may believe everything that is good about Him and yet live millions of miles away—so far, indeed, that not a ray of His light penetrates your darkness. But if you follow His example, make His precepts the basis of your action, then you know with perfect certainty whether He has told you the truth. No one can ever appreciate Christianity until he lives it."

OUR MODEL.—The story is told of a practical mechanic who once submitted the plan of a new invention to an expert for criticism. After a very careful survey of the matter, the expert asked: "Have you made a model?" And the answer was "No!" "Then," said the expert, "I can give no decided opinion. So far as your theory goes, it seems clear and logical, but it is only a theory. Neither you nor any one else can estimate the value of your new idea until you embody it in wood and metal. That is the crucial test. If your machine can do good work, then your fortune is made. The promise of your plan is well enough, but what I want to know is whether your machine can make good the prophecy of your theory." Our Christian religion we know to be workable because we have a perfect model in Jesus Christ, and all the people since His day who have modeled their lives closely after Him have shown it to be the noblest and happiest life known to man.

THE TEST OF PERSPECTIVE.—The comprehensive character of the preeminent sculptor, Phidias, is well attested by his contest with Alcámenes. It was designed to place a statue of Minerva on a column of great height in the city of Athens. Both these artists were employed to produce images for the purpose, the choice between which was to be made by the citizens. When the statues were completed, the universal preference was given to the work of Alcámenes, which appeared elegantly finished, while that of Phidias appeared rude and sketchy, with coarse and ill-proportioned features. However, at the request of Phidias, the statues were successively exhibited on the elevation for which they were intended, when all the minute beauties of his rival's work completely disappeared, together with the seeming defects of his own; and the latter, tho previously despised, seemed perfect in its proportions. How often really worthy work fails to receive the popular verdict which is given rather to that which is immeasurably inferior. But when the true perspective is obtained the verdict is set right, and genius vindicated. The showy hero of the hour is speedily forgotten, while the quiet worker for immortality wins the matchless prize.

EXEGETICAL AND EXPOSITORY SECTION.

ARE THE HEATHEN LOST WITHOUT THE GOSPEL?

BY GEORGE B. EAGER,* D.D., MONTGOMERY, ALA.

ARE the heathen lost without the Gospel? Can the heathen be saved without the Gospel? are specific questions in reference to the general relation of the heathen world to the plan and fact of salvation.

As the Greek or the Gentile stood opposed to the Jew and embraced all others, so the heathen embrace all outside of Christianity, but more especially those dwelling in unenlightened countries. These latter are the subject of our present inquiry.

The question once arose, "What advantage then hath the Jew?" (Rom. iii. 1), with the very clear implication that he has *some* advantage; but I know not that it was ever claimed that the heathen possessed any advantage over the rest of the world, especially as based upon the very opposite of the Jewish claim, "that unto them were" not "committed the oracles of God." The question therefore reaches its limit at once in the form: Is *man* lost, or can he be saved without the Gospel? This is a question of very great importance, and one involving very grave responsibilities. It is the question of the utility of missions, of the aim of missionaries, first and last, of Him whom the Father sent forth and of them whom the Son sent forth: for "As thou [Father] hast sent me into the world, even so have I also sent them into the world" (John xvii. 18).

For the sake of a more analytical view of the subject, let us consider it under the four following heads:

I. The condition of mankind without the Gospel—lost.

II. The cause of this condition—sin.

*The writer of this article has recently been called to a chair in one of the leading Baptist Theological Seminaries in the South.

III. The remedy for sin—the grace of God.

IV. The availability of grace—through faith.

I. On the condition of mankind without the Gospel, the Scriptures are of course our chief witness; but there are at least two other witnesses prepared to give competent testimony—namely, history and consciousness. The former everywhere testifies that the works of the flesh, as delineated by the apostle in Gal. v. 9, 21, and intended by him to mark such as "shall not inherit the kingdom of God," are a faithful catalog of activities belonging to depraved and lost humanity, observable in all times and places. Greek and Roman historians fully sustain the same apostle's arraignment of the heathen world contained in the first chapter of Romans, where he also declares that it is "the judgment of God that they which commit such things are worthy of death." The various civilizations of the world which have in course arisen and subsided, or in a final stage are now passing, bear uniform testimony to an inherent rottenness of humanity, which has shown its tendency most under some supposed advantageous influence, and whether operating in the head of gold, in the breast and arms of silver, in the belly and thighs of brass, in the legs of iron, or in the feet part of iron and part of clay (see Dan. ii. 31-38), has always demonstrated its presence and wrought its corruption.

So whether we accept the Miltonic conception of the fall or not, history affirms that in her chief inhabitant—

"Earth felt the wound, and nature from her seat,
Sighing through all her works gave signs
Of woe
That all was lost."

On the testimony of the world's consciousness as to its lost condition, it may be observed that Christians do not hesitate to claim a fulfilment of the

Savior's promise, that "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him" (John xiv. 23). They also testify that "The Spirit itself beareth witness with our Spirit that we are the children of God" (Rom. viii. 16). The consciousness of alienation from God is as clear as that of communion. The wail of the lost agnostic is as much the testimony of his consciousness to the state of his soul as was the joyous cry of Thomas, "My Lord and my God!" (John xx. 28). Unwilling testimony possesses peculiar value. The testimony of the Scripture is that "The whole world lieth in wickedness" (1 John v. 19); that "He that believeth not is condemned *already*" (John iii. 18); that "He that believeth not the Son *shall not see life*, but the wrath of God *abideth* on him" (John iii. 36); that "God so loved the *world* that he gave his only begotten son, that whosoever believeth on him should not *perish*" (John iii. 16); that "The Son of man is come to seek and to save that which was lost" (Luke xix. 10); that "The wrath of God is revealed from heaven against *all ungodliness and unrighteousness of men*" (Rom. i. 18); "Who will render to *every man* according to his deeds, to them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon *every soul of man* that doeth evil, of the Jew first, and also of the Gentile" (Rom. ii. 6, 10). I need not comment on these passages further than to say that if upon closer examination and varied translation any of them seem not to sustain this contention, there are many others that might be adduced, especially that large class which presents in contrast the lost and the saved, the dead and the living, and the passing from death unto life; all of which exhibit an exhaustive division of mankind.

II. What cause can be adequate to such an effect—a *lost race*, and that race created in the image of God? It is a

small word in English that answers this great question, a word of three letters—*sin*.

But the word God has only three, and we place this word over against that, for *sin* is alienation from God. This is a definition adequate to our present needs; and our needs will never be greater, for we are dealing with that which has but one superior, its remedy. It may be worth while to state that the words loose (to separate), lose, and lost are cognates, also the Greek equivalents, showing the observed relation between sin and death as cause and effect when we recognize sin as alienation from God.

The Scripture can have but one answer to this question, viz.: "The wages of sin is death" (Rom. vi. 23); "The soul that sinneth, it shall die" (Ezek. xviii. 4, 20). We have seen the universality of the effect. It is incumbent to show the extent of the cause: "The Scripture hath concluded *all* under sin" (Gal. iii. 22). "All have sinned and come short of the glory of God" (Rom. iii. 23). "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law" (Rom. ii. 12). "If we say we have no sin, we deceive ourselves" (1 John i. 8). "If we say we have not sinned, we make him a liar" (1 John i. 10). "Death passed upon all men, for that *all* have sinned" (Rom. v. 12). What cause of death could be more epidemic than this? It is as cosmopolitan in range as it is fatal in effect.

The definition given of sin, as alienation from God, enables us to draw a distinction between *sin* and *sins*, between a *nature* evidently estranged and a *life* of flagrant transgression. This distinction will be useful, not only in viewing the cause of man's ruin, but when we come to consider the remedy.

Nor is this distinction unnatural. As geology discloses to us *rock* in its native bed untouched by the chisel of the sculptor, but human industry exhibits the same as *rocks* fashioned by man's

device according to his purpose; so the Scripture reveals the sin of humanity in its native strata, unknown to conscious experience until the chisel of "man's many inventions" has wrought it into the manifold *sins* of life.

The undisputed sphere of operation of sin is early life, while that of sins sets in with the age of accountability and is coextensive with the retention of reason. The dividing line must necessarily be a ragged one; but if, in accord with Jewish custom, we put it at twelve years, and regard thirty-two as the average duration of life, we find three eighths of the human race of all ages and nations subject to a different application of the remedy for *sin* than that addressed to reason and intelligence.

I would not for a moment, however, convey the idea that God can look upon sin with allowance, whatever divisions or subdivisions we may make of it. On the contrary, under whatever form it lifts its direful alienating visage, it is the same death-dealing thing that God hates, and for which He has provided ample remedy.

III. "By grace are ye saved" is so fully set forth that it is hardly necessary to quote the Scriptural reiteration of the great truth that grace alone, by whatever means appropriated, is God's remedy for sin. It may be well, however, to hedge it about a little by way of definition, to guard its realm against both expansion and invasion.

Grace is not mere favor, nor is it *unmerited* favor, but rather *dismerited*; since in the Gospel it applies only to those obnoxious to penalty. Again, grace must be free; free to the recipient that it be not imposition; hence, however much there may be of constraining grace, compulsion is excluded. It must be free also in the bestower; no necessities existing objectively to draw it forth, or subjectively to force its expression (Bushnell and Haven to the contrary notwithstanding).

Of the price of God's grace to the Father, that He might bestow it upon

us, we need not inquire further in this discussion than to become assured that "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10); that "The blood of Jesus Christ his Son cleanse thus from all *sin*" (1 John i. 17); and, moreover, that in that Captain we "Behold the Lamb of God that taketh away the *sin* of the world."

We find then in the grace of our Lord Jesus Christ, who "appeared to put away sin by the sacrifice of himself" (Heb. ix. 26), ample remedy both for *sin* and for *sins*; for alienation in heart and life; "the Savior of all men, specially of those that believe" (1 Tim. iv. 10); of the three eighths of the race who are unconscious sinners, and to the remaining five eighths; if made available.

IV. This grace is available through faith; for by "grace are ye saved through faith." "He gave his only-begotten Son, that whosoever *believeth* in him might not *perish*." "As many as *received* him to them gave the power—to them that believe on his name." "He that *believeth* on the Son hath everlasting life, and he that *believeth* not the Son shall not see life, but the wrath of God abideth on him." Finally that passage in the tenth of Romans, which seems to have been framed with reference to this very question (Rom. x. 9, 15),—all of which passages exalt *faith* and *belief* not only above all other means, but to their exclusion.

Three eighths of the human race at any time and in the aggregate are exempt from the application of God's grace through personal faith. They are not its recipients through that medium, but they are under sin, dead, lost. Shall we therefore conclude that they shall never see life? By no means! We are permitted to say to every "Rachel weeping for her children" "Refrain thy voice from weeping, and thine eyes from tears; they shall come again from the land of the enemy, thy children

shall come again to their own border" (Jer xxxi 16, 17) "Behold the Lamb of God that taketh away the *sin* of the world" *unconscious sin*. If the assertion is broad that "the *whole world* lieth in wickedness," the introduction of the remedy is equally broad. "that taketh away the sin of the *world*." "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39). The legal maxim that "the mention of one is the exclusion of all others" might find frequent employment in this discussion. While not insisting upon its strict application, I am unable to avoid its force.

Conclusion. A summary of our thought is that the Gospel of Jesus Christ is, to a race ruined by sin, the good news of the grace of God wherein He rescues from death:

First, three eighths of the human race incapable of faith:

Secondly, such portion of the remaining five eighths as through faith in Christ "turned from darkness to light and from the power of Satan unto God" (Acts xxvi 18), "by the washing of regeneration and the renewing of the Holy Ghost" (Titus iii. 5),

Thirdly, that other means of saving conscious sinners are not announced in the Scriptures, but instead the weightiest sanctions are laid upon the Christian duty to preach the Gospel to every creature;

Finally, that any supposable means of the grace of God reaching conscious sinners, otherwise than through the Gospel, must not be allowed to relax the efforts of Christians to reach every creature, nor to foster the thought of universal salvation.

It does not become us to set limits to the grace of God, nor do we seem wise in saying that the revelation of that grace which has been of gradual unfolding hitherto has certainly reached its limit. Of this we are certain, however, the rejection of Christ is the rejection of life, and he who refuses to follow his lead into all the world rejects Christ.

Light on the Acts of the Apostles.

It is a recognized fact that few ancient writings have so much of local color as the Acts of the Apostles. The references to times, places, rulers, affairs of state, historical events are exceedingly numerous. And yet, where the way is so open to mistakes and inaccuracies, archeological research has shown Luke to be the most accurate of historians. Opportunities are constantly recurring for testing "the writer's information and the genuineness of the large amount of local color to be found in the book." The latest illustration may be found in *Biblia* for August:

In chapter xvi., which contains an account of St. Paul's visit to Philippi, in Macedonia, a word is used (*meris*) to designate the "district" in Macedonia in which it was situated, which occurs nowhere else in that signification, so that its genuineness has been justly suspected. But among the Fayum documents a considerable number make use of just the same word to describe divisions in that region. So, also, the writer gives the courtesy title of "prætor" with his attendant "lictors," to the magistrates of the city, on account of its being a Roman colony, as is usual in inscriptions from Roman colonies. From Philippi Paul went to Thessalonica, not a Roman colony but a free city of Greece, with its own constitution; in this case the magistrates are called in the Acts "politarchs," a name which does not occur in any other place in Greek literature. Yet an inscription on an arch in that city, demolished some years ago, states that it was erected when certain named persons were "politarchs of the city." In like manner the whole narrative of the disturbances in the theater of Ephesus, and of the significance of the worship of Diana (Artemis) to the life and trade of the city, as told in the Acts, has been illustrated by the discoveries made on the site of that city by the authorities of the British Museum, and especially by the recently published inscriptions from that place. The language of some of these seems almost identical with that of the Acts.

Indeed, it has been fairly said that, notwithstanding the minutest criticism to which the Acts of the Apostles has been subjected, "no single instance can be produced in which the writer has erred in a geographical political or social allusion." This holds equally of the Gospel by the same author.

es itself. That vicarious atonement is not anything outside of and apart from the trend of things. It is in flow with them. It is the supremest illustration of the great law and fact.

I. Consider—We are, through sin, under the curse of the law.

1. In *thought* we have violated the law chambers of imagery (Ephes. v. 7-12). Who has not a hidden chamber of imagery he would not dare to have disclosed?

2. In *affection* we have violated the law.

3. In *volition* we have violated the law.

Try yourself in these three great departments of your nature—thinking, loving, willing—by the righteous standard of the law of God, and you can not but feel the curse, the stern accusation, the vindictory penalty, of the holy law of God settling darkly down upon you.

II. But now, behold the Great Sacrifice. For us, under the curse of the law, Christ became curse.

Being in the form of God, He did not consider His equality with God a thing to be grasped at, but He emptied Himself, was born into our nature, vindicated in our nature the righteous law by an exact obedience. Further, in our nature He vindicated the righteous law by voluntarily taking upon Himself the doom which belonged to us who had broken it. He expiated and exhausted that doom to the last limit. Ah, we need strong words to tell the mighty fact—"having become a curse for us."

So the law is upheld, in all its shining righteousness is undamaged, and we may be forgiven.

Vicarious atonement—the utmost illustration of the pervading law and fact of sacrifice. Christ a curse *for us*.

III. Therefore "*redeemed*." But mark you well the meaning of that word redeemed. Here it holds the most literal and rocky of meanings—viz., ransomed, bought off. Accepting *Christ is consenting to the buying.*

What follows then? Christ owns you. The coin of His blood has purchased you. Therefore *redeemed*—

1. For stewardship.
2. For service.
3. For righteousness of life.

—
OCTOBER 21-27.—A PROOF OF CHRISTIANITY.

Pilate then went out unto them and said, What accusation bring ye against this man?—John xviii. 29.

Either the splendid palace built by Herod the Great, or the castle of Antonio, the headquarters of the Roman garrison and hard by and overlooking the Temple court, we know not which.

Pilate—here in Jerusalem, having come from his Procurator's residence in Casarea, in order, as was the wont of Roman governors, to compel quiet in the city during the tumultuous and crowding week of the Passover.

The night before there had been for Jesus the tender and heartbreaking farewell words to the disciples in the upper room in Jerusalem, the agony in Gethsemane, the betrayal, the arrest, the inquisition before Annas, the more formal trial before the Sanhedrin: Caiaphas, the high priest that year, being presiding officer.

In wild and illegal way, the Sanhedrin, set on the destruction of Jesus, have adjudged Him worthy of death for blasphemy.

But, much as they want to, being under Roman rule, they are helpless to execute the penalty for blasphemy on Jesus, which is death by stoning. If Jesus is to be killed, Roman hands must do it.

There is another trouble—the Roman law did not recognize or care for the Jewish crime of blasphemy.

Still, somehow, these determined Jews hope to force Pilate to take a hand in the death of Jesus. And so, as early as possible in the morning after that tasking and sleepless night for Jesus, they bring Him fettered as a criminal to Pilate's headquarters, who, as Ro-

man governor, alone has power of life and death.

Since these Jews will not go in to Pilate, Pilate comes out to them, and the Jews present to Pilate the bound and wearied prisoner—Jesus.

But Pilate is at first determined to be true to his oath of office and to the fair and equitable procedure of the Roman law. He confronts the Jews with the necessary question, "What accusation bring ye against this man?"

It is to be said here that neither the Jews could bring real accusation against Jesus, nor could Pilate himself find, after searching investigation, any accusation against Him. Pilate at last delivered Jesus to the death of crucifixion, against his oath of office, against the fair forms of Roman law, against his conscience, allowing himself to become the poor thrall of a Jewish mob.

But Pilate's question is a question for the ages. What accusation can you bring against this Jesus? What reason can you offer why you should not accept this Jesus as your Savior and your Lord?

I. What accusation can you bring against the *character* of Jesus?

1st. Consider the *environment* of Jesus—of *race*. Jesus was a Jew. What is a steady and determining characteristic of this Jewish race? Amid many noble qualities this—a certain sordidness, and anyhow seizure of the main chance. Yet in Jesus is always the most shining and perfect fairness. Why, if the principles enunciated by Jesus were thoroughly carried out in business, the grinding and selfish competitions of it would cease at once and business would be transfigured into brotherhood.

Of *country*—Palestine small, narrow, provincial, sectarian. But the character of Jesus is broad as humanity.

2d. Consider the *temptations* of Jesus. He was tempted as all are. He was brother-man. But to all temptation, by Jesus there was instant resistance.

3d. Consider the *sensitiveness* of Jesus to *human need*. He went about doing

good. Little children flocked to Him. The sister's tears made His well forth at Bethany. The touch of a poor woman on the fringe of His robe brought quickest recognition and reply.

4th. Consider the *moral teachings* of Jesus. It is enough to say that those teachings still stand forth the ideal moral teachings for humanity. Listen to John Stuart Mill.

"Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers.

"It is of no use to say that Christ, as exhibited in the gospels, is not historical.

"Who among His disciples or among their proselytes was capable of *inventing* the sayings ascribed to Jesus, or of *imagining* the life and character revealed in the gospels?

"Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve His life."

What accusation can you bring against the character of Jesus?

II. What accusation can you bring against the *sacrifice* of Jesus? It was total. He held back from nothing. He pressed on in it to the "it is finished" of the cross.

III. What accusation can you bring against the *promises* of Jesus? Do not His promises of forgiveness, peace, power, heaven, precisely meet your deepest needs?

IV. What accusation can you bring against the *achievements* of Jesus? Who has so wrought for human weal as He?

Jesus—His character, sacrifice, promises, achievements—is the proof of Christianity. Since you can bring nothing against Him, why will you not accept Him as your Savior and your Lord? Can you conjure any real reason why you should not?

OCTOBER 28-31—NOVEMBER 1-3.—
ONE OF OUR LORD'S SABBATHS.
And straightway on the Sabbath day.—
Mark i. 21.

There is one perfect life. Being the perfect life, it is the perfect example.

In all human history one has exactly lived as God would have him. And He lived through Sabbaths and used them. Amid the sad laxity about the Sabbath, the wide diversity of view as to the use of it, would it not be well to gaze thoughtfully at our Lord's carriage of Himself on the Sabbath day?

And we may see the picture. In St. Mark's sketch of the perfect life he has detailed for us how our Lord spent one whole Sabbath (see Mark i. 21-34).

I. Our Lord spent a portion of His Sabbath day in *worship*. "And straightway on the Sabbath day he entered into the *synagog*." The *synagog* was the Jewish place of weekly worship. The service consisted of prayers and the reading of two lessons from the Scriptures—one from the law, the other from the prophets. And mark that "straightway." It has the tone of *habit*, of *usual* habit, of *prompt* habit. It is impossible that we live well and worthily and allow this element of worship to drop out of our lives. Etymologically, worship is worth-ship; the reverent and adoring recognition of worth-ship. Surely God has worth-ship which we should reverently recognize and adore, because of His Being and character; because of God's relation to ourselves (see Psalm cxxxix. 1-17); because of the duties we owe to God, of prayer, service, trust, submission.

II. Our Lord also spent a portion of His Sabbath day in *teaching*. "And straightway on the Sabbath day he entered into the *synagog*, and *taught*." Is not this a good hint for you and me as to the use of a portion of our Sabbath time? Are you at all teaching God's truth on the Sabbath, as parent to your child, as Sunday-school teacher, as helper in a prayer-meeting in any way? Surely that must be a poor Sabbath in which we have not somehow and somewhere told forth the truth of God.

III. Our Lord spent a portion of His Sabbath time in *exorcising evil* (see vs. 23-27). Surely we may follow our Lord here in seeing to it that our ex-

ample on the Sabbath does not tend toward religious and moral carelessness. I can not think that professing Christians who spend part of their Sabbaths in poring over secular Sunday newspapers are, by their example, doing much toward lessening the evil of heedlessness of God either in their own homes or in the community.

IV. Our Lord spent a portion of His Sabbath time in *home delight and help* (see vs. 29-31). These verses have a very domestic tone, that "house of Simon," etc. You get hint of family life and intercourse. And then, the loving service there—the healing of the sick one. Oh, make your Sabbaths beautiful and delightful for the family! Let it be also a *home* day.

V. Our Lord spent a portion of His Sabbath time in *rest*. The healing of Peter's wife's mother occurred probably a little after noon. From then till evening we have no record of our Lord's doing.

VI. Our Lord spent the conclusion of His Sabbath time in *personal beneficence* (see vs. 32-34).

"At even, when the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!"

"Once more, 'tis eventide, and we
Oppressed with various ills draw near:
What if Thy form we can not see?
We know and feel that Thou art here.

"O Savior Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

"And some have found the world is vain,
Yet from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in Thee."

Is there not here suggestions of an ideal evening Sabbath service? At the end of the day, by earnest preaching, after meeting direct personal appeal, to seek to bring those who so need Christ to Christ.

Do not these hints from one of our Lord's Sabbaths yield us much and large suggestion as to how we may spend our Sabbaths well?

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

What to Do with Your Old Pamphlets, Magazines, etc.

WHAT professional man has not an accumulation of pamphlets, reports, magazines, and other unbound literature? How he can make their contents accessible is an oft-recurring question. He remembers an article on a subject with which he is dealing, but it is in a large heap off in the garret or stowed away in the closet, and he can not afford time to look for it.

In packing his goods when the writer was about to change pastorates, he came across a quarter of a ton of such material. To have it bound would cost more than he thought he could afford. Then, too, there were so many odd numbers and odd sizes that would not bind well with one another.

At first he determined to do what a professor in the seminary had advised—namely, to cut out such articles as were wanted and throw the remainder away. The work of selecting and filing away the selected material proved to be too great a task; and besides, much good material would be lost. Then he was almost tempted to abandon the whole pile without touching it. Finally the plan here explained suggested itself. It involves comparatively little time and practically no expense. For more than a year it has proved so valuable and satisfactory that he desires to give the hint to others who are situated as he was.

The work is so simple that it can easily be relegated to any unengaged member of the family, if there be such; or several days' labor may be given to some needy person of average intelligence. If there be no accumulation to require this, all the better, for it will be an easy matter to care for the current literature as it comes.

The work is very simple, but is described in detail and in outline form, so that those who are not of a mechanical turn of mind can follow it without difficulty. It consists of a simple and quick way of binding the materials and putting them in permanent form on the book-shelf.

I. *Materials and Expense*.—A shoemaker's awl, 10 cents; a spool of annealed wire, No. 28, 5 cents; a brush an inch or an inch and a half wide, 10 cents; glue, 5 cents; strong manila or wrapping paper, 10 cents; total, 40 cents. Instead of glue, paste made of flour, or of starch and water, may be used. Instead of the brush a cloth tied on the end of a stick may be substituted; a flexible bristol board that will bend without breaking may be substituted for the manila or wrapping paper.

II. *Preparation for Binding*.

1. Determine whether it will be possible to have the volumes trimmed at a binding or printing establishment after they are bound.

2. Arrange in order the material to go into each volume. Where there are sets of magazines, follow the numbering. In the case of odd magazines and pamphlets, if they are not to be trimmed, select them with reference to size, in arranging the volumes. If they are to be trimmed they may be selected with reference to their contents, seeing only that the smallest pamphlet is not smaller than the printed matter on the page of the largest pamphlet. The trimming will make a neat volume of the different-sized pamphlets.

3. Look for an index for each volume. If there is none, preserve the table of contents. If the table of contents gives the pages for each article, that and the index may be bound at the beginning or end of the volume. If page numbers are not given, bind the table of contents

before the number it accompanies. If the volume is made up of miscellaneous pamphlets, this will need to be done, whether pages are given or not.

4. Remove the advertising pages, opening up the ends of the binding brads with the awl; a pair of pliers will be convenient for removing the brads, tho they can be drawn with the aid of the awl.

Now see that the indexes or tables of contents are in their proper places, and the volume is ready for binding. A number of volumes may be thus prepared.

III. *Binding the Volumes.*

1. If blank pages are desired at beginning and end, place them there, having a fold along the edge toward the back of a half inch or more, if the fold will not make two full pages. The page will thus be more securely held by the binding wire.

2. Now carefully even the edges of all the numbers in the volume, especially along the back edge. If the volume is made up of odd sizes, it will be necessary to see that the smaller pamphlets are midway between the top and bottom, so that in trimming, all the edges will be cut and printed matter not destroyed.

3. With the awl make a hole about a fourth of an inch from the back, midway between top and bottom—having first put a flat-iron on the volume to keep it in place; then make other holes about an inch and a half from upper and lower edges. If the awl does not pierce the entire volume after making the three holes, carefully lift the pierced numbers off, and continue the holes, guided by the traces the awl has left from the first piercing; then carefully replace the removed copies, with the weight on top.

4. Bind the volume with the wire in the following manner: with an old pair of scissors cut off about twenty-two inches of wire. Let the back of the volume run parallel with the edge of the table and project from the table *beyond the holes just made*. It will

now be an easy matter to thread the wire through the three holes, beginning with one of the end holes. Let the ends, one on each side of the volume, be drawn toward the middle hole; give one end several twists about the wire at the middle hole and dispose of it by putting it into the hole. Draw the other end as tight as possible and do the same with it. Your volume is now bound but coverless.

IV. *Covering the Volume.*

1. Fit the covers of heavy paper or bristol board to the volume. If the volumes are to be trimmed, this need not be done very precisely; if not, the cover can be fitted before putting on, or after. The size of the cover can be ascertained by laying the volume on the paper and marking its length; then roll it over backward from lying on its face until it lies on its back, marking with a pencil where its back ridge comes.

2. The corners of the cover which are to fit the back ridge of the book had better be formed by rubbing it over the sharp corner of a board or of a ruler.

3. With the brush put the glue or paste thoroughly over the back of the volume, allowing a little to go over the edges in order that the covers may stick a little to the sides. Paste the inside of the cover where the back of the book is to go in the same way. Now put the book in the cover, rubbing the back of the cover so that it shall stick close to the book; and stack the books, putting a weight on them to hold the covers in place.

4. Trim the covers with the scissors, or take them to the binder or printer, where the edges of the volumes may be trimmed for a small consideration.

V. *Labeling the Volumes.*—With type-writer or hand, on good quality of paper, write the name of the magazine, or label it, "Miscellaneous Pamphlets, No. 1," etc. Make all labels of the same width, and paste at a certain distance from the bottom. The volumes will then look well side by side on the shelf.

The work on a volume can be done in less time than it takes to read this description of the method. When done the material is as accessible as that of any book. If an index is kept, the miscellaneous pamphlets can be made even more accessible.

GERHART A. WILSON.

WASHINGTON, D. C.

Sermon Series.

I ENCLOSE a card announcing a series of sermons on modern sins, the preaching of which has aroused much interest and healthful comment.

SERIES OF SERMONS preached in the Baptist Church by the pastor, beginning Sunday evening, June 17, 1900.

June 17—Gossip, or the Murder of Character.—1 Tim. v. 13.

July 8—Profanity, or the Fool among Sins.—Deut. v. 11.

July 15—Gambling, or the Child of Avareice, Brother of Iniquity, Father of Mischief.—Matt. xxvii. 35.

July 22—Drunkenness, or the Mother of Crime.—Prov. xxiii. 29-32.

July 29—Sabbath Desecration, or the Nation Wrecker.—Mark ii. 27.

SAMUEL J. SKEVINGTON.

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SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE CLOSE OF THE NINETEENTH CENTURY.

By J. H. W. STUCKENBERG, D.D., LL.D.

I. RELIGIOUS THOUGHT AND MOVEMENT.

Preparing for the Opening of the Twentieth Century.

EARNEST men have for some time been considering the most worthy inauguration of the new century. They want to start aright the ship for its hundred years' course of unknown voyages and discoveries. True, the ages move ceaselessly on without regard to man's artificial divisions into centuries, generations, periods, and epochs; but the human mind is aroused and energized by the death and birth of eras, and it is this which makes the transition from the nineteenth to the twentieth century so significant. The various civilized languages have been enriched by numerous scholarly works which present a summary of the remarkable achievements of the closing period, in order that the culminations reached may stand out distinctly, and that the ripe fruit may be garnered and become the seed of the coming century. Special religious services are planned in various places so as to quicken

spiritual thought and create new spiritual life.

We have no prevision. How eloquently would events have proved false that prophet who at the opening of the nineteenth century should have ventured to forecast its evolution! Napoleon, Talleyrand, Metternich, and Wellington could no more foresee the political future than Schleiermacher and Chalmers the religious. Time alone reveals its own mysteries, and history records the secrets evolved. We abandon idle future-reading for profitable meditation on what is needed by men amid the acting forces and vital movements of the times, and what divine, human, and natural powers are within reach for the solution of the mighty problems which the ages have evolved.

New ideas, new institutions, new methods with new times, new circumstances, new men; every age does its work its own way. The echoes of the buried past can not be the music of the stirring present. Rear monuments to the best; but the right of way is to the living, not to the dead. One need but

keep up with God in the ages, to learn that agencies mighty in their day may in another day lose their adaptation and therefore their timeliness.

The call is from vain dreaming and as vain sporting to the earthly and divine realities. Occidental life has become too earnest for Orientals who spend years in making toys. Artists who paint attractively but care not for exalted themes are characteristic of a naturalistic and decadent age. Not substance but form is their essence. We can not question that the masters of the new century will not be among those whose chief merit consists in writing and speaking ornamentally, who emphasize style and neglect the matter, whose pyrotechnics attract the curious gaze, but illumine no truth and end in darkness. Meteors can not shine through the century, it is the stars which last for ages and are brightest in darkest nights. How can hearts be fed and generations molded by the unmeaning the pompous phraseology which first makes men stare, then yawn? There are husks which are relished only when one lives with swine.

Historic personages are historic creations in the sense that they learn from history and work its lessons into their individuality; and they are historic forces, speaking to the dead. The historic sense, as it is called in Europe, is said to be feebly developed in Americans, perhaps because their history is short and they live in hope rather than in memory. The more the need of insisting that he who ignores his own genesis and the genesis of his age cuts the nerve of timely, adapted energy. Luther, Zwingli, Wesley, Whitefield were so powerful because such timely personalities. We admire them and learn from them; but if transferred as they were to our times, could they do the great deeds they did in their own? The man whom God makes in His own image must abandon his claim of a divine call to a divine mission if he attempts to transform himself into the *image of a bygone hero*. Where crea-

tion is needed imitation fails. What is best in Spurgeon and Moody can not be imitated, because it is the gift of God.

Men for the times are not only of the times, but also above the times. An age absorbed by theories of evolution is in danger of forgetting that some things are not subject to the ebb and flow of historical tides. For the Christian there are eternal verities which the centuries change not, but to which he seeks to lift the centuries. The living teaching of Christ is now as living as ever. That gospel of the personality, of society, of an ethical relationship between man and man, and of a spiritual and filial relationship with God, will be the gospel of the new century as it was of the old. Perhaps, however, the turning of the diamond is required to let it flash forth fresh and brighter light.

With peculiar emphasis now is heard the voice saying, "Can ye not discern the signs of the times?" and also the same voice as it tells the story of the scribe instructed unto the kingdom of heaven, "which bringeth forth out of his treasure things new and old."

Preparing for the twentieth century means to face and cope with its perplexing problems. Nature and mind, matter and spirit, science and faith, philosophy and religion, tradition and criticism. Christianity and agnosticism, free will and determinism, individualism and socialism, reveal some of the contrasts and what momentous interests are at stake. Great are the solutions which the nineteenth century has brought, but greater are the problems which it thrusts unsolved upon us. It has been said that the closing century has taught us to fight and work; and the new era will unquestionably involve us in fierce conflicts and painful labors. Religion has passed from the hermit's cell to the distractions of the market, the confusion of politics, and the battles of the schools, and from the quiet cloister to the council of nations and the transformation of the world. The religious extension involves hu-

manity and its manifold interests, and therefore the spirituality of our day means new complications and new responsibilities.

No two prophets were ever alike; and they were not alike just because they were prophets, not echoes. Each had his own personality through which God wrought; each had a peculiar mission and performed it his own way as the Divine Spirit directed him. Prophets learn from one another and then impress the humanity about them with the divinity energizing them. Why do we not merely read the Gospel to our people, but preach it to them? Even that Gospel needs interpretation and application to times and seasons and occasions and men. A truth is no more the same in different settings than a picture in different lights.

Weathercocks veer with earthly breezes; the prophet is moved by the still small voice of God to which no one else listens. There are men-inspired soothsayers, but there are also God-inspired prophets.

No doubt fireworks will abound at the opening of the century. The sensationalist in religion will resort to sensational means. More feeling has been emphasized in education—heart to give a glow and an impulse to a cold intellectualism. Our religious life also needs more feeling; but feeling that rests on Christian truth and is its expression, feeling that is attached to a solid faith, feeling that means love which abides. Let the century be begun with lasting qualities, not sensational, with what appeals to and educates the entire personality—intellect, heart, and will—with a school in which God is the Teacher, the Gospel the textbook, and humanity the pupil. Only on a solid foundation can a worthy and enduring structure be erected.

Fruit and Seed.

The world is the thinker's fatherland; all the ages are his teachers; but only God is the realization of his personality.

We need not go far to find God, for He is everywhere; but we may have to go very far to find the ear that hears His voice, the heart that responds to His touch, and the life that embodies and expresses Him.

Shall the lament at the close of the eighteenth and the beginning of the nineteenth century be repeated? "Beloved friend, where is the refuge of peace, of freedom? The century ended in murder, and the new one opened with murder."

The new pulpit in the new era will, like the kingdom of God, be not in word, but in power. The disciples were to be endued with power from on high, a power which became life and spirit, and then clothed itself in words.

It is the truth become personal which makes the pulpit the prophet's throne. This prophet points to the personal Savior as the personal embodiment of the truth; his appeals have personality in them, touch personal needs, and aim at personal consecration.

The seer beholds in the causes now at work in humanity the finger of God pointing to the future; but his chief claim to the prophetic office depends on his insight into human hearts, the interpretation of their agitations, and the giving of the needed rest. The seer not only sees the future emerge from the past and present, but also points from the crude reality to the divine ideals which the Spirit recognizes as its goal.

How significant that Helmholtz could not be satisfied with his profound and vast science and his lasting reputation. The person needs a personality; must it not be the perfect Personality? He said: "When one feels himself in contact with a man of the first order, the entire scale of his intellectual conception is modified for life; contact with such a man is perhaps the most inter-

esting thing which life may have to offer." Suppose that an entire church and community come in contact with such a man as a preacher!

Does not the enlightenment we attribute to the age become a deceptive ideal when applied to the audiences addressed by the pulpit? Sentences followed in such quick succession that the full weight of the heaviest can not be taken. Faraday, called by Huxley "prince of lecturers" and "master of the art of exposition," being once asked by a man requested to address a "highly select and cultivated audience" what he might suppose his hearers to know already, replied, "Nothing."

Many a young man when he enters the ministry passes an examination conducted on the principle that he must have at his fingers' ends the solution of the mysteries of God and man, of heaven and earth. Since his faith is finished, growth afterward would be presumptuous. Sometimes, however, the experience of life teaches the preacher, when he delivers his last sermon, that he has not that fulness of wisdom which he imagined was his when he delivered the first sermon.

The mystery remains unsolved why some congregations call a pastor. He is expected to do all the work; but they know better than he how to preach, how he ought to live and raise his children, make calls, and conduct the affairs of the church. They keep their devotions alive by exercising their critical faculty on their pastor, and nourish his spirituality by making him fast as well as pray.

Hegel believed that the growth of freedom is a characteristic of modern times. Sometimes freedom of thought means a growth of freedom from thought. A preacher has been discovered who is so much afraid of preventing his people from doing their own *thinking that he successfully avoids*

prejudicing them by presenting any thoughts of his own. There are certain quarters where freedom of thought, of course, means to think in a vacuum.

That the individual ought to be the organ of society, and nothing more, has been worn so threadbare that the lie shines through the shoddy. A corrupt society has corrupt organs. Look anywhere in our political slums. It is refreshing to find a writer on ethics proclaim the individual an "organ of God." So far as he is a Christian he is the organ of faith, aspiration, love, and hope; a divine organ to bless society by scourging and transforming it. In many cases to be an organ of the existing social environment means to be an organ of the devil. The proof is at hand in communities controlled by murderous competition, filthy saloons, degraded politicians, and debauched officials.

II. SOCIAL THOUGHT AND MOVEMENT.

The Organism of the Church.

The Church as a body is a favorite figure of the Apostle Paul: it is the Body of Christ. This makes the Church an organism, in which each member has its particular place and function, in which all the members work together for the same end, in which each member represents the body and cooperates with all the rest for the purposes of the total organism. There is no isolation, but perfect unity, and this unity, in which the force of the totality is embodied, means the concentration of the utmost strength. How this body works is best illustrated in 1 Cor. xii.

For this same unity Jesus uses most frequently *the kingdom of God*. Christ is King, the Gospel is the law, love is the dominant principle or energy, and believers are the citizens of the kingdom. The brotherhood of believers involves the same idea of unity.

Between this ideal unity and the

ecclesiastical reality there is no comparison. Externally Catholicism approaches the ideal, and the working of its mechanism is marvelous. The head is interested in all the parts of the organism, and the decision of the head is felt throughout the entire body.

There is no Protestant Church; what is called by that name is not a body, not a kingdom, not a brotherhood, without cooperation or visible union; it is individualism rampant, disintegration, often anarchism, antagonism, weakness.

Even the local churches can in many instances only by courtesy be called organizations, to say nothing of organisms. The spiritual tie is feeble; the same Bible and creed and service produce no unity of faith; so loose are the social ties that the members perhaps do not know one another, do not even greet each other, and feel no mutual responsibility. In a lodge, a club, or a labor organization the idea of brotherhood and cooperation is far more perfectly realized. The society in the church is not determined by a common faith, common spiritual interests, and a common aim, but by the social standards of the world. There are exceptions, but they are rare. Those who belong to a church are individual units, not members or organs of the body. Hardly any work is now more urgently demanded than to change the disintegrating individualism of our local churches into a spiritual and bodily organism.

We can not here speak of the union of the local churches into denominations. Some are not organized at all, but merely aggregated; sometimes spasmodically cooperating; usually, however, not either theoretically or practically united to discharge together the same great functions of the kingdom of God—missions, perhaps, excepted.

Still more deplorable is the relation of churches of different denominations in the same place. In most cases there is not even a pretense of organization

or cooperation. Each church works individually; often there is competition and antagonism, so that the energy needed for construction is used for destruction. The world is united, and gains many a victory because Christians are divided. The seamless garment of Christ appears to have been rent and given to heathen soldiers in order to determine who can get the largest part. This ungodly warfare is devouring some of our country churches, and generous believers see the folly and wickedness of establishing more churches where already enough exist to fight the sectarian fight. In our cities where the abounding and growing iniquity, the political corruption, the reign of the saloon, the disgraceful slums, the rearing of children in ignorance and crime, and the misery and brutality demand most eloquently the united efforts of Christians, we see no union, or federation, or cooperation whatever.

In a New England town recently the founding of the place by the Puritans was celebrated amid elaborate festive ceremonies. The Catholics are not strong, but the chaplain of the day was a Catholic priest. He was appointed at the suggestion of the Protestant clergy, it being recognized that he at least represented all the Catholics, while each Protestant pastor represented only himself, or at best his individual church!

Not more cheering is the sight when we look at the denominations of a state or nation or the world. Lutherans and Reformed, Episcopalians, Presbyterians, Methodists, Baptists, and the many others are not organized or federated. Each does its own work independently, perhaps interferes seriously with the work of others without any cooperative movements against a common foe. In a state church like that of Germany the different elements are nominally united, but hardly more. In the United States many of the denominations do not even give each other official recognition; and if it is given it is the limit

of union—union itself being a misnomer.

Christ established a kingdom; we establish separate states, of which each claims absolute sovereignty and independence. Christ is the Vine and His disciples are the branches; we sever a branch too much from the vine to receive the same vital sap as the other branches and to cooperate with them in bearing fruit. Christ is the Body in which the organs are united so as to be one in life and function; we have the members separated from one another, which necessarily involves their death in the end. Christ established a Church; we establish churches in which the Church can not be discovered. Christ founded a Christian society as an organism; we establish independent Christian societies.

How long in a social age, with imperative social demands, this individualism can last is only a question of time. God has tempered the body together "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

The following cooperative societies in England were reported at the congress held last summer in Cardiff:

	1898.	1899.
Number of societies	1,640	1,651
Statistics given of..	1,608	1,618
Members.....	1,646,078	1,729,907
Shares.....	£19,759,089	£21,381,527
Sales.....	65,460,871	69,835,000
Profit.....	7,165,753	7,823,272
Capital invested....	£11,681,296	£13,469,339

The ease, the confidence, and the dogmatic tone with which some social inquirers settle the most difficult problems of society may well make us question whether they have even penetrated their meaning. Such are the difficulties involved in the social rela-

tions and processes that no thinker can face them without the profoundest modesty. What the eminent Helmholtz said of his gifted and most hopeful pupil, Dr. Hertz, is applicable to our best sociologists, and should be an inspiration to them. His modesty, his doubt respecting his talent was a characteristic feature during his whole life. Helmholtz says: "It is in young men of unusual capacity that one most frequently observes this sort of timid modesty. They have a clear conception of the difficulties which have to be overcome before attaining the high ideal set before their minds; their strength must be tried by some practical test before they can secure the self-reliance requisite for their difficult task. And even in later years men of great ability are the less content with their own achievements the higher their capacity and ideals. The most gifted attain the highest and truest success because they are most keenly alive to the presence of imperfection and most unwearied in removing it."

The German navy costs each inhabitant of the empire less than 2½ marks a year, while the amount spent by each for alcohol and tobacco is between 50 and 60, or twenty-four times as much. The amount spent a year for beer, wine, whisky, and tobacco is 3,000,000,000 marks.

To those who think that the marvelous trend from the country to the city is chiefly an American phenomenon we refer to "The Races of Europe," by Ripley, for proof that the same is equally marked in Europe, and in some cases to an even greater extent than in America. In France no less than in Massachusetts "great areas are being actually depopulated," and "Western Europe is being gradually transformed into a huge factory town." Not a few will be surprised to find that statistics prove that "most of the European cities have increased in population more rapidly than in America." In the

great urban centers of Germany this has been most striking. "Berlin has outgrown our own metropolis, New York, in less than a generation, having in twenty-five years added as many actual new residents as Chicago, and twice as many as Philadelphia. Hamburg has gained twice as many in population since 1875 as Boston; Leipzig has distanced St. Louis. . . . Cologne has gained the lead over Cleveland, Buffalo, and Pittsburg, altho in 1880 it was the smallest of the four. Magdeburg has grown faster than Providence in the last ten years. Düsseldorf has likewise outgrown St. Paul. Beyond the confines of the German empire, from Norway to Italy, the same is true. Stockholm has doubled its population, Copenhagen has increased two and one-half times; Christianity has trebled its numbers in a generation. Rome has increased from 184,000 in 1860 to 450,000 in 1894. Vienna, including its suburbs, has grown three times over within the same period. Paris from 1881 to 1891 absorbed four fifths of the total increase of population for all of France within the same decade."

Paul Deschanel, president of the French Chamber of Deputies and one of the promising statesmen of France, is deeply interested in the social problem. In a recent address he called attention to the fact that in all labor contracts human beings are involved who live, think, and suffer.

"It is a singularly superficial view to imagine that the present organization of labor is unalterable, that the wage will always be determined as it is to-day, and that the relation of capital to labor will forever be subject to the same rules. Without taking into account the incalculable results of the future progress of natural science, will not in one hundred years the organization of labor probably be as different from ours as ours is from that of a century ago? The principle of association is everywhere working effectively. According to the saying of Littré, the workmen are taking their destiny into their own hands. The life of the factory will rise to a higher form, and we must help to usher in the day when the labor contract, instead

of being controlled by one party, as is too much the case to-day, will be a free arrangement of both parties."

A literary and economic writer is quoted as saying recently:

"Five years ago I was almost anti-church because so discouraged at the lack of interest and activity in social affairs upon the part of church people. Now I hope more from the church than from any other source, because so many of the best workers in city politics and social movements come from church quarters."

QUESTIONS.*

Is There Not Danger of Losing the Individual in the Mass?

Yes; and it must be reckoned among the greatest dangers of the age. We have apostles who proclaim the individual as nothing but a product of heredity and environment, as determined but not determining, without initiative, without originality, as clay in the hand of his earthly conditions, but not creative. Because the political vote of all is equal, each is inclined to regard himself as fit for everything. Public opinion, a fashion, a fad is more revered than God-given individuality. Hence the reign of inane commonness, of imitating vulgarity. Men are not equal, in spite of the shrieks of a blatant and perverted communism; all are not alike adapted to the same achievements. The rich variety which appears on the surface of human life is due to the fact that far below the surface the seeds differ. Capacities differ, aching needs, aspiring longings, tastes, will, differ hence here a genius, there a mimic, here a hero, there a slave. It is no more true that society makes criminals than it is that society never turns wheat into tares.

The masses themselves are most of all degraded by making their level the standard of excellence. It is the individuals that rise above them who prove the possibilities of man, who exert an

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uplifting influence, and who become the guides from an Egypt of bondage to the land of promise. An individual superiority which becomes haughty arrogance and despises those whom it ought to exalt is despicable; the degradation that would drag all down to

its own debasement is pitiable. Yes, the individual is in danger of being lost in the mass; the remedy for this mighty tendency consists in exalting the individual to the utmost, and sharing his excellence with all the meal that will receive the leaven.

LIVING ISSUES FOR PULPIT TREATMENT.

OUR FOREIGN POPULATION.

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, tho he be a stranger, or a sojourner.—Lev. xxv. 35.

FIGURES gleaned from the census reports of 1890 by John Gilmer Speed and published in *Ainslee's Magazine* show that our principal American cities are largely overrun by foreigners. Many of our best citizens, to be sure, are of foreign birth, but the immigration reports show that a growing proportion of our immigrants are coming from Russia and Southern Europe, where the intellectual and moral standards are far below those that obtain in Germany, Great Britain, and the Scandinavian countries. Out of 1,514,298 residents on Manhattan island in 1890, 875,358 were natives and 639,940 foreigners, a ratio of 4 to 3. Statistics of other cities disclosed the following results:

	Natives.	For- eigners.	Ratio.
Chicago.....	649,184	450,660	6 to 4
Philadelphia..	777,488	299,480	7 to 2
Brooklyn.....	544,643	261,700	5 to 2
St. Louis.....	336,894	114,876	6 to 2
Boston.....	290,306	158,172	4 to 2
Baltimore...	265,436	69,008	12 to 2
San Francisco.	172,176	126,812	3.5 to 2
Cincinnati....	225,500	71,408	7 to 2

Of the total population of the United States in 1890, 53,372,703 were native-born and 9,249,547 were foreign-born, a ratio of nearly 6 to 1. Of these 9,000,000 foreigners about 2,800,000 were Germans about 1,900,000 were Irish, about 1,900,000 were from British America and England, and more than

1,000,000 from other countries of Northern Europe. In 1890 one third of the population of the United States was either foreign-born or of foreign parentage.

SUNDAY-SCHOOL STATISTICS.

To seek of him a right way for us, and for our little ones.—Ezra viii. 21.

THE latest figures in regard to the number of Sunday-schools and their teachers and scholars, the world over, show that half of the world's Sunday-school strength is located in the United States, and most of the other half in Great Britain and Ireland. Here are figures for the principal Sunday-school nations.

	Schools.	Teachers.	Scholars.
United States..	123,173	1,305,939	9,718,432
England and Wales.....	37,201	585,457	5,976,537
Scotland.....	6,275	62,994	694,860
Ireland.....	3,584	27,740	308,516
Finland.....	6,553	11,534	147,134
France.....	1,450	3,800	60,000
Germany.....	5,900	34,983	749,786
Netherlands...	1,560	4,600	163,000
Sweden.....	5,750	17,200	242,150
Switzerland...	1,637	6,916	113,382
India.....	5,548	10,715	197,734
Africa.....	4,246	8,455	161,394
Canada.....	8,386	69,521	576,064
West Indies...	3,185	9,673	110,233
Australasia...	4,766	54,211	586,029
Fiji Islands...	1,474	2,700	42,909
The World....	224,562	2,239,728	20,268,933

SAVINGS-BANKS DEPOSITORS.

But lay up for yourselves treasures in heaven—Matt vi 20

WHILE no other country in the world has a billion dollars in its savings banks, the people of the United States have deposited two billion dollars and are

well on their way toward a third billion. France, however, leads in the number of persons who "have money in the bank," with nearly 9,000,000, the United Kingdom comes next, the thrifty Prussians third, while America stands fourth. The following table gives a good idea of the number of depositors and the amount of their deposits in various countries:

	Number of depositors.	Total deposits.	Average Deposit.
United States	5,687,818	\$2,230,366,954	\$392.13
Austria.....	3,924,902	658,921,560	167.88
Belgium.....	1,145,408	113,509,080	99.09
France.....	8,980,631	829,783,735	92.33
Italy.....	4,137,908	331,330,100	80.07
Prussia.....	6,255,507	939,757,555	150.23
Sweden.....	1,460,858	98,170,720	67.20
Switzerland..	1,196,590	178,792,290	149.42
United Kingdom.....	7,909,826	815,686,750	102.35

THE SOUTHERN NEGRO.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.—Deut. xv. 7.

THE movement in the Southern States for depriving the negro of his ballot has called public attention

sharply in that direction of late. The reason given for barring the blacks from the polls is that the white men are afraid that the negroes will outvote them and seize the reins of government, and the dreaded "negro domination" will become a reality. Mississippi, South Carolina, North Carolina, and Louisiana have already amended their State constitutions so as to bar most of the negroes from the polls by educational and property ballot qualifications, and Virginia and Alabama will probably pass similar amendments within a year. Georgia has decided to let the negro retain his vote. This movement gives interest to the population statistics of the Southern States, showing the number of whites, and the number of blacks that they fear will "dominate" them. Here are the figures:

State.	Whites.	Blacks.
Virginia.....	1,020,122	635,858
North Carolina.....	1,055,382	562,565
South Carolina.....	462,008	689,141
Georgia.....	978,357	858,998
Florida.....	224,949	168,473
Alabama.....	833,718	679,299
Mississippi.....	544,851	744,749
Louisiana.....	558,396	560,192
Texas.....	1,745,935	489,588
Arkansas.....	818,752	309,427
Tennessee.....	1,396,637	430,881
Totals.....	9,679,107	6,127,100

MISCELLANEOUS SECTION.

THE FORWARD MOVEMENT — HOW TO BE BROUGHT ABOUT.

By D. S. GREGORY, D.D., LL.D.

New Departures for the Preacher.

THE September number of *THE REVIEW* opened the discussion of "The Forward Movement Demanded by Present Conditions." The present conditions and needs were sketched, and then the new spiritual impulse and forward movement suited to meet them were outlined. In order to remedy the present comparative spiritual ineffectiveness, it was shown that

the preacher and the Church must regain their hold upon all the elements of spiritual power that have accredited themselves as such in the past history of the Church. In particular there are demanded an unquestionably authoritative divine message, a new Pentecostal impulse and girding of the Holy Spirit, an unreserved consecration to the transcendent divine enterprise of the immediate evangelization of the world of this generation, and the permanent embodiment and sway of all these elements of spiritual effectiveness in the life and work of Christendom.

Just here there emerges the practical question, *How shall this spiritual forward movement be brought about?*

It can not be reasonably denied that on the divine side everything is absolutely ready for forward movement and victory all along the line and on the scale of the world. Divine Providence has made ready the whole world and provided all the forces and agencies, means and men, required for its spiritual conquest. Divine Grace is all-sufficient, having provided redemption for the world out of infinite love for the lost, commissioned the Church to give it to all mankind, and promised the fulness of the Holy Spirit to endue for that special service. Christendom is not straitened in God.

The straitening, if anywhere, is in the churches, and they alone are responsible for the staying of the wheels of the chariot of salvation. The responsibility may be divided between the preacher and the Christian membership, but neither party can throw it off in that way or shirk it, as all church history shows, without coming to judgment. There are therefore two questions to be answered: *How is the preacher to meet his responsibility? How are the members to be brought to meet theirs?*

The preacher's office and function are manifestly to be first and foremost in the work to be done.

There are certain things that are practically axiomatic, and go with the saying:

1st. The preacher is the *prophet* of the new dispensation, the man who speaks for God. If he "prophecy lies," if he be "neither hot nor cold," if he have no care for souls, if he have no sense of his divine commission, the Church will never come up to the requirements of the Master, but will let the world perish without the Gospel in the future, just as she has done in the past.

2d. Now—to be wholly frank in so momentous a matter—in the present attitude and aim and effort of the minis-

try there is not even a shadow of hope for the lost world of this generation, even if there be for any of the next ten generations. The awful outlook of a thousand millions of the human race passing on to hopeless death, has the dreadful promise of being monotonously repeated with each successive generation, away into the indefinite future! Is not this the real state of the case? And if so, is it not high time to "awake out of sleep," this sleep of death?

3d. If God's work is to go forward—at the pace set for it by Christ in the Great Commission and by the "signs of the times"—*the impulse must be given by a mighty and complete transformation of the life and conception and purpose and work of the ministry.* Is not that patent to every one who has breadth enough of spiritual vision to take in the present conditions and needs?

But to particularize *the present ministerial needs.*

I. *The preacher's conception of his calling and work* needs to be almost infinitely lifted up and enlarged, until it shall approximate the ideal set before him in the Word of God. That is the first new departure.

There is undoubtedly a tendency to lower the conception of the ministry to the bread-and-butter level, making it merely a means of securing respectability and a livelihood. Said one conscientious theological student: "I have lost faith in the Bible. I will go into some other work." Said another in response: "So have I lost faith; but I do not propose to run a wheelbarrow while a church door remains open to me." The first man was an individual, the second a type. And so the ranks of the ministry are being filled with men waiting—while the world perishes—for some church to open with an offer of an inviting salary. Hence the scramble for place that brings hundreds of letters of appeal to every prominent vacant pulpit from so many vacant ministers. That is assuredly not the Bible conception of the minis-

try, and all that must be changed before the work of the Church for the lost world can possibly be accomplished. The greater the number of such worldly, sordid ministers, the worse for the work and the world. They are frightful clogs on the wheels of progress, capable of doing nothing but misrepresent the Gospel, and the Christian religion, and the Church, and the Christ. There is needed an absolute revolution; and it must somehow be brought about before the kingdom of God can come with power.

Let not the preacher's conception of his calling fall below that of the Bible. He is not a mere wage-earner among wage-earners; not a wage earner at all except incidentally. He is God's man, an apostle (from the Greek), a missionary (from the Latin), one sent by God to beseech alienated and lost men to become reconciled to God.

He has the power of a divine gift, as had Timothy (1 Tim. iv. 14-16). This divine *charisma* was in Paul's estimation the supreme factor in young Timothy consecrated to the ministry. That gift in him from the Holy Ghost, says Paul (2 Tim. i. 6), is a fire, as real—if it be worth anything—as the live coal that touched the lips of the Prophet Isaiah. And the life question, aye, the life and death question, for the preacher is: How shall I convert this gift of Holy Orders, this gift of the Holy Ghost, into a flame of sanctified and consuming zeal in the service of God, that shall flame out more and more as life goes onward toward its thithermost goal? And the exhortation to Timothy, fixing the end to be kept before him in setting aflame the divine gift, holds still of the preacher called of God. "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all" (1 Tim. iv. 15). The indifferent and worldly Christian is bad enough; but the lukewarm and sordid preacher is irredeemably bad, a very plague-spot in the kingdom of God.

Let the preacher get the right con-

ception of his divine message and authority. He is the bearer of God's authoritative message of salvation to sinful men. Sin is the open ulcer in this world; the preacher proclaims and offers the remedy for it, in the atonement and power of the crucified, risen, and reigning Lord Jesus. He is not sent to be an investigator, an orator, a logician, an esthete, a sensation monger—Christ discounted and put His eternal ban upon all these things as ends for the ministry—but he is called to be a messenger of God for salvation, under the urgency of the awful thought of a lost world for which he is responsible. His only warrant for his message—without which he who should proclaim it would be a daring man—is the divinely inspired and authenticated Word of God, the Bible. In having his mind and heart filled full with its message, in leaning hard upon its divine authority, and in keeping the door of his soul always open to the incoming and infilling of the Divine Spirit, he will find the secret of ministerial effectiveness and success.

Let the preacher get the right conception of the enterprise in which he is engaged. He is not merely the hiring and chattel of some organization, petty or otherwise, whether at \$300 per annum or at \$10,000. He is Christ's freeman, coworker with Christ, in the great enterprise of the world's redemption, having an open door of activity before him toward all the winds of heaven, and opportunities for usefulness in the kingdom that angels might envy. God pity the minister who loses, or never attains to, this vision of his high calling. Can he be anything else than a weakling? Let him rather—in using his special place little or large as the starting-point and fulcrum for moving the world—look out, reach out, work out along all the lines of Christ's mighty enterprise of evangelizing the lost race of men, and he will find that sympathy with Christ's large purpose, and the beating of his heart with Christ's great heart, trans-

forming him into a mighty man in the kingdom of God through the intaking of the life and power of God.

And, once more, let the preacher get the right conception of his place as God's appointed leader in Christ's work of evangelizing the world. God never intended him to be the employee of a clique, the hireling of a parish, the jack-in-the-box of pew owners, a helpless drag on Christian society, with no capacity for initiative. It is his prerogative, in the name and by the authority of God, to plan wisely and largely for the kingdom, to initiate Gospel enterprises, to push Gospel work, to reach out from his Jerusalem center into all the earth. In parting with the false Romish notions of the priesthood of the ministry, Protestantism too largely lost out the true and all important notion of the leadership of the ministry. It must somehow be gotten back if the Church is to fulfill her mission to mankind. The crying want of the Protestant churches of this age is for leaders. The age is ready to follow such leaders whenever they shall demonstrate their call to leadership. Let the preacher take his divinely appointed place as the leader of God's hosts in the enterprises of redemption, and that great want will be met, and Christendom will forthwith make progress in its work by leaps and bounds.

Is it too much to say that the preacher's conception of his calling and work must be lifted up to the plane of the Bible conception, if he is to be of any avail in bringing about the new forward movement now so imperatively demanded? His ministry will rise no higher as a practical power than his conception of it. Let him broaden and heighten his view. He is the living voice of Christ's eternal priesthood among men; he is an ambassador for God beseeching a lost world to be reconciled to God; he bears practically for lost men the key to the portals of eternal day; he is the leader of the hosts of God in the conflict with

the world, the flesh, and the devil, and in the promised victory over these,—let him then drink in the inspiration of his high calling in Christ Jesus.

II. *The preacher must take his place of leadership* in the great work for the world to which God has called him. This is the second new departure demanded of him.

Getting hold of the Scriptural conception of his place in the divine plan, and having that conception take possession of him, are merely preparatory steps to the preacher's taking and filling his place. The great enterprises of Gospel redemption, in which he is "a worker together with God," are, like all other enterprises of magnitude, dependent for their success upon competent leadership. The preacher, in being sent out to the discipling of mankind, is assigned to a mission of spiritual leadership. The Church has a right to expect and demand it of him. For lack of superior and consecrated leaders the Christian hosts are not accomplishing a tithe of what they should in the service of the Master toward the conquest of the world. The power of a consecrated, masterful personality, in the forward movement for which the present crisis calls, will be simply incalculable. What task would be too great for the accomplishment of the churches in the United States, led on by the 100,000 preachers of the nation aroused to a complete sense of their mission of leadership for God? And are there not indications that the time has fully come for this vast host of leaders to take up the task to which individuals with strong personalities, such as Finney and Moody, have proved unequal?

But how is the preacher to regain his lost place as leader? Manifestly it can not be by violence, by arbitrary seizure of authority. Even Christian men are repelled and made stubborn and recalcitrant by that method. He must seek a rational and wise way of attaining so high an aim. That way will vary with the man, the place, the circumstances.

But whoever the man and whatever the place and circumstances, he must start out with profound sense of his call from God to be a leader of his hosts—as God's man and not man's man, as a seeker for souls and not for place and bread. Once possessed of this conviction he must proceed to show himself worthy to be a leader, and then men will say, "Take your place," and be only too glad to follow and rejoice in him.

There are, first of all, the preachers who are settled as pastors over their own flocks. The task before these is comparatively easy. They already have the ear of their people. They should begin by showing their adherents their mastery of the situation, and rousing them by presenting in all its magnitude and glory the enterprise of discipling the world, in which Christ the Supreme Leader has called them to cooperate with Him. They should fill the minds and hearts of their people with the absorbing facts concerning the present conditions and needs, and unfold to them with all spiritual power the mighty forward movement to which the closing century, the perishing world, and Christ as Sacrifice and Leader and Judge, are at this very hour summoning them. How the glory of it would take hold on every Christian soul, and lead the whole membership to recognize the preacher who had given such an uplifting and entrancing vision of their mission as their rightful leader!

But the preacher as pastor must go far beyond this task of education. He must wisely plan for movements along all the lines of Christian effort for the evangelization of the world at home and abroad, and then courageously lead the people in executing these plans. Many a Christian soul is longing and many a church dying for something to do for Christ that is worth doing; and so it is not easy to imagine how quick and hearty would be the response to the call in Christ's name from such a leader.

It would be a great stride forward for the Church, if these preachers of large influence could be induced to take their places of leadership under the orders of the Great Captain, and lead on their companies and battalions and regiments with genuine enthusiasm to the conquest of the world. But even that would not fully meet the present needs, would reach only a limited portion of Christendom and the world. Vast masses in the most Christian land are still beyond their reach by present methods. Should not these furnish a legitimate field for that great host of preachers now without pastorates, some of them perpetual place-seekers and others idle and without hope of place?

Can the placeless and idle preachers, situated thus often unwillingly and helplessly—so numerous everywhere—be brought to take the place of leadership in the great waste-places of the world? It is our belief that they can be, and that they may thus become one of the most powerful factors in the forward movement now demanded in the kingdom of God. But how?

They must first be led to get hold of the Scriptural conception of the preacher's calling and work. Many of them will need the instruction and counsel and encouragement of their brethren of influence; they are modest and shrinking perhaps. But once understanding that they are taken up into Christ's plan as coworkers with Him, they will be ready for any task that opens to them.

Let them then cease their thankless seeking for place and salary, and take the initiative for themselves in any of the waste-places in city or country, wherever their lot may be cast, trusting the Master for the supply of their needs. There are open fields everywhere, innumerable, already "white to the harvest." Most joyful of all ministerial work is that in such fields, and most fruitful too; and even the financial results may be expected to be, in most cases, immeasurably better

than those of the so-common tramp-life. And how the manhood and the power of leadership would grow with the experience! And might not the churches resulting from such initiative become the churches of the future, as the great churches of Scotland grew out of Guthrie's work in the slums of the Cowgate?

It will doubtless be a difficult task to bring all the preachers up to their divine work of leadership in Christ's great enterprise of salvation. It will need education and agitation, consultation and conference and prayer, and above and beyond all a mighty anointing by the Holy Ghost. But, since the Master's purpose of salvation for the world can not be accomplished without it, is it not an imperative duty to seek to compass the end, and worth infinitely more than it will cost? Who is ready to take up the task? By what means can it best be pushed to its completion? And, since the world is already perishing, how can it be hastened?

These two things are imperatively demanded if Christ's commission for the evangelization of the world of this generation is to be carried out. (1) the preacher must be brought to understand his divine calling and place, and (2) he must take and fill his place as the leader of God's hosts. Without this twofold new departure the speedy accomplishment of the urgent and obligatory task of Christendom is, humanly speaking, hopeless. With it, involving as it does the unification of the efforts of vast multitudes of accredited leaders by the inspiration of a divine ideal and under the leadership of the Great Captain, the one increasing purpose of God will hasten to its complete fulfilment.

Once the preacher is in his divinely appointed place, he will be ready to move and inspire the Christian membership to take up and carry forward to completion their appointed task.

What he is to do for them must be reserved for future treatment.

MISTAKES OF MODERN SCIENCE.

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MODERN science occupies a distinctive position in modern thought with an influence which, tho subtle and all-pervading, no one suspects to be wholly injurious to human interests. But it arrogates an authority which the facts do not justify. It claims as knowledge what is easily shown to be baseless speculation. It is hourly teaching doctrines as fundamental to all science, all philosophy, and all religion that are in utter contravention of the facts. Covering, as these do, man's relationship to heaven and earth—dealing not only with present conditions, but with his origin and destiny—their truth or falsity becomes a matter of such significance as to justify a somewhat careful analysis of the subject. Our space will not permit us at this time to trace these errors into their ramifications, but the errors themselves are so palpable and far-reaching that the reader will readily appreciate their importance.

I. The first great error to which we call attention is known as the correlation of forces and their transmutation or conversion into one another. Mr. Spencer teaches this doctrine under the head of "The Transformation of Forces," while Professor Le Conte and others use the terms "transmutation" or "conservation." No matter, it is the old doctrine of transmutation over again, but in new form. It is not now the baser metals transmuted into gold, but the baser forces transmuted into life. The dreams of the alchemists are repeated, unconsciously it is true, in the speculations of modern science. The names of those who have given adhesion to this doctrine are unnumbered, John Tyndall apparently alone dissenting.

The peculiar fact in connection with this theory is that it was invented to support a more important doctrine. It is thus a pure invention, not a discovery. Prof. Joseph Le Conte (Uni-

versity of California), one of its most ardent advocates, frankly admits the truth in his work on evolution, from which we quote:

"Until about forty years ago, the different forces of nature, such as gravity, electricity, magnetism, light, heat, chemical affinity, etc., were supposed to be entirely distinct. . . . About that time it began to be evident, and is now universally acknowledged, that all these forces are but different forms of one universal, omnipresent energy, and are transmutable unto one another, back and forth without loss. . . . But one force seemed still to be an exception. . . . But soon vital force also yielded. . . . Vital forces are also transmuted into, and derivable from, physical and chemical forces."

This quotation is found in Chapter II. under the subhead, "The Obstacle Removed," meaning the obstacle to the evolution system. But when the new theory of transmutation was advanced and accepted, the professor was able to say, "Thus at last the obstacle was removed; the ground was cleared."

It is evident, therefore, that the transmutation doctrine was neither invented nor discovered for its own sake, but for the sake of the larger doctrine. This was not a case in which the eye was single to the truth; it was an ulterior purpose that determined the character of the vision. The wish was father to the thought. The evolution doctrine was in process of development, and the one thing needed in order to sustain it was the transmutation of physical and chemical forces into life. The need conceived is always the first step to the need satisfied. Nowhere in all the realm of science has the value of imagination been better illustrated. Having here taken the place of sober fact, the great system of agnosticism was born to earthly life.

"It is now universally acknowledged," says Le Conte, "that all these forces are different forms of one universal, omnipresent energy, and are transmutable unto one another, back and forth without loss." Acknowledged by whom? By the *multitudes*, for the same reason that Le Conte acknowledges it, viz., because, as he has ad-

mitted, he does not understand it. Where is the reader or even the author who soberly claims to understand the transmutation of forces? In the same volume, and on the same page on which Le Conte teaches that vital force is transformed physical and chemical forces, he also excuses himself for juggling with the words energy and force, and using them indiscriminately and interchangeably, by saying: "If any one shall charge me with want of precision in language, my answer is, Our language can not be more precise until our ideas in this department are far clearer than now" (International Scientific Series, vol. vii.). And Prof. Balfour Stewart, in discussing the same subject in the same volume, says of his list of energies, they "represent not so much our knowledge as our want of knowledge, or rather profound ignorance, of the ultimate constitution of nature." And Herbert Spencer says: "The difficulty of dealing with transformations so many-sided as those which all existences have undergone or are undergoing is such as to make a complete deductive interpretation seem almost hopeless."

And yet we are told that the transmutation, or, as Spencer terms it, the transformation, of forces, is "now universally acknowledged." Acknowledged by those who, having given much time and labor to the subject, confess they do not understand it, and by thousands of others who have never given any attention to it, but accept it on the dictum of leaders who, confessing their ignorance, have invented it to bolster up a larger doctrine.

On such a foundation agnostic evolution is built. Mr. Spencer, as well as all the others, knows well that the transformation of forces is the basic principle of the evolution system. Disprove the former, and the latter instantly falls of its own weight.

We aver that the reason why these representative scientists have failed to comprehend the subject is because their theory, born of their hopes and

wishes, is absolutely false. No such transformation as these men claim ever occurs. John Tyndall evidently appreciated the truth, for he said: "Grave errors have been entertained as to what is intended to be conserved, by the doctrine of conservation" [transmutation].

That these errors may appear in their proper light we shall call attention to some of the obvious facts of human experience and knowledge.

Professor Le Conte, as quoted above, puts gravitation and heat, as well as light, electricity, magnetism, in the same category, and makes them "transmutable into one another, back and forth without loss." But perhaps we shall be charged with misquoting Le Conte. His words are transmutable "unto" instead of "into." We must conceive that his use of the word "unto" in this connection is a misprint. It is impossible that the professor does not know that the phrase "transmutable unto" is self-destructive, meaningless verbiage, that appears to say what it does not say. We can not believe that in teaching the transmutation of the physical forces into life, the professor, appreciating how slippery the ground on which he stands, hesitates, swerves, and stumbles in the plain English of it. No! he teaches "transmutation into," and we must take the charitable view of it and regard the word "unto" as an error of the proof-reader.

The doctrine is, Gravitation transmuted into heat; heat retransmuted into gravitation. No one can doubt that gravitation often produces heat, but no sane man will assert that the reverse is ever true; heat never produces gravitation. But production is one thing and transmutation is quite another. The machinist may produce a machine, the watchmaker a watch, but he is not therefore transmuted into the machine or watch. Gravitation is a great primal force of nature, often producing heat as well as other motions, both molecular and molar; but *it is absurd to assert that heat—the*

motion—ever produces gravitation—the force. Can the reader recall any substance that is made heavier by being heated. Light, electricity, magnetism are equally "motions" produced by the great force gravitation; but no one can conceive that they are transmuted into gravitation. The sun's heat is frequently ascribed to its gravity, anon to its chemical affinity, or to both; but who ever suggested that its gravity is due to its heat? Tyndall says: "Possibly all the heat in the universe is due to gravity. Does any one say that possibly all the gravity of the universe is due to heat?"

And yet Le Conte says: "They are transmuted into one another, back and forth without loss." Did he ever try it? Has he ever attempted an illustration? And yet upon this basis he proposes to build a theory of life!

But Tyndall further says, very truly: "As regards convertibility into heat, gravity and chemical affinity stand on the same footing. The attraction in the one case is as indestructible as in the other." And again he says: "In no case is the force which produces the motion annihilated or changed into anything else." Transmutation means change into something else. If the force can not be changed there is no transmutation or transformation. Prof. John Tyndall evidently wrote his "Constitution of Nature" for the purpose of putting himself on record in opposition to this great fraud upon human intelligence, "the transmutation of forces." The force gravitation or chemical affinity produces the motion (heat), but is not transmuted into it; the motion, on the contrary, can neither produce nor be transmuted into the force.

Nor can chemical affinity any more than gravitation be produced by any agency known to man. Chemical affinity as well as gravitation is a primal force, inherent in the nature of all elements; and as elementary existence is of necessity prior to all other existence, its force must of necessity be before all

other forces. How else could compounds such as earth, rock, and water be produced? Heat is *not* inherent, nor is light, electricity, or magnetism. It is the product of force, either gravitation or chemical affinity or both; but there is a wide difference between production and transmutation, as we have seen. True, heat applied to coal is the *occasion* for the operation of the chemical affinity already in the coal, whereby more heat is produced. And a spark of fire is the *occasion* for liberating the chemical force stored in gunpowder; but it were absurd to say that the heat produced the chemical affinity of the coal, or that the spark was converted into the force of the explosion.

If now the motion can not produce chemical affinity or gravitation, what reason is there to think that it can produce vital force? If gravitation or chemical affinity can not be transmuted into each other nor into anything else, why should we think they may be transmuted into life? And if the forces of nature can not produce life, what reason to think that its motions can? Can something come out of nothing, the great out of the small, much out of little, life out of no life? If so, this great universe properly traces its origin to an infinitely little, rather than to an infinitely great, First Cause. The evolution theory logically traces to the former; in accordance with its doctrines, who can imagine how infinitely small the source of all things was, and how wholly unnecessary it is for him yet to be?

Vital force is the highest order of force known, and can not, therefore, be transmuted from any other force any more than the universe can be the product of a very little first cause. But as the universe began with a great First Cause who still answers to its needs, so vital force must trace to vital force. This is in accordance with the facts of observation. Life only from life is a fact indisputable by every unbiased mind. And the process is called repro-

duction instead of transmutation. The term "derived" would be a better one than either. Vital existence has two extremes, the things below and the things above, to both of which it is connected, and from both of which it is appropriate. But it can not get below matter nor above life, and as it is made up of both, it must have been derived from both. From the things of earth it gets the materials of organization, which are never changed in essence, only in form. The oxygen, hydrogen, nitrogen, carbon, sodium, phosphorus are the same in the body that they were outside of it. Having lost none of their forces these could not, of course, appear as vital force. There has been no transmutation of forces. The materials of organization have been derived from earthly material which retains all its physical and chemical forces, while the forces of life have been derived from a vital realm. Life is the only source of life; not the life of earthly parents who have none too much life for themselves, but from an infinite fountain of life all life comes. Every living thing gets its powers from above, and not from beneath. Every soul is immediately connected with the source of all life, to which it returns at death. "He giveth to all, life and breath and all things." "In him we live and move and have our being." "He giveth to all men liberally." "He satisfieth the desire of every living thing." Modern science teaches us to look downward for help; the true science would turn our eyes heavenward.

II. The second great mistake of modern science, therefore, consists in the doctrine of the one universal, omnipresent energy. There are three such forces, energy being an entirely improper term for use in this connection. Nature is a trinity, not a unity. Sir John Herschell long ago divided her into three primal departments, the chemical, mechanical, and vital. Each of these is the product of its own force, which is always intrinsic and inherent in the thing it has produced. And

being inherent, it can not by any possibility be changed into anything else. Matter can never lose its gravity nor its chemical affinity and still continue to be matter; and living things can never lose their vital power and continue to be alive. Every particle of matter in the universe has both chemical and gravitative force, and every living thing has vital force; not in place of the chemical and gravitative force, but superadded; not transformed from chemical and gravitative force, but derived from the same source as these are.

Whence comes this trinity of forces? Mr. Herbert Spencer has given the correct answer for force in general. It is the product of an "Unconditioned Reality" or "Unknownable Realm," known in science as the great First Cause and in religion as God. Science and religion may dispute as to terms, but they are compelled by the constitution of the human mind to reach the same ultimate source of all things. And that all things are the product of force is indisputable. God gave to matter both chemical affinity and gravitation, which are universal and inherent in the constitution of matter. They are the sources of inorganic existence, the least important half of natural existence. The organic realm is the complement and fulness of creation. Can its source be less important or fundamental than that of inorganic existence? If existence is properly divisible into inorganic and organic departments, surely it follows that each department traces to the same origin as the other. If God gave to existence chemical affinity and gravitation, making them to be inherent in the constitution of matter, why not have given to vital existence a force which is inherent in living things? This is the Biblical idea, the common-sense idea, the true scientific idea; but in direct opposition to so-called modern science. According to its doctrines life is simply "a mode of motion" (Herbert Spencer), as is heat, light, electricity, etc., and transmutable into and from

them. It puts the mind of a Newton on the same plane with the flame of a tallow-dip. It insists that man look downward and not upward for his supplies. Does he want strength? It says eat more beefsteak; or if this fails, alcohol, strychnin, arsenic, quinin, are more certain. Does he want wisdom? It says, eat more fish, because "fish makes brains, and brains secrete thought." Would he be successful and prosperous? A whale or two for breakfast would surely give him unsurpassable genius and skill.

While, therefore, it is asserted that neither gravitation, chemical affinity, nor vital force can be either produced or destroyed by art or device of man, and so can never be transmuted into anything but what they are, it is admitted that they produce a great variety of motions, which often appear in certain definite "modes," and receive distinctive names, such as heat, light, electricity, magnetism, etc. These "modes" may be converted into one another indefinitely, and being properly called energies, we can take no exception to the doctrine of the correlation and conservation of energy. But energy and force are far from being identical. And yet it is only by confounding them that agnostic evolution becomes possible. Its advocates have by an apparently slight twist in phraseology shifted their premises, and are building upon the doctrine of correlation of forces, when they have only established the correlation of energies. Philosophy, science, and religion are all involved in this question. Every human interest is jeopardized by this error, more especially human health and life. Medical science has so adopted and applied in daily practise the errors to which we have alluded, but especially have so confounded vital energy with vital force, that millions of lives every year are slaughtered on this Moloch of superstition. Once clearly distinguish between force and energy, and the average of human life will be immeasurably increased.

EDITORIAL SECTION.

SERMONIC CRITICISM.

THE NEW YORK
PUBLIC LIBRARY.ASTOR, LENOX AND
TILDEN FOUNDATIONS.**Perverse Eisegesis in Preaching.**

THE preacher took as his text the Parable of the Leaven (Matt. xiii. 33). The word "leaven," said he, is from the same root as the word "lever" [he mispronounced words "lever" and "leverage," as tho the first "e" were short: lë'ver, lë'verage]. The lever is that which lifts up, or that by which something is lifted up. Hence leaven is that which lifts up. The theme of the parable is therefore "the leverage power of the Gospel." Then followed a discourse on this theme.

It is clear as it can well be that the preacher had given no attention to the Greek New Testament; equally clear that he had not grasped the meaning as made plain in the English Bible; almost as clear that he had not given any adequate attention to his English dictionary. Study of any one of these would have rendered his blunders impossible and saved him from discrediting himself and his message. The Greek for "leaven" would have suggested the processes of fermentation and permeation, and so of complete transformation. The two parables, the mustard-seed and the leaven, form a pair, setting forth "the growth of the kingdom notwithstanding the many obstacles it must encounter, the one indicating its growth as recognizable to the observant eye, the other its pervasive power as permeating society." The transforming power of the kingdom of God: the woman—the Church—hides the leaven in three measures of meal. Are these three measures, the mind, heart, and will of man? Are they the three continents that make up the world? It is not the "leverage power," but the leavening power, of the Gospel. So one has well said, in commenting on the parable: "There is great strength of faith in the readiness

of mind to recognize the hopeful thought of the inherent life and energy hidden in the tiny germ, and working all unseen in the little leaven which literally disappeared in the at first unaltered mass."

How much broader and more wholesome the divine truth than the clap-trap eisegesis substituted for it!

Pronunciation of Chinese Names.

EVERY one has seen manifold instances of the eccentric pronunciation—or mispronunciation—of the Chinese names that have been so much in evidence of late. The *New York Evening Sun* has recently given rules and directions for their pronunciation, by an authority on the subject. The scheme is so easily apprehended and of such general application that we are glad to give it for the benefit of our ministerial readers who so often have occasion to use these names in their public ministrations. *The Sun* says:

There need be no serious difficulty in sounding the many Chinese names now appearing in the newspapers if the reader will remember that the vowels in these names are uniformly those of the Italian or Continental alphabet, namely:

(1) A always about as a in far; e always approximately as e in they or then; i very like i in machine or pin; o as either the o of song or how; and u always as the u of rule.

(2) Also, it should be remembered, every syllable has an independent value and should be given that value in pronunciation.

(3) As for consonants, they are pronounced exactly as written.

These three rules will secure as correct a pronunciation of Chinese names as can be secured without oral instruction. For example, under the first rule, one would say tah-koo, for Taku, not take-you, as one may frequently hear the word pronounced; lee-hoong-chahng for Li Hung Chang, not lie-hung-chang; pehking for Peking, not peek-in; shang-hah-ee for Shanghai, not shang-high; tsoong-lee-yahmen for Tsung-li-Yamen, not tsung-lie-yaymen, and so on.

Under the second rule Tien-Tsin is pro-

nounced teeyen-tsin, accenting the yen syllable; not teen-tsin. General Nieh's name is Nee-yeh. The Chinese coin tael is not tale, but tah-ale pronounced quickly. Yunnan fu is yoo-nahn-foo, not yunan-fyu. In like manner all words are pronounced with syllabic distinctness and with uniform vowel sound.

Under the third rule the province name Sze-Chuan is sounded, not sekuan, but nearly as seh-choahn, touching the choo very lightly; Nganhwei as inggahnghoowayee, dropping the initial i sound; Liau-tong peninsula is leeahoo-tong, and the German possession Klau-Chau is Keeahoo-cha-hoo.

However, without multiplying examples, the reader of news from the much-troubled far East will find his way through the many difficult names he is to meet in his reading in the near future, with sufficient safety, if he will but observe the three simple rules here given for their correct pronunciation.

Many a preacher will doubtless be grateful to *The Sun* for this clear presentation of the matter.

A Lesson on Preaching from an Actor.

THE actor must never lose interest in what he is saying, tho he be saying it for the thousandth time. "Once you spoke like the character who committed that theft; now you speak like a man who has committed a great many thefts": that was the keen criticism of the actress Mrs. Warner upon the acting of her great compatriot, Macready. If that be true of the actor, much more must it be of the lawyer and the lecturer, and most of all of the preacher. Nothing short of a living interest in his theme and an intense sense of the great religious realities and verities can make a magnetic preacher. Perfunctory preaching, as some one has suggested, is either drudgery or imposture; and it may be both.

EDITORIAL NOTES.

Monumental Blunders in China.

For the third time within the memory of living men the redemption of China has been providentially made possible. The Taiping rebellion, which had its origin in a Christian convert, a country school-teacher, shook that great empire and showed its readiness to accept Christian doctrine. Its suppression under the military leadership of that Christian hero, Chinese Gordon, was an ever-to-be-regretted blunder of the powers of Christendom. Dr. W. A. P. Martin, president of the Imperial University, who lived through it, wrote: "More than once, when the insurgents were on the verge of success, the prejudices of a short-sighted diplomatist decided against them, and an opportunity was lost such as does not occur once in a thousand years."

And yet within less than half a century another opportunity almost equally great offered itself, when the Emperor joined the party of the Reformers, under Kang Yu Wei, and

two years ago sent out the edicts that promised to revolutionize and modernize all China. That was another monumental blunder, when the foreign legations took sides with the brutal Empress-Dowager against the Reformers. As a result the ablest of the Reformers have been butchered, along with thousands of missionaries and Chinese Christians, and we are still reaping the whirlwind.

For the third time the destinies of China have been entrusted to Christendom, and the Powers occupying Peking can make or unmake at pleasure. The opportunity is golden. The Empress-Dowager by putting herself at the head of the forces of reaction has released the Powers from all obligation to her and her followers. We believe Bishop Earl Cranston, of the Methodist Episcopal Church, is right in the proposal he makes when, after premising that if the problem were his and the power also his, he says: "I would restore the Reform Emperor, give him good advisers—conservatively progressive—hold the empire together, and so put the well-dis-

posed, industrious, temperate millions of China in the way of working out a glorious destiny under the inspiration of fair treatment and Christian teaching."

If America can hold the Powers to that, and prevent the partitioning of China, there will be abundant compensation for the expenditure of blood and treasure upon the Philippines from its having placed her in position in the far East to hold the balance of power, at this critical providential moment, for the redemption of China. God forbid that there should be a third fatal blunder by the wise ones of this world!

The Supernatural Again Bowed Out.

THOSE who are familiar with the course of modern free-thinking will readily recall the fact that, not many years ago, Auguste Comte undertook politely, but summarily, to bow God out of the universe with thanks for His provisional services. Since then many others have attempted the same high enterprise and accomplished it to the eminent satisfaction of themselves and their friends. One of the latest attempts, to which attention was called, was that of Prof. Goldwin Smith, in his volume called "Guesses at the Riddle of Existence," made up by gathering into book form some rather startling magazine articles. Older readers of literature, who still remember that Disraeli, in "Lothair," was supposed to have paid his very disrespectful respects to Professor Smith as the Parasite Professor, hardly expected so great things of the Professor even after the attainment of his full development. Having watched his progress in the use of clear English and finished literary style, and having noted the fact that the clearness and finish have far outstripped the accuracy and strenuousness of his thinking, they are scarcely prepared to see God vanish at his bidding. Nevertheless we are assured that God is gone forever; belief in the supernatural is fast dying out, and will soon disappear entirely; supernat-

ural religion with its sanctions will of course go with the passing of belief in God. During the period of transition the race of mankind will experience "a bad quarter of an hour" because of the disappearance of moral sanctions; but the race "will eventually get used to a pure-materialistic basis of conduct and continue the evolution upward and onward which has thus far been the law of its existence." Such is the program of the future.

The Independent recently called Professor Smith's book "a withering one, both to those who have faith and to those who are groping in the dark toward it." The Professor has just replied to this criticism. He says, and says with too much justification:

"In the present situation our salvation lies in asking not whether the thing is withering or reviving, but whether it is false or true. If it is false, it will not be found reviving; nor, if it is true, will it be found withering in the end. . . . The theological forum abounds in temporizing apologists who in their not unnatural desire to save cherished tradition would have us put up with half measures of truth. Before me lies a new 'Life of Christ,' the work of one of the most eminent writers of this school, throughout which the question whether Christ was God or man is studiously, not to say artfully, evaded. Instead of stating his own conviction the writer vouches the authority of the Nicene Fathers, in whose infallibility it is impossible to suppose that he can believe. What good can be done by this?"

Professor Smith is right when he affirms—

1. That the fundamental question is one of verity and not of consequences. The first question, in the whole matter of religion, is, *What is the Truth?* Men have become so demoralized by materialistic evolution and sensationalism that they have largely lost out the conception of essential morality, or virtue for virtue's sake, and have come to regard the pleasurable outcome of conduct as the supreme end. That is the fault, not of Christianity whose teaching is far otherwise, but of the would-be philosophers who are the parasites of Paley, Mill, Spencer, and their kind.

2. That the advocates of Christianity too often assume the attitude of "temporizing apologists," trimming to every wind of doctrine. There is always a herd of would-be religious teachers who come under Paul's category of those who "know not what they say nor whereof they affirm," and who, like the silly sheep that heedlessly follow the bell-wether, hasten to attach themselves to the movements of any adventurous knight-errant that challenges Christianity and to any temporary fad however absurd. So great is the noise they make that their superficial views of truth—which can not be dignified as even half-truths, whether in religion or in science—are often taken as representative of Christendom. They are farthest possible from being so.

Nor is any intelligent and broad-minded man of evangelical faith willing to accept the kind of apologetic recently furnished by an editorial in the New York *Tribune* of July 29, in dealing with either revelation or science. Here is part of that editorial:

"Two courses are open to the modern defender of supernaturalism. He can assume that it rests on a divine revelation to man. In that case he is under no obligation to bring forward any proofs in its favor except the bare assertion of the divinely commissioned church and priesthood. Or he can assume that the supernatural dogmas of Christianity can be proved to the reason of man. But whichever of these courses he elects to take he must abide by the consequences of his choice. If he rests his case on a divine revelation, he must not try to rationalize some supernatural dogma in order to make it more palatable to the reason. He must be content to say that it is divinely true, even tho it transcends or contradicts reason. Or, if he contends that Christianity is capable of rational proof, like any other historical fact, he must abide by the laws of evidence, even when they make against the credibility of some doctrine which he considers essential. He can not declare that Christianity is ready to meet the severest test of scientific investigation, and then, when investigation appears to disprove some cherished view, take refuge in the assertion that the view in question is part of a divine revelation and therefore to be accepted whether it can be proved or not."

While the Christian apologist agrees with the writer of this extract that Professor Smith's assertion that belief in the supernaturalism is to pass away, has no basis but his own uncertain and very superficial theorizing, and no more value than the opinion of any other man who is neither theologian, philosopher, nor scientist, he objects to the various dilemmas assumed or implied in the editorial. From the point of view of clear thinking, he is satisfied that the rational and supernatural basis of Christianity was never firmer than now, that Christianity is indeed *the absolute truth*. There are certain things of which he is assured:

1. There is the rock-foundation of the evidences.

Protestants do not assume, without reasoned basis, that Christianity is a divine revelation whose only proof is bare assertion resting on the authority of a divinely commissioned church and priesthood. It asks, What are the evidences that the Bible is a divine revelation, and that Christianity is a divine religion? It presents an overwhelming array of proofs, internal and external—including the wonderful new development of archeology—of their divine origin and sanction. And it all rests philosophically upon theism as the only adequate key to the universe and to human life and history. And it is strongly reassuring that the greatest thinkers, whether scientists or philosophers, have regarded these evidential foundations as abundantly adequate. We have not been driven to the dilemma of a religion founded on human authority, or none at all.

2. It has been made clear to the best minds of the race that, while Christianity presents certain essential doctrines that are not attainable by man's unaided reason, these doctrines are in no wise unreasonable, or contradictory to reason. The Christian thinker declines to allow the secular editor to put him in any such dilemma as that proposed.

To the questions of the soul, that will

not down: Whence came I? On whom can I depend? Why my present condition? Is there any way of escape? If so, what may I expect? its answers are found in the doctrines of Creation, Providence, Original Sin, Incarnation, and Redemption. Right reason has not a whisper against these answers of revelation to the life-and-death questions of the human soul; nor is there in the universe a whisper of any other rational answers to them. So the best minds of the ages have agreed.

3. Science has not driven Christianity to the wall, and there is not the slightest probability that it will.

The dilemma, involved in the so-common assertion that either the Bible or science must go, has no scientific basis. It rests on the desire of certain superficial writers who, carried away by the "evolutionary fad" and making the wish father to the thought, have agreed together to get rid of God and religion. The shallowness and unscientific character of such thinking was recently thoroughly exposed by Prof. George Frederick Wright, of Oberlin, in an article in the *Bibliotheca Sacra*—to which attention was called at the time—on "The Evolutionary Fad"; and still more thoroughly in his Lowell Lectures. One of the most famous of the deliverances of this class of men was made several years since, in a work professing to set forth the conflict of science and religion. The well-known author of that work refrained from

issuing it for years, because of a sentimental dread of the awful havoc that would result from the absolute destruction of Christianity that he felt sure would follow its publication! The man and the book have already gone the way in which "Guesses at the Riddles of Existence," a weaker book, will speedily follow. The dictum of Dr. Draper was not Science, nor is that of Professor Smith. Christianity and God will not down and out at their bidding. Indeed, there is no conflict—the greatest of scientists being judges—between Biblical Christianity and true science.

4. Christianity has shown itself, in human experience and history, perfectly suited to meet the deepest needs of the soul and of humanity.

There is not space to unfold this point, beyond the mere saying that it embraces the soul's conscious response and assurance in personal Christian experience, which is known even to the weak and ignorant; and the transforming influence of Christianity over man wherever it is accepted, which appeals to the student and historian.

In short, science and religion, reason and revelation, Christianity and God, are but parts of one harmonious plan, the elements of which have not been frightened into conflict or out of existence by all the innumerable onsets of infidelity in the past, and will not be by those of the present and the future. Least of all will God, the foundation of all, be bowed out of His universe.

NOTICES OF BOOKS OF HOMILETIC VALUE.

WITHIN THE PURDAH; also, In the Zenana Homes of Indian Princes; and Heroes and Heroines of Zion, being the Personal Observations of a Medical Missionary in India. By S. Armstrong-Hopkins, M.D., formerly Physician-in-Charge of the Woman's Hospital, Dispensary, and Training-School for Nurses, of Hyderabad Sindh, under English Government Appointment. New York: Eaton & Maina. Cincinnati: Curtis & Jennings. Price, \$1.25.

The gifted authoress, qualified by her experience as a medical missionary in India, attempts the nowadays unfashionable task of giving an inner view of life among the natives of Hindustan, especially in the Sindh

where her lot has been cast. Her own statement will indicate the aim of her book. She says:

"The native of Hindustan—the Hindu, the Mohammedan, the Parsee, the Eurasian, but, perhaps, more particularly the Hindu—has somehow acquired a reputation throughout Europe, and doubtless in America as well, for possessing by nature all those attributes and characteristics which we in this Christian land have learned to regard as emanating from the Spirit of God alone, and which we expect to find more often and more fully exemplified in the lives of those who live nearest to the Lord Jesus Christ, and who partake most of His nature. The Hindu is supposed to be, of all creatures on earth,

wisdom of so much 'Y. P. S. C. E.' and 'E. L.' with their conventions and public speeches and all that. I don't like the idea of the convention."

Pastor Manning was ready with his reply: "Would it not be better to have the young people express themselves to their parents and pastor, and to have the church officers really know what they as children and young people do think? They talk about such matters. Why may we not draw them out and have them do their talking where it can do no harm, and give us a chance in wise ways to set them right? They pick up doubts from the papers, the playground, the street. They hear the church condemned and Christianity ridiculed. But they seldom, if ever, hear these subjects stated, discussed, and fairly represented by the people best qualified to know about them. How much better to have all these questions canvassed by fair-minded men and women rather than by frivolous, fault-finding, and skeptical critics?"

"And these children and young people will talk," said Mrs. Manning. "I have overheard them. And the young girls have talked to me and more than once puzzled me by their questions."

"A Young Folks' Church Conference" of the kind proposed by Arthur was a new idea. Of course it was not to be a convention on a big scale in a Hall or a Church, with Lectures and Great Addresses and Committees and Resolutions. "Far from it," said Arthur. "It should be a convention broken into little groups—an informal affair. That would give the little children a chance in their own way, and among themselves and to their own mothers to say their say. And it would give boys like James Stephens, seven, eight, or ten years old—a hearing. Do you know how far beyond our general thought on the subject children have sensible, serious, and practical thoughts on many topics of every-day life? We older folks 'make fun' of boys. We 'joke' at their expense. We rarely talk to them in a natural and practical way. We ridicule them or deal in light 'raillery.' We 'tease' them. They resent it in silence and despise us. Such treatment alienates our boys, shuts them up, and builds up a wall of separation between boys and the older people who would do well to become their companions and comrades and friends. Children really love serious thoughts. If wisely approached they will receive suggestion of practical value, and in later years be grateful. Boys do think and have just views of things. The elders may learn from the youngsters."

"I remember," said Mr. Smith, "that one summer at Chautauqua the various 'classes,' 'circles,' and 'clubs' were requested to state their opinions on the defects and needs of the modern Sunday-school. At a general meeting the responses were read. One list of answers came from the 'Woman's Club,' another from the 'Outlook (girls) Club,' one from the 'Minister's Meeting,' one from the 'Day-School

Teachers' Retreat,' but the brightest and most interesting and stimulating reports came from the 'Boys' Club.' I remember how it stirred the 'General Meeting,' and how sensible many of the written replies were. I vote for the 'Young Folks' Church Club'!"

"Shall it be held in the church? And shall it not be widely advertised?" asked another brother.

"I think not," was Manning's reply. "It should be the quietest, most modest, and least formal of all the conventions ever held. There must be no blare of trumpets, no banners, no badges, no bells. There must be no elaborate organization—in sight at least—and no 'grand gathering in one place.' It should be a convention that does not convene, or rather that convenes in so many places that the formal element is absent."

This suggestion knitted a brow or two again. But as the pastor proceeded, the wisdom of his policy and plan appeared. "There must not be too many meetings, nor too much time demanded. The 'Convention' should be like the 'Holy Catholic Church'—invisible but real. It should cover one full week and two Sabbaths—eight days in all. It should make more of the ordinary services of the church than of the extraordinary. It should embrace Home as well as Church, and aim to put a new emphasis on Family religious life. It should provide for informal conversations at home; conversations at Private Houses or in the Church Parlor by 'Mothers,' 'Fathers and Mothers,' 'Parents and Day-School Teachers,' the 'Teachers and other Officers of the Epworth League,' or 'Society of Christian Endeavor,' the 'Official Board of the Church,' and the 'Sunday-School Teachers' Board.' There should be a series of questions sent out on printed slips with blank spaces for written replies. These slips should be sent to all the church-members and all the Sunday-School Teachers and Scholars and to those men and women who, altho not belonging to the church, are interested in its welfare."

"But," asked one of the group, "how will this be a 'Young Folks' Church Conference'?"

"It will be a Conference of Young Folks about Young Folks in their relation to the church, and a Conference of Old Folks about the Young Folks. The whole aim of the series of meetings will be the increase of interest on the part of the church in our children and youth, and especially an awakening of our children and youth to *a sense of their responsibility to the church*. This is very, very important. The church is itself almost indifferent. It depends on occasional revivals and on the enthusiasm of organization as in Sunday-School and the Young People's Societies, and gives too little attention to the spiritual and ethical and ecclesiastical training of our youth—the steady, continuous training out of which alone can come deep conviction, genuine experience, and unflinching church loyalty."

"Might we not make it more popular, more attractive than your

outline promises?" asked Brother Mason. "We ought to call the attention of the public and of the local press to the movement."

"Excuse me," said Manning, "that is, according to my idea, precisely what we *don't* want to do. We want to advertise among our own immediate constituency—especially our children and young people—with such fidelity, thoroughness, and emphasis, and yet in so confidential a way that they will know it and think about it and feel personal interest in it, all the more real and intense because it is *not* for the public and does not aim to attract the attention of other churches or of the outside world. We do too much advertising. We care too much for patronage from without. I want a stirring up within."

The earnest manner of the pastor and his wise putting of the scheme convinced the circle that he had the true idea. Some one asked for a list of topics for "conversation." And he began:

"Here is my general plan. Its execution and success demand serious consideration and cooperation. There is nothing impracticable in it. And if the really sincere people of the church will adopt it and personally carry out their share of services involved in it we shall see results of a permanent character in our homes, Sunday-school, and church.

"First. By pastoral visitation and in a sermon before the projected scheme begins I shall try to awaken the church to a sense of the necessity of doing something to save our children from apathy and infidelity; the peril is greater than we feel. This conviction that burns within us is the cause of this particular effort. I shall then devote a week of preparatory work to the movement—a week of faithful pastoral labor.

"Second. I shall preach on the two Sundays and on Tuesday and Friday evenings of the intervening week six sermons, very short, very simple, and very compact; sermons that can easily be understood on 'What Sin Is,' 'What Salvation Is,' 'A Few Radical Thoughts About Jesus Christ,' 'A Few Thoughts About the Holy Spirit,' 'What Is Christian Character?' and 'What Are the Perils of an Unrepentant and Careless Life?'

"Third. I shall provide for five short lectures held at convenient hours, on 'Parental Authority and Influence,' 'Attendance of the Whole Family at Church,' 'How to Increase the Reverence and Attractiveness of Public Worship,' 'The Fixing in the Memory of Young and Old the Great Fundamentals of Our Faith,' 'Day-School Hints to Church-School Workers.'

"Fourth. I shall endeavor to make sure of the following cooperative measures during the eight days: (1) Everybody from every home at public worship on the two Sabbath mornings. (2) Everybody at Sunday-school on the same days. (3) Table prayers every morning in every family in the church; that is, when the family sits down to breakfast some one shall read one or two verses of Scripture and some *one shall ask* a blessing, making the blessing a short prayer. (4)

During the week there shall be two mothers' meetings—conducted by some good woman who knows a mother's responsibility. (5) There shall be one Girls' Club meeting for girls of fourteen and over. (6) There shall be two Young Men's Club meetings. (7) I shall hold on one evening at my house a Fathers' Club. (8) There shall be distributed widely, but privately, among all our people, old and young, including children over eight years of age, sheets of paper containing certain questions about which the whole church is invited to think, and everybody shall be urged to write answers to one or more or all of the questions and forward the same to the pastor. (9) I shall distribute during the eight days many tracts on church life, home duties, and the higher spiritual life.

"Fifth. The following are some of the 'questions' to be printed and circulated: 'What is the real object of the church?' 'Who is responsible for making the church what it should be?' 'How may the family increase the usefulness of the church?' 'How may the family help or hinder the minister?' 'If we dare speak freely, what frank word would we say to our minister?' 'How may the power of the Sunday-school be increased?' 'What are our personal doubts and difficulties in the matter of religious living?'"

This elaborate scheme was listened to with close attention. A conversation followed. It was decided to make the experiment. Prayer was offered. Two or three committees were appointed. And after the guests of the parsonage had gone, and after the lights had been put out, Arthur and his wife talked over the plan, and late in the night bowed together before God in fervent prayer for the success of their new kind of convention—a revival at home.

And now will any reader of these pages pronounce the plan impracticable? In what single element? Does the church lack the seriousness to attempt any one of the proposed measures? Are our children and youth so little impressed by the verities of our holy faith that they would not attempt the plans in connection with which their cooperation is recommended? Do they no longer take life seriously? Then it is high time to awaken parents to a sense of peril. But surely all these things may be done.

None should wear the name of saints but those who have the nature of saints.—The Seventh General Council, which met at Constantinople in 754, under the Iconoclast Emperor Constantine V., decreed, "If any one spend his labor in setting up figures of saints, or lifeless and deaf images, which can not do any good; and has no care to represent in himself their virtues as he finds them on record in the Scriptures, let him be Anathema." Equally worthy of condemnation are they who profess to be saints, but have nothing saintly about their character and life.—*C. H. Spurgeon.*

II.—THE CHRISTIAN INSTINCT.

BY REV. E. FITCH BURR, D.D., LL.D., LYME, CONN., AUTHOR
OF "ECCE CÆLUM," "AD FIDEM," ETC.

It will be admitted, generally, that goodness is a helpful factor in religious inquiries. Other things being equal, the true Christian is the more likely to find his way to truth in main religious questionings. His general aim is purer. He is less influenced in his intellectual operations by warping prejudices and passions. In dealing with facts and arguments he is habitually more conscientious. He is already in possession of the more fundamental religious truth in living and practical forms; and such truth is full of implications and affiliations that point toward other truths and call for them as complements and corollaries. Above all, he has less of the presence and guidance of Satan, the father of lies; and more of the presence and guidance of God, the Father of truth. Prayers bring him divine help. Promises of such illuminating help are freely made to him in the Scriptures. On the whole, the Christian has many advantages peculiar to himself as a religious investigator—a whole sheaf of them; enough, if well sown, to give him great harvests.

But has he not also still another advantage not so generally recognized as those just mentioned? Is there not such a thing as the *Christian Instinct*—a certain something belonging to an unsophisticated Christian, which, in advance of experience and reasoning, attracts him toward religious truth and repels him from religious error; something like the natural partialities among chemical elements, known as elective affinities; among the electricities and magnetisms, known as polarities; among the vegetables for certain soils and climates; among animals for certain foods; among minds for certain studies and callings and companionships?

When Adam was made, he was, of course, built in harmony with his surroundings and the eternal verities. His body was made to harmonize with its physical environment, and his soul was made to harmonize with the great spiritual facts among which it was to live and with which it was to deal. He was well adjusted to the actual situation—framed to feel at home with facts and not with falsehoods, with truth and not with error, with light and not with darkness. Neither in body nor in soul was he at war with his circumstances, or even in friction with them. Otherwise he would have been a misfit, and God could not have pronounced him "very good." This means that his very make-up predisposed him to right thinking, as well as to right feeling and conduct, especially in religious directions and the more fundamental religious questions. All his natural promptings and drawings were in favor of just views of God and His ways. For Him the gravitations, the polarities, the affinities, the tastes, the sym-

pathies, the predispositions and streams of tendency in his very constitution were toward the truth. So that, to a large extent, intuition took the place of demonstration. To a large extent, Adam, in his holy time, did not need to hunt up and down for considerations of reason before bringing in a verdict as to the character of what he was called on to believe. The mere sight was enough. A thrill or a shudder—and he knew. His very righteousness itself pointed to the truth as the needle points to the pole, or as some flowers turn to the sun. "His eye being single his whole body was full of light."

This from the very nature of things, and the current Christian philosophy. Who has not heard that goodness and truth are near of kin? They are near neighbors. They are congenial companions. They are apt to be found together, and like nothing better than living under the same roof. They never fall out with each other; never wrangle or even disagree. From very birthright they are in delightful and eternal concord. They are the halves of one grand whole; the chords in the same grand tune; the oxygen and nitrogen that together make a vital atmosphere. They gravitate mightily toward each other, like two neighboring stars; like the stars they are bound together in correlated and harmonious position and movement by invisible and never-failing bonds. Holiness is a great searchlight. The original Adam, having it in hand, was able to make great discoveries by mere looking. In virtue of his perfect character he must have been a great seer in moral and religious things. No doubt his holiness was greater capital for investigating in such fields than any modern culture could have been.

But Adam fell. In falling he acquired an evil bias—a predisposition to wrong thinking and doing—and transmitted the bias to his posterity. They came into the world with a tendency away from God and His truth. We call this tendency *native depravity*. Owing to this it is easier religiously to go the wrong way than the right; naturally, the line of least resistance is away from the eternal verities of the Scriptures. This fact the Scriptures recognize when they tell us that men are "by nature children of wrath," that "the carnal mind is enmity against God," that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Observation agrees. We notice that unconverted people incline to disrelish and seek objections to the religious life, the church, and the doctrines on which both are founded. They instinctively take sides against such things in advance of all rational considerations. Parents, guardians, and reformers have large occasion to know that the natural gravitation of human nature is downward. Society goes upward by the hardest, downward by the easiest. Vehicles are not the only things that need brakes to resist descent.

It is an old story. Sin in all its degrees is a smoking fire. When

supreme in a man, as it naturally is, it is ever throwing off black clouds to thicken his atmosphere and weaken his eyes. His neighbors suffer, but he is the chief victim. His chimney refuses to draw and fills with its acid contents the whole house—his understanding, his will, and his heart. He sees through a glass darkly. His horizon contracts upon him. The sun disappears. The more remote truths of religion withdraw altogether. Others become uncertain and unimpressive; and still others are distorted into falsehoods and monsters. Such is the condition natural to fallen human nature.

But when a man becomes a Christian he acquires a new nature after the original pattern. He is born again. He has new tastes, tendencies, sympathies, predispositions. The old predispositions pointed and beckoned away from God and His truth; the new point and beckon toward them. The two coexist, and more or less of contest between them must be expected. But the new bias is now the dominant one, and, in the best moods of the man, is overwhelmingly dominant. Now he knows main things in religion by a sort of sacred divination. To a large extent he needs only to have fundamental religious truth or falsehood fairly stated to him in order to recognize its true character. He is instinctively drawn to the one; he is instinctively repelled by the other. He has become a seer. Intuitions anticipate demonstrations. The results of sound logical processes are foreshadowed to him. He can surely predict what they will be some days hence when the logician has finished his work. His Christian instinct has found a short cut, an air line, to knowledge. Is it congenial or uncongenial? How does it strike "the new man" within me?—the simple question settles the matter. An answer which carries a royal signature flashes back to him. The vital error chills him on presentation as a cold wind chills a man whose pores have just been opened by a hot bath. The very neighborhood of it depresses and oppresses him as the approach to a malarial district does some sensitive traveler. So he makes a splendid dash at truth, and captures it by a *coup-de-main*, without the formality of a regular siege.

Of course the Christian instinct is capable of being impaired and even destroyed—just as other instincts are. The natural love of life, the natural affection of parents for their children, and various natural tastes, bodily and mental, are often clouded and weakened and even reversed by set efforts and unfavorable conditions long continued. Whatever impairs the Christian character impairs the promptitude and force of the Christian instinct. Also, whatever the grade of Christian character, there are certain intellectual habits and atmospheres which act very unfavorably. They are such habits and moods as, in their extreme, characterized the old sophists—who idolized reason; prided themselves on their own reasoning powers; were ambitious to astonish and startle with originalities and novelties; were much more concerned to display their ingenuity and dexterity in argument than to reach the

truth; were familiar with and practised all the arts and tricks of speech and thought known to disputants in order to win applause, score a victory, or secure a wage—who, in short, treated their logical faculties very much as acrobats treat their bodies; twisting, wrenching, straining, distorting, forcing themselves into all sorts of unnatural positions almost to dislocation. But acrobatism, whether bodily or mental, is very unhealthy business; and the sophists who seemed able by their gymnastics to prove both the true and the false with equal ease brought both themselves and the public to grief. They lost sense of the distinction between truth and falsehood, between right and wrong. And so did the public about them. They sophisticated their times—those sophists.

The people most exposed to like sophistication from like intellectual habits in our time are certain professional students largely withdrawn from practical affairs. Next to professional advocates who, like Swiss soldiers, offer for a consideration to defend any cause, these students are the lineal descendants of the old sophists and of the schoolmen of the Middle Ages. They have learned leisure. They live in an atmosphere of theories and speculations. They are expert and practised dialecticians, and not unwilling to have the fact known. They have their ambitions which demand for their satisfaction public attention and something original and striking. It is from this class come most philosophical and theological vagaries. They are the men who have given Germany its rapid succession of astonishing theories and still more astonishing defenses of them. What thickets of constantly shifting "philosophy and vain deceit" that spoil men! What swamps and jungles of "oppositions of science falsely so called"! Whole generations of Teutons have been lost in them, and have had for company numbers not Teutonic, and still have them. Are they non-Christians or sophisticated Christians? We will not undertake to decide. In either case no appeal in behalf of truth can be made to their Christian instinct. Their moral judgments have been thrown into darkness and confusion by their abuse of the logical faculty, and so have become unreliable.

But reliable Christian instinct can be found, found without difficulty, found in innumerable examples of most devout and intelligent Christians tho unpractised in the dialectics of the schools. And when found it is a better Defender of the Faith than any king. Better than any iron-clad creed with quinquennial subscriptions and oaths and overseers and supreme courts. Far better than genius and scholarship. Both of these are easily sophisticated. They have often gone mightily astray. In times of falling away from the faith they are apt to be the first to fall, if not the last to rise. Like some other great forces, they do good service when well led; but they are only well led when they are led by a devout Christian heart, unspoiled by what is called philosophy and oppositions of science falsely so called.

Our great reliance for the conclusive rejection of whatever there is of fundamental error in what is popularly called the higher, or rationalistic, criticism is the Christian instinct as it exists in the rank and file of devout Christians. An unsophisticated new heart does not take kindly to the new views of the Bible. Naturally they are distinctly uncongenial to it. They belong to an opposite pole. They need only to be fairly started in order to repel and shock. Somehow, in advance of considerations of reason, they go against the grain, grate on the ear, offend the taste, chill the blood, make the air hard to breathe—all the subtle influences coming from them affect the new man unpleasantly. He feels in the presence of an enemy. He has no ear for such music, no taste for such food, no lungs for such air, no liking for such society—his very nature shrinks from, repels, and cries out against its antipodes. If we are new creatures in Christ Jesus, our antipodes are not so much the men on the opposite side of the world as the men on the opposite side of the Bible.

If any one denies that his Christian instinct repels such views of the Bible as make it unworthy of God and insufficient for the needs of men, and hardly on a level with scores of other uncircumcised books as a guide of life, I appeal "from Philip drunk to Philip sober"; from a single sophisticated soul to, not indeed "all who profess and call themselves Christians," but to the rank and file of all real followers of the real Christ in their best moods.

But who are the real followers of the real Christ, and what are their best moods? Must we not say that they are the persons who have intelligently and heartily undertaken to govern themselves in all respects according to the teachings of the historic Christ? And are not such persons in their best moods when they are most fully carrying out their Christian undertaking—when they are most fully conforming their beliefs and practise to the teaching of the historic Christ? I say the *historic Christ*, the Christ of the entire New Testament. He is the only real Christ. Some of the Christs about us are more or less unreal. They are fractions of the real Christ—some of them with very large denominators and very small numerators. They are composites—made up by putting together in a poetical way certain features of the real Christ that chance to be agreeable, and leaving out all others. We see an ethical Christ from whom doctrinal features have mostly disappeared; a Christ of to-day who is not the Christ of yesterday nor yet the Christ of to-morrow; a Christ of the Gospels who is not the Christ of the Epistles—largely creatures of the imagination; made to order to suit the fancies or philosophies of men; even Christs without deity, without preexistence, without miracle, without atonement, without authority, and without a salvation. The least that can be said against such Christs is that they are unreal—not one of them is the Christ who actually lived and died and was known among the *disciples of the first century*; and some of them are mainly fictitious.

The actual Christ of history is He whose personality and teachings are pictured to us by the conspiring rays from all the New-Testament writers. All the other Christs are abridgments or inventions, or both. They are many; they receive unstinted praise from those who accept them; those who accept them claim the name of Christians and would think it hard to have their claim disputed, and I do not propose to dispute it; I only have to say that they are not the men to whose Christian instinct appeal should be made in any question of Christian doctrine. It should be made to the real followers of the real Christ, the historic Christ, the Christ of the New Testament—to them in their best moods. They will be responsive. They may be ministers or laymen, scholars or men of affairs, philosophers or the common people who hardly know what philosophy means. All that is needed is that they “know whom they have believed”—that, “unspoiled by philosophy and vain deceit after the rudiments of the world,” they be heartily loyal to the beliefs and practise taught by the real Christ, the historic Christ, the Christ of the entire New Testament. Then the Christian instinct within them, while reenforcing all known religious truth, will advance into the unknown where reason and science as yet can not go, and will obtain foregleams and prophecies of new truth. It is better than Ariadne’s clue out of labyrinths and darkness. It has affiliations and impulses and currents in the direction of light far beyond any possessed by mere genius or scholarship, and to which one needs only to commit himself in order to find his way into the port. And that port will not be that of the rationalistic criticism.

III.—THE KESWICK TEACHING IN ITS BEARING ON EFFECTIVE GOSPEL PREACHING.

BY ARTHUR T. PIERSON, D.D., BROOKLYN, N. Y., EDITOR-IN-CHIEF OF “THE MISSIONARY REVIEW OF THE WORLD.”

THERE are certain ultimate tests by which any system of religious teaching must be tried, and none perhaps is more practical and decisive than its influence on effective preaching. Here our Lord’s maxim is especially pertinent and forcible: “By their fruits ye shall know them.”

Keswick teaching, it must be remembered, does not claim to represent any new school of theological thought. In fact, those who are known as “Keswick teachers” are rather shy of differing schools of theological opinion, as of that which involves serious risk. Such teachers claim at most no more than to lay stress on revealed truth which has been neglected, or which does not exercise its normal legitimate power upon the lives of disciples. Especially do they seek to reduce what is called *judicial truth*, to *experimental fact* or *actual experience*.

They hold that what God reckons or counts the believer to be, the believer is to reckon or count himself to be, and seek daily to translate or transfer doctrine into the sphere or realm of deportment, making real in character and in conduct what is already real in the will and Word of God concerning him. In tracing the bearing of Keswick teaching on Gospel preaching, therefore, we may expect to follow practical rather than theoretical lines. Whatever be such bearing, it is the result, or more properly the resultant, of the whole religious attitude of Keswick teachers toward the Word of God. Without one known exception, this body of teachers hold to the plenary inspiration of the Word of God. To them the Bible is the final court of appeal, the last arbiter in all controversy. Their perpetual question is, "What saith the Scripture?" Here, as they believe, are to be forever found three great qualities or characteristics:

First. Perfect sufficiency for human guidance.

Second. Perfect supremacy of divine authority.

Third. Perfect simplicity of remedy for human need.

They hold that whatever obscurity, mystery, or perplexity may inhere in the teaching of the Scriptures, it never concerns the question of duty. There are "secret things" which "belong unto the Lord our God"—inscrutable mysteries like that of the Trinity; but "all the words of this law" which pertain to our guidance in matters of practical obedience are plainly revealed, and it is these which especially "belong to us" (see Deut. xxix. 29).

There are certain things that are fundamental in Keswick teaching as to the preaching of the Gospel. Perhaps the basis of all lies in the conviction that the Gospel alone can meet universal human need, and that it can and does prove, whenever, wherever, and to whomsoever it is faithfully preached, both "the wisdom of God" and "the power of God unto salvation."

Let us observe these two words, "wisdom" and "power." All necessary truths are taught in the Word, but besides these (wisdom) the secret of victorious *power* is there supplied.

For twenty-five years Keswick has stood especially for power. The Church has long taught the wisdom of God as found in the Gospel, and the doctrinal basis of truth has been presented in evangelical pulpits with more or less clearness and vitality; but it seems to Keswick teachers that the other aspect of God's *enabling power* has been overlooked, and nothing has more characterized Keswick than the singular emphasis of both the teaching and the testimony upon the fact that every commandment of God is an enablement.

When Christ says to the cripple, the palsied, the impotent, "Rise, take up thy bed and walk," "Stretch forth thine hand," "Stand upright on thy feet," the command means power to do what He has commanded; and so in the department of spiritual disease and incapacity, the will must be surrendered to God. There must be faith

that when God commands He assures the willing soul the capacity to obey. Hence there is no apology for one moment's continuance in sin or any bondage whatever to evil habits.

Every summer finds men and women going to the quiet retreat in the lake district of England to find actual deliverance from their besetting sins of tongue and of temper, and habits of wrongdoing, which they have come to regard as infirmities to be borne with and to be struggled against until death gives relief and release, but the power of which is broken and broken forever. At Keswick they learn to abandon their own vain struggles and, ceasing from their own works, to commit themselves in faith to the keeping power of God and quietly enter into His rest; and so, in a sublime sense, many return home leaving behind them their crutches and broken fetters, as those who no longer need the former, and are no longer bound by the latter. Men who both believe in such a gospel and can witness from experience to this power, have in fact little temptation to preach anything else but Christ, the power of God, and the wisdom of God, and therefore, to a very unusual degree, Keswick stands for simple effective Gospel preaching and nothing else.

But to estimate the real effectiveness of Keswick teaching, we must look deeper even than this. One of the foremost principles of effective preaching is this: that every text is unique, having its own meaning and mission; and furthermore, that, tho the words be the same in two or more cases, the setting makes the jewel different in appearance and purpose. The context must therefore be taken into account in all true exegesis and exposition, and this context may, and even does, include the whole epistle or treatise, historical, prophetic, poetical. This principle is so important that we delay to state a few examples.

There are two Old-Testament texts which figure conspicuously in the New Testament, namely, Gen. xv. 6 and Hab. ii. 4. Each of these texts is quoted three times in the New Testament—the former in Rom. iv. 3, Gal. iii. 6, James ii. 23; and the latter in Rom. i. 17, Gal. iii. 11, Heb. x. 38. Yet in each case of quotation, the emphasis falls upon a different leading word. For example, in quoting from Genesis in Romans the emphasis falls upon the word "*accounted*"; in Galatians upon the word "*believe*"; and in James upon the word "*righteousness*"; and in quoting the words from Habakkuk in Romans the emphasis is upon "*just*"; in Galatians upon "*faith*"; in Hebrews upon "*live*."

Thus it will be seen that often the identical words may be used, and yet require intelligent and varying emphasis. The reader, consulting the special bearing of the quotation in each new connection, finds it an essentially new text in each new place where it recurs. An accurate reader will reveal this in his reading; much more will the effective preacher reveal this in his preaching.

Again, often texts which most closely resemble each other will be found to have some marked dissimilarity, as in John iii. 14-16. Here the language is exactly word for word in the second part or member of each statement, but in the first members totally different, showing that one statement is meant to present the divine aspect of Christ's sacrifice, and the other the human aspect. Humanly speaking, He was lifted up by men upon the cross. Divinely speaking, He was given by God as a sacrifice for sin. He was lifted up to be looked at; He was given to be received in believing. The exhaustive student will find out what is such differentiating element in each text, separating it from all others, and thus he has the key to penetrate to these secret chambers and bring to light this hidden and peculiar meaning. This is the highest secret of perfect exposition of which Dr. Alexander McLaren of Manchester, England, is doubtless the grandest living master. Such study and insight give freshness and originality to preaching, leading the preacher out into perpetual discovery, and the hearer after him.

Keswick teachers believe that nothing prepares for effective preaching more than this insight into the exact meaning of the Spirit of God in each particular text. It is assumed that the divine Author uses words with divine discrimination, and has employed every word, gender, number, tense, mode, and voice as part of the contribution of language to His eternal purpose, and that even the *order* of these words is to be observed of all them that have pleasure therein.

The most effective preaching, therefore, demands one's careful, discriminating study of the Word of God. Sometimes quotations from the Old Testament appear in the New in a somewhat modified form. The careless or irreverent reader may infer that verbal accuracy is therefore unnecessary—a most unwarrantable inference. But the devout and careful student seeks, wherever such modification occurs, to find out a reason, and prolonged study will reveal the reason even for the change of terms or language. For example, when Paul in 1 Cor. i. 19 quotes Isa. xxix. 14, "the wisdom of the wise *shall perish*," he quotes it thus, "I *will destroy* the wisdom of the wise," by the inspiration of the Spirit, giving the sense and meaning of the Spirit's own words, the second and further revelation making clear that *God is Himself the cause* of their wisdom perishing. Again in 1 Cor. ii. 9, the quotation from Isa. lxiv. 4 is modified. In the original Hebrew it is "him that waiteth for me." In the quotation in the New Testament it is "they that love him"; but let us remember that the Messiah, for whom Old-Testament saints waited in hope, has come to earth and has become to New-Testament saints the personal object of love and the reward of their waiting. Hope has therefore been changed to love, and the very alteration of words, instead of implying inaccuracy of quotation or carelessness of adaptation, is advanced in inspiration, the *spirit of God Himself* casting a new light upon His own expression of

truth. This philosophy will be found in every case to reveal a new and unexpected harmony between Old-Testament texts and the citations of them in the New.

But the thought that we seek to impress is a much more comprehensive one than we have thus far unfolded. Every text stands essentially alone as to its deeper meaning which only the most careful and spiritual study detects. There is a sense in which it is true that no two texts are absolutely identical in their teaching, and therefore to the true discriminating student no one text can be substituted for another as if it were a matter of indifference which of the two be chosen. For example, there is but one text which exhibits the entire fourfold work of Christ as our wisdom, righteousness, sanctification, and redemption, namely, 1 Cor. i. 30. Here is the one mountain-top which commands the four cardinal points of the horizon of Christ's entire work. Again, there is but one solitary text that exhibits the highest bond of unity between the believer and the Lord: "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17). Again, there is but one place where Christ's whole work as to death is fully presented, as suffering, tasting, and destroying death: Heb. ii. 9-15. Only in Psalm li. 10-13 are holiness and service so closely joined that their mutual relations are clearly taught, and the progress of that unmistakable line of thought is marked by four adjectives, "clean," "right," "holy," "free."

These are hints only of the views commonly held by Keswick teachers. This may account for the fact that those who are in Britain known and recognized as leaders in the Keswick movement are without exception also recognized as unusually effective preachers. It is quite enough to mention the names of such men as Prebendary Webb-Peploe, Rev. E. W. Moore, C. G. Moore, F. B. Meyer, Gregory Mantle, Evan H. Hopkins, Dr. Elder Cumming, Dr. Handley Moule, Hubert Brooke, G. H. C. McGregor, F. S. Webster, J. Hudson Taylor, Charles Inwood, Andrew Murray, George Grubb, etc., to prove that Keswick teachers are preeminently linked with simple, genuine, powerful preaching of the Gospel. There is not a man of them all who preaches anything else but the Gospel, nor is there a man of them all who preaches a dead orthodoxy in place of a living and life-giving message. The confidence of these men in the Bible as the very Word of God begets the almost involuntary habit of making their sermons expositions of the Word of God. In motto texts, as they are called, these preachers rarely if ever indulge. With them the connection between the text and the sermon must be neither fictitious nor factitious. The sermon must be the expansion of the text, and the text must therefore be the germ of the sermon. These two laws of sermon-making, therefore, almost unconsciously govern Keswick teaching: first, the germinal law which makes every sermon to find in the inspired Word its germ; and second, the terminal law which ordains that actual justifi-

fication, sanctification, and service, or some such practical results in the life of the hearer, shall be the purpose of every discourse.

It will not be thought strange that Keswick teachers give great prominence to the after-meeting, which is held in the confidence that the Word of God will not return to Him void, and that therefore there will be some who are impressed, and, like the eunuch of Ethiopia, need some man to guide them. At Keswick there may be seen peculiar, tactful, skilful, personal dealing with souls. Never have we known such large inquiry meetings, nor such simple, practical, and prayerful methods of guiding and helping men and women to a decision.

Rev. Andrew Murray once said to the writer of this paper, "There is a deep thrust of the truth into the inmost soul, that is best learned at Keswick," and we venture to add, there is a way of making the truth grip the conscience and will when thus thrust into the inmost being. It grapples with the conscience and will, to an extent which we have seen nowhere else in the degree of efficiency. There must be something in all this worth careful study, for after a lapse of one quarter of a century there is rather an increase than a loss of the power in the Keswick teaching.

While the annual gathering in the Lake district is for one week at the end of July, the lesser conventions for like teaching may be found almost every week in the year at various centers throughout Great Britain. Even the reading of the addresses in *The Life of Faith*, the organ of the Keswick movement, has been known to kindle fire in the centers of Gospel effort, as among the missionaries in Uganda, where the work of ten years' revival is now going forward, whose flame was first kindled through the printed reports of the Keswick meetings.

Perhaps the deepest philosophy of the matter is still to be touched. The simple fact is, that Keswick stands not only for doctrinal teaching, but for *the witness of experience*. No man is ever asked to speak on the Keswick platform who has not proven for himself the truth he preaches. The Gospel is never effective when preached only by the *herald*. It demands the *witness*. And therefore, whatever the man's learning or position, until from experience he can testify to the Gospel as both the power and wisdom of God to himself to break the bonds of sinful habit and transform unholy tempers, he is not welcomed to the Keswick platform. We ought all to learn that we must have something besides a mechanical and parrot-like repetition of the Gospel message. If souls are to be saved and sanctified by our message, the ministry must cease to be merely a human profession and become a divine vocation, and the power for such service must be found in the inflow and outflow of the Spirit. Until those who are sought for vacant pulpits are men of something more than scholarship and popular power, and are messengers of spirituality and true Gospel power, we shall continue to have pulpit artists who have little or *nothing of the Holy Spirit effectiveness*. The secrets of the highest

power in preaching are neither occult nor difficult, for they are open secrets. In the view of Keswick teachers all that is essential is embraced in these three: first, the true and genuine Gospel message; second, a man behind the message with faith in it and true experience of its power; and third, the Holy Spirit setting on fire both the man and his message.

IV.—THE SCANT SERVICE OF NEGATIVE CRITICISM.

BY REV. JOSEPH KENNARD WILSON, D.D., PORTLAND, ME.

A TRIFLING incident gives me a sort of text for my prosy preachment to-day. We were at a concert together, my friend and I; he, a man with some pretensions to musical taste and culture, and with a more or less extensive knowledge of the vocabulary of musical terms; I, simply one of the great company of common folk who love music for its own sweet sake, and respond through all their emotional nature to its mystic power, yet who have but small acquaintance with the laws of harmony or the principles of technique. We had just been listening to that sweetest of arias from the greatest of all oratorios—the “Messiah”—that strain, “He was despised and rejected of men,” which seems to bring one into the very presence of the Man of Sorrows and show the grief-marks on His troubled brow. It was exquisitely rendered, I thought; and with the tears which I could not repress yet in my eyes, I turned to my friend to share with him my enjoyment of song and singer. But to my surprise, I found his forehead wrinkled in an unmistakable frown, and to my eager words of appreciation and delight he answered loftily, as one might speak to a thoughtless and unreasoning child: “Well, I’m glad you liked it! I thought it was miserably done. The attack was weak, and the tones were not sustained, and the phrasing was slovenly, and——” But how much more he would have said, and what, I do not know; for I turned away and settled back in my seat that I might not be obliged to listen, indignant that I had heard even so much.

Now I make no doubt that my friend is entirely correct in his criticism. I can not controvert a single point. Probably it is all as he has said. I only know that he has spoiled both song and singer for me; that he has thrown the proverbial “cold water” upon the glow of my quickened emotions, and shocked them back into an apathy and deadness from which there is no resurrection during the rest of the concert. And in my heart I cherish a sense of injury done me, and a blind rage against him who has so treated me. What right has he to spoil my music? Who gave him warrant to clip with the scissors of his arrogant criticism the wings that were bearing me aloft away from life’s littlenesses and tawdrinesses? Why should he come tramping with his hobnailed boots of technical fault-finding across the flower-beds of the gardens of my soul until all my tender blossoms of feeling lie crushed and dead? How has he helped me? What has he given me in place of that which he took away? “The truth,” you say? But is it a truer truth, or a more helpful and inspiring truth, than that which the singer sung to my heart? And is it necessary always to know all the truth? May not one delight in the fragrance and loveliness of a rose unless and until he has discovered by mathematical measurement that every leaf and petal is of exactly the proper form and dimensions? Or must he turn to the wall the picture which has interpreted to him the meaning of art, because some sapient critic avers that in the painting of a certain stump in the foreground the artist used Van Dyke brown, whereas a true knowledge of technique would demand the working in of burnt amber?

And so I fret myself, in an indignation more or less righteous, through the whole evening, until the last number on the program is rendered; and then we

not write them; be content with this addition to your knowledge." But how shall we be content with so little? If this is all, *cui bono*? What profit is here for the soul seeking truth?

Or, it is a point of a grammatical nature that draws the fire of your critic—a vowel-pointing in the Hebrew, or an article in the Greek. Or it is the traditional rendering of a verse or clause that vexes his linguistically righteous soul. It may be a matter of the slightest consequence. Indeed, if you are on sufficiently friendly terms with the critic aforesaid, and can corner him when he is in that affable and genial mood which is commonly supposed to be an after-effect of a good dinner, he may frankly admit to you that, so far as the essential truth of the passage goes, it doesn't make a picayune's difference which view prevails. But you must not make too much of that behind-the-scenes confession. In public by voice and pen he will continue to belabor that unfortunate article or preposition with such vehement zeal—he will so expound and expose what is *not* in the sentence, and the reason for its *notness*—that one is almost overwhelmed with horror at having read the passage so many times without even guessing at the enormity of linguistic turpitude hidden in its seemingly innocent traditional form. "Good sir," you say tremblingly, "what is truth? How shall we read it?" And lo, the voice of Cerberus is silenced. He bays him now as gently as the murmuring of a meadow-brook. He is not quite sure; authorities differ; all that he is absolutely certain of is that what has been thought to be so is not so. The story of the minister who, after taking an hour to tell his congregation what his text did not mean, found that he had no time in which to give them its true interpretation, and bade them go home and think for themselves what it probably meant, is simply an exaggeration of the character of not a little of the preaching to which men are listening, and of the exegesis which they are reading to-day. Does it not seem like a waste? What is the good of it? How is there any gain to truth in it? How is the power of truth in any wise displayed or increased by it?

And more than this. I may be allowed to say—altho in doing so I am aware that I am overstepping the limits of my theme—that not merely is such easy, surface, negative criticism without real value, it is full of positive harm and evil. It directly tends to undermine reverence for God's Word and confidence in its integrity. I have no doubt that the flippant, semi-skeptical spirit which prevails in many congregations concerning the inspiration and authority of the Bible is to be referred in no small degree to the abnormally developed faculty of negative criticism in the pastor or public religious teacher; to his propensity for turning to the light everything that seems to him faulty or defective in the record; and to his readiness gratuitously and unnecessarily to suggest points of difficulty and doubt. This may be, often is, entirely unconscious on the preacher's part. These things come to him in his study, and he is only thinking them through in his pulpit. He is merely digesting the strong meat of the Word, oblivious of the fact that the Roentgen rays of attention are plainly disclosing to his people the process of digestion and assimilation. We need to be carefully on guard here. Let a man beware how he obtrudes the processes of his thinking upon those who should have only the crystallized and crystalline results. His questions are for his own asking; let him have his answer in positive terms ere he attempts to give it to the people. The smoke of his intellectual furnaces wherein truth is smelting and fusing may make a semi-obscurity in which he may appear in exaggerated proportions; but it may be a darkening shadow in which some one may stumble and be lost. Therefore let him shut himself and his smoke into his laboratory, and come forth only with the pure gold which shall be for enrichment and delight—the gold of positive, assured assertion, and not the base metal of negative criticism.

And if your patience will allow me one more illustration of my thought, we *may turn to find it* in that large field of applied Christianity which we are ac-

customed to call the work of the Church. Here the chronic critic, the omnipresent objector, finds wide scope for the exercise of his peculiar gifts, and fairly revels in the abundance of opportunities for getting in his fine work. It matters not what is the subject under consideration,—the building of a new church or the planting of a hitching post, the holding of a cottage prayer-meeting at the house of Aquila and Priscilla, or the beginning of an extensive evangelistic campaign,—he must have his say, this friend of mine who has spoiled my music; and when his say is all said you will find it to be just this same negative, dead-weight sort of criticism—a mere objection to whatever is in hand, without a suggestion of anything better or more feasible. Some one has called people of this kind, “the Y-e-s, B-u-t-s.” “I thank thee, Roderick, for the word.” It fits. It describes a class that we all recognize. They are in all our churches, these people. May their tribe decrease. They do nothing positively. They turn no wheels; they are belted into nothing. They simply tell us that the wheels do not all run true, and that belts have been known to slip. And the worst of it is, that they are often very good sort of people, who make a conscience of their literal accuracy, and who would be very greatly surprised to find that it is even possible that they are not actual helpers of all good things unto efficiency and success. You can stand the unreasonableness of a fool; you can “bray him in a mortar with a pestle,” or throw the pestle at his head, if he becomes too troublesome. But what can you do with the unreasonableness of ordinarily reasonable people, who meet your every proposition of plan or method or work with objections, yet have nothing better to propose; who are sure that your way is wrong, but who have no scheme for making it right; who simply entrench themselves in a morass of “nots” and “buts” and croak like frogs—

“From dewy morn, till evening star appear”?

Again the question. What is the advantage of such criticism? What worker is heartened, what work furthered, by such critics? Are apples of knowledge knocked from trees of wisdom by such manner of clubbing? Or are courage and enthusiasm kindled at fires which burn only to destroy? He was both a wit and a philosopher who said: “It is better not to know so much than to know so many things that ain’t so.” We may use his words with an application foreign to his thought. It would be better, O friend of mine, with the oblique vision and the forked tongue, not to know so much than to have all your knowledge deal in negations,—the things that are not.

But I seem to hear the old saying “Physician, heal thyself. What are you doing but the very thing whose doing you condemn? For what is your paper but a long drawn-out negative criticism?”

Granted at once and without controversy. Yet is not this an excellence,—probably the only excellence—of the paper, rather than a defect? Should not the essay itself be the development and demonstration of its theme? And how could I better illustrate at once the nature and futility of a growl than by doing a little growling myself in a mild sort of way? By so much, then, as any may condescend to criticism on this account shall I be assured that I have succeeded in scoring my point.

Let me say again, in closing, what I have already said in substance more than once. It is freely conceded that the kind of criticism spoken of has its place, its province, and its power; and that in many cases it is the logical first step toward the betterment of existing conditions. One must sometimes tear down the old, the imperfect, the false in order to have place on which to build the new, the better, the true. As a step in a process there is nothing to be said against negative or destructive criticism. It may be exceedingly serviceable to the cause of truth. If my friend tells me of the singer’s fault, only that he may tell me also how the passage should be sung, and so put me more en rapport with

the composer's meaning than was before possible,—then he has done me a service indeed, and I owe him both my thanks and my apology for so misunderstanding him. If the critic of the Bible, or of municipal affairs, or of church methods, knows of or thinks that he can find out, some better way—thought—thing,—then he does well to stir up the nest of indolent contentment and lazy self satisfaction with the sharp pronged fork of fault-finding. But if there be nothing beyond the pointing out of defects: if the ultimate end of the criticism be merely fault finding; if when he has said his last word the critic has shown us no clearer light, has told us no truer truth, has led us into no better way, then “to what purpose is this waste”? A negation is not a helpful force. To put up the sign “No thoroughfare!” assists no belated traveler to find his way. It may be safely said that no cause and no truth was ever aided and advanced by denunciation or criticism of opposing forces. It is only when the adverse or negative criticism swings into positive assertion of things real and true; when the old “Thou shalt not!” blossoms into the larger “Thou shalt!” when the Baptist’s “Repent ye!” gives as reason and argument, “For the kingdom of heaven is at hand”; when Jeremiah’s stern and bitter reproaches break into John’s rapt visions and tender pleadings—it is then that power is born, illuminating, uplifting, inspiring power; power for a man, a nation, a cause. You do little by telling what is *not*; to help, you must tell what *is*, or what may be. To the end of time the apostle’s formula of power holds good “We *believe*, and therefore speak!”

V.—THE CHURCH FOR THE TIMES.

BY REV. E. H. DEWART, D.D., TORONTO, CANADA, AUTHOR OF “THE BIBLE UNDER HIGHER CRITICISM,” ETC

IN all our attempts to determine the characteristics of the “Church for the times,” we must bear in mind that the essential elements of success are substantially identical in all ages. Human nature and sin are always the same. There may be outward changes of form and mode, but the selfishness, passion, and unbelief which have to be vanquished by the Word and Spirit of God are essentially the same in all times and in all classes of human beings. We must therefore, to a great extent, learn what the Church for the times should be from the work it has to do, and the circumstances under which that work has to be done.

The greatness of the objects which the Church is instituted to accomplish invests the study of the character and work of the churches of our times with profound practical interest. It is the mission of the Christian Church to “teach all nations,” and by manifestation of the truth to scatter the obscuring shadows of ignorance of God which enshroud our benighted world; to proclaim to sinful men their guilt and danger, and the full and free provision of our loving Father’s mercy, for their salvation through Christ; to so present the warnings and promises of divine love, in the ministry of reconciliation, that the erring prodigals of earth may be brought back to their forgiving God; to so manifest the spirit of the Master in the lives of its members that the children of disobedience may be won to Christ by the beauty of practical godliness, to contend earnestly against all forms of antagonism to truth and holiness till the kingdoms of this world “become the kingdoms of our God and of His Christ,” and by the victories won over the powers of sin and darkness to make known, not only to men below, but also to “the principalities and powers in heavenly places,” the wondrous grace and “manifold wisdom of God.” This is a great work. The qualifications required by the human instruments for its accomplishment none but God can supply.

The circumstances and condition of the world in which this work of evan-

gelization and spiritual uplifting is to be wrought, by God's blessing on Christian effort, heighten the interest and increase the difficulty of the problem. Ignorance of God darkens the minds of vast myriads, who are enslaved by superstitious fables and misleading falsehoods. Even in Christian lands, enthroned selfishness makes might rather than right the law of life. There is also a widespread tendency to glorify the forces of unintelligent nature as all-sufficient causes, in a way that destroys faith in a living, personal God. Within the churches there are alarming signs of feebleness of faith and conformity to the world. It is still an unquestionable fact that "the harvest truly is great, but the laborers are few." How is the Church to grapple with these powers of evil? What conditions of Church life furnish just ground for hope of success in these conflicts? In attempting to answer these questions I can refer briefly to only a few things, that seem to be specially required in the evangelistic work of the times in which we live, and by the special conditions of life which prevail in this Western world.

Some magnify organic unity as an essential thing, and regard all who are not members of the denomination which they deem the true Church as out of the Christian fold. No doubt, greater unity is for many reasons a desirable thing, if it is practicable without sacrifice of principle or loss of spiritual power. But there is no Scriptural authority for the assumption that the organic union of all Christians in one denomination is essential to constitute a true Christian Church. There may be unity of spirit and faith without corporate union; and there may be organic union without unity of faith and spirit, as we know there actually is. The thought in the Savior's prayer—"that they all may be one"—is not the union of all His people in one visible corporate organization. He is speaking of the oneness that is wrought by sanctification through the truth. It is not "one fold," one visible enclosure, of which He speaks, but **ONE FLOCK**, one brotherhood of believing souls, which embraces all who love our Lord Jesus Christ in sincerity.

Much of the pleading for unity of organization is deprived of weight because the most prominent advocates of "the unity of Christendom" generally hold an exclusive theory of the Church that is based on the unscriptural dogma of apostolical or episcopal succession.

There is a disposition to exaggerate the evils of denominational divisions and to overlook the advantages. No doubt, the evils are serious enough and greatly to be deplored. There is much waste of resources, and often unseemly jealousy and rivalry. But the history of large national churches, in which a great variety of beliefs and types of character were held together in one organization, gives no reason to believe that the union of all Protestant churches in one body would promote spiritual life among Christians, or make Christianity exert a mightier influence on the world. A larger and deeper spiritual life, in the ministers and members of the churches, would be a far more effective remedy for existing evils than any corporate unity, brought about by making light of the doctrines and belief which distinguish the different churches.

We should not allow our desire for Church union to cause us to overlook advantages that are redeeming features in the system of denominations. It must be admitted that each of the churches presents some important truth with greater emphasis than it would otherwise have received; that the different churches give congenial religious homes to different types of mind; and that, notwithstanding their different organizations, there is in all true Christians an essential oneness of faith and experience. This vital union with Christ is the true Christian unity. The only bond of unity we find in the primitive churches was that they were one in faith and spirit, and "continued stedfastly in the apostles' doctrine and fellowship." If this constituted the churches at Jerusalem, Antioch, Rome, and Corinth true branches of the Christian Church, without any corporate unity

of organization, there is no good ground to deny that the churches of to-day, which have the same bonds of union, are true branches of the Church of Christ. Churches as well as individuals must be judged by the practical test of results. As that is the best ax that cuts the best, and he is the best teacher who makes the best scholars, so that is the most apostolic Church which most faithfully teaches the truth, which is most successful in bringing men out of the slavery of sin into the life and liberty of God, and whose teaching produces the most Christly type of character in its members.

A true Church must have a definite message of truth for hungry souls who are seeking light. No sentimental speculations can satisfy anxious seekers for deliverance from perplexing uncertainty, who want truths that will be a solid foundation on which an intelligent faith can rest. We are often told that "he can't be wrong whose life is in the right." But his life can not be right who cherishes false views of God and of himself—of his duty and his destiny. Right beliefs are the roots from which the fruits of right conduct grow. It is true, a mere profession of faith in a creed has no transforming power. But a living faith in the great Scripture truths respecting God, the character and work of Christ, and man's condition, duty, and destiny, is a mighty impelling influence to "do justly, love mercy, and walk humbly with God." The belief of the truth has been the inspiring power that has moved the great souls who have moved the world. We are sometimes told never to mind creeds and dogmas, that to love and follow Christ is the supreme thing. True, but we are certainly not less likely to trust and love Christ because we receive in faith those truths respecting His divine character and mediatorial work which are the chief ground of our confidence in Him as an all-sufficient Savior? Yet what we think and believe about Christ is a doctrinal creed.

The great truths of divine Revelation are God's answer to the profoundest questionings of the soul. The human heart cries out for the knowledge of a living, personal God, whom it can worship and love, whose will shall be the supreme law of life; for an all-sufficient Savior who can give pardon and peace to a guilty conscience; for an assurance of an immortal destiny beyond this earth; and for reasons for the duties enjoined that shall have authority for the conscience. The Church that gives an "uncertain sound" in answer to these demands of humanity can not meet the world's need, and is only a blind leader of the blind.

Much depends upon the manner in which the Church presents this message. The air is full of speculations which tend to undermine faith in the truth and authority of the Holy Scriptures. The wide prevalence of doubt and disbelief calls for strong faith in the truth, as an essential element of moral power. Every time I heard Spurgeon preach I felt that the strongest element of his influence on the audience was the impression he made, that he believed what he taught with a mighty, undoubting faith. Preachers must believe with an unfaltering faith the Gospel they preach to others. They can not confirm the weak faith of the doubting and perplexed if they themselves hold the truth with a feeble and temporizing hand. Faith is power. There is inspiration to the faith of others in the ringing words which voice the hopeful confidence of a brave, trustful soul. Without being unduly dogmatic, the Christian preacher, like his great Master, should declare the counsel of God with authority, and not as the scribes of an earthly and unverified philosophy.

The Church for these times should be earnest and aggressive. This is an age of intense activity in all spheres of thought and action. Such times demand a Church in which love and zeal shall prompt to energetic, earnest work. There are hoary and powerful errors to be overthrown. There are fascinating forms of worldliness to be resisted and repelled. The armies of opposition to truth and holiness are numerous and mighty, and are distinguished by an intense zeal which

greatly increases their power for evil. On our churches of to-day is laid the obligation of laying the foundations of nationhood, in this vast, young country, in truth and righteousness. No mere ingeniously constructed organization of half-dead members, living on the memory of past achievements and glorying in their ecclesiastical respectability, can achieve these results. There must be the energy begotten by the pulsations of a potent spiritual life. This needed aggressive earnestness can be gained only by a Church, by the sanctifying love of Christ being shed abroad in the hearts of the body of witnessing believers, by the Holy Ghost given unto them.

While holding fast the form of sound words, *the Church for these times should be liberal and elastic in its methods, rather than narrow and rigid.* The New Testament enjoins no precise form of church government. It presents no formal or complete creed. It recognizes the prerogative of a living Church to be largely molded by its inner life. A close imitation of what the apostles and early Christians did, under widely different circumstances from ours, is not necessarily apostolic. They took note of the hand of God in history as indicating His will. A living Church should be free to recognize the changing conditions of its environment. There is need of a wise adaptation of modes of teaching, and of work and worship, to the condition of things in the world around us. By all means, "Let all things be done decently and in order." But the Church that makes it a duty to run in the fixed grooves of invariable modes, and that can not recognize the changing currents of human thought and life and adapt its methods to what they require, must be content to stand aside from the great moral conflicts of the times, and to be laid on the shelf with other interesting fossil memorials of extinct life.

The Church of to-day needs a loftier type of Christian character—a better illustration of the power of Christianity in the lives of its members. The silent eloquence of a holy life is one of the most effective means of preaching Christ. We want more incorruptible integrity in the transaction of business, more unfaltering faith in the promises of God, and greater practical sympathy with the needs of the bodies and souls of men. We want the dead members in our churches quickened into life, so that those who now count for nothing in religious work may become living witnesses and earnest workers for Christ in the spheres in which they move.

Those who disparage the Church and refuse to cooperate in its work dishonor the wisdom that instituted it, and retard the growth of the kingdom of Christ. Tho I believe the Church has need of a larger measure of power from on high, I have no sympathy with those who think they evince their superiority by disparaging the churches because they do not adopt the fads and theories which they proclaim as the panacea for the world's woes. Glorious victories have been won for Christ over heathen ignorance and idolatry by the missionaries of the churches. They have faithfully rebuked the most popular forms of selfishness and sin, and lifted up the standards of heaven amid the ungodliness and degeneracy of earth. They have organized Christian sympathy into agencies for the relief of every form of want and suffering. The power and excellence of the religion of Christ has been vindicated by the heroic fortitude of her confessors and martyrs, and the unselfish devotion of her missionaries and evangelists. The victories achieved evince the presence of God in her history, and attest the divinity of her mission.

Those who stand aloof from the Church and disparage its work can not be justified or excused. The desertion of one soldier to the enemy may have no marked effect upon the issue of the battle; but he has done what he could to defeat the cause he was bound to defend. So one man standing aloof from the Church may cause no visible bad result. But if all should adopt the same disloyal course, there would be an end of Christian work for the world.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

**THE OUTWARD BUSINESS OF
GOD'S HOUSE.***

BY JOSEPH PARKER, D.D., MINISTER
OF THE CITY TEMPLE, LONDON,
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BIBLE," ETC.

*The outward business of the house of
God.*—Neh. xi. 16.

PRAYER BEFORE SERMON.—Almighty God, we thank Thee that the tabernacle of God is with men upon the earth, and that our little crumbling walls lean against the walls of the temple of God. Thus are our houses sanctified and ennobled and daily lifted up into greater meanings. We bless Thee for the house which becomes a home, and we thank Thee that Thy house makes homes of our houses. Oh that we might know how true it is that we live and move and have our being in God! Our fires are lighted at Thy sun; behold, we have nothing that we have not received. We often creep into Thy house because we are in sore need, the pain is very keen, the sense of emptiness is most desolating; then we say we will arise and go unto our Father, for in our Father's house is bread enough and to spare; it is the house of bread. We live upon the bread sent down from heaven. Give us a great view of God's house; may we find it everywhere—in the great sun, in the blade of grass that is crushed by our foot. Jesus Christ made a great house for us; He gave us great welcomes; He had a feast in the wilderness; He brought deliverance through the Christ. Oh, the miracle, the thrilling wonder of it all! This is the Lord's doing, and it is marvelous in our eyes. May we have no house that is not God's house; then we shall be saved through

Him who loved us, and gave Himself for us. Amen.

WE have prayed about that house, we have thanked God that the crumbling walls of our little houses lean against the foundations and the walls of God's dwelling-place. Do we not sometimes use words without fully comprehending their innermost meaning? Words have two meanings: the facial, if I may so express it, and the cubical. Do we catch the music, do we see the vision of the house of God? Do the words balance well? "House" is a familiar word, "God" is the most awful of all words; yet here we find them together in sublime unity and relation. "House . . . God." Sometimes I feel such a sense of want of balance between these words, and sometimes they seem to run into one another as if the one without the other would be incomplete. You find it difficult to balance "house" and "God," but are there not other difficulties which we may have overlooked? Who can balance "house" and "home"? Are they not the same thing? No, no; many a house was never a home, and never can be until there be something cast out of it which is alien to the nature and quality of God.

I begin, therefore, by asking a question. What is the house of God? Answer me at least mentally. "A church." Not necessarily. "A chapel, a sanctuary, a tabernacle, a temple." Not necessarily. You may have a cathedral without a house of God, and you may find in some little thatched cottage or chapel on the hillside more than in all the cathedrals out of heaven. Hence it is that we must not look at magnitudes, sizes, revenues, apparatus, but at the ideal, the symbolic, the spiritual, the sacramental; then the great may become little and the little

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may become great, or they may be both equally great in the sight of Him who builds all houses, the wasp's honeycomb as well as the bee's, and that piles up the constellations into structures of thought and poetry.

"I never go to the house of God." How do you know that? Have you ever been really out of it? Let us go to Jacob for an answer: he seems, so far as I can recollect, to be the author of that expression; it may have been whispered to him; in that song-dream, in that vision-glory, he may have seen some outline of a building. What said he when he awoke after the delight and yet the torment of the dream? He said: "This is none other than the house of God." There are those who know only houses by architecture, by walls, stones, bricks, buildings, and divers expressions of the architectural art; they tell us that when the psalmist said he would dwell in the house of the Lord forever, he could not have written the psalm under such and such a date because then the temple was not built. The temple not built is the eternal temple, the only temple worth caring for, unless there be some smaller place that has caught the spirit and the intent of the vaster edifice. David saw the house of God away among the stones, in the silent wilderness, in the place of desolation, and in the hour when his sin came back to him and all his former life, and there crept in upon his vision a new creation—the house of God.

Well, now, what was Jacob's environment at that time? Churches, chapels, institutions? Not one. Yet he was in a walled place, walled in with light, and ministered to by ascending and descending angels. We must get the house of God and many other things back from little definitions and narrow and petty localizations, and regard the universe as God's house, and say then: "Thou poor wanderer, thou who didst use thy mouth for blasphemy, even thou hast never been out of the house of God." What was Jacob's environment? Nature; the

green earth or the stony wilderness, or the blue heaven, or the rippling brook, or the flashing stream, each one, every one, all helping to make up a symbolic building. We have been unjust to Nature, we have loaded her too heavily; we are unjust and cruel to Nature when we take her by the throat and say, Thou didst make thyself. Be gentle to her; the poets have called her mother, and it is as mother, with all her green mounds and pillows, that we should regard her. She gives us so much water and honey and so many things that have the taste of a feast in them.

Of course, there is a kind of mind or temperament that almost insists upon the man characterized by it making everything as little as possible; there is a genius, I had almost said, of littleness, making things paltry, petty, worthless, taking out of them the sunlight and divesting them of the music. It is sad to be near such people, they make the house very dreary; when they have left our hearthstone we feel as if our poor life had been robbed to the uttermost farthing. Such are the mockers, the men who reduce things to mere laughter; not healthy laughter, which is good, but the mocking spirit that laughs at prayer and takes no interest in music. So we go into the garden and see all these beautiful flowers, and supposing them to be the work of the gardener we say: "Sir, thou didst make these lovelinesses." And he, being an honest man, answers: "No, no; I do but till and cultivate and watch and do divers kinds of mechanical work; these sweet little things are not of my making, they caught their grace from heaven, and the fragrance they emit they caught from Him who breathed it into their nostrils." Have little to do, at least as little as possible, with men who diminish and belittle all things; they will not help you; I will tell you their name, their alias—thieves; they have stolen the God out of the grass and out of the sky.

Of course, Jacob, having seen all these things, could have said, "Night-

mare!" That is all the answer some men can return to the universe—nightmare, indigestion, the trouble of the last few weeks; I have been disordered and what I see is vapor or nothingness. You can so deplete your own lives, you can so live as not to see anything in the hymn, or psalm, or text, or cross of Christ. If I were speaking to such men I would not necessarily charge them with insincerity or hypocrisy; I would remind them that they are suffering from a certain kind of disability. They do not mean to be offensive to the high spirit of things; they simply ignore it or do not realize it. But there are many other things they do not realize or recognize. We must always remember that. Religion is not the only thing in which some men are infidels or unbelievers. You think that "infidel" is an ecclesiastical term, a chapel word, a church vocable. No; it penetrates the whole substance of life. Men are infidel at many points, and infidelity never made any man strong or grand, a fountain of consolation or a Hercules of help; it robs man, utterly depletes and crushes man. Some men have said in written books, therefore I am not quoting from memory, that when they gave up their recognition of God they gave up pictures and music and the parabolic and symbolic aspects of that very nature they professed or endeavored to worship. When God goes He takes a lot with Him.

It is perfectly possible, let me repeat again and again, for a man to deny and repudiate and to localize himself in a few petty relations. We can do that; we can live such lives that if we touched a flower we would kill it. Let us so live as to make that house, even tho a little one, grand, tender in all its ministries, a nest in the heart of God. Young men of this great Babylon, avoid any man who would make things less and crumple the heavens as he would crumple a handful of blotting-paper; and wait diligently upon the ministry, *whether written or spoken*, that gives *you larger views, further outlooks,*

clearer realizations, and brings the horizon near you that it may leave much in your lot and lap.

Let us be very careful how we divide things into outward and inward. The time will come when we should get rid of even Scriptural uses of outward, alien, strange, foreign. All these words are doomed to go. "I saw no temple therein," said John. Why did he not see a temple in heaven? Because heaven was all temple. He who lives in light does not even see that sun; he who lives in God has no moon, for he has no night. But men are crafty and expert almost at making little definitions, parties, separations, and the like. I will tell you what I have heard and you will tell me whether it is true. There was a man who rose in history, I suppose long ago, and he divided music into sacred and profane. I never heard any profane music; I do not believe there is any. But some men would be nothing without their little definition; they live on that bare bone. I have heard sacred music, and I have heard music profaned, perverted, taken away to bad uses, made a seduction on the road to hell. But we must get back to real definitions and proper qualities, and see things as God meant them to be seen. You sing some sweet little Scotch song—is it profane because it is not in the Psalm-book? It might be in the Psalm-book, for its sentiment, its lilt, its tone, its power of touching the highest, sweetest, tenderest associations of life and memory. I will not have it called profane. You can sing sacred music profanely; that is often done. I would not give you anything for music, however sacred may be the words which it expresses, if it be not sung in the spirit of its own sacredness. It kills me to think that a man could sing "He was despised and rejected of men," and then go away and drench his throat with intoxicating drinks. If such an irony were possible we should assemble to consider it, repudiate it, anathematize it; for it takes out of the heart of Christ all that made that heart what it

was, and gives it to the mocker and the men of cruel tongue.

I have also heard of profane history and sacred history. There is no profane history. History truly written and true to human experience is an aspect of Providence, an elucidation of that marvelous mystery which penetrates all life, and that whispers to us in many a moment of unexpectedness. "The very hairs of your head are all numbered: not a sparrow falleth to the ground without your Father knoweth; it shall be given ye in the same hour what ye shall say"; and the same night when Herod would betray the hated apostle the angel will be there before Herod can get his key into the lock. I believe in God. I believe that the steps of a good man are ordered by the Lord; I believe that God knoweth my downsit and my uprising, my going out and my incoming, if so be I live in His Spirit and give Him the poor tribute even of a trembling faith. Who is it that rises among us and splits up history into sacred and profane? What right has such a man to define and separate and classify? I would follow the historian who sees God in everything, in the defeat as well as in the success of the battle; I would follow the humble faith which sees as true an answer to prayer in a negative as in a positive. Profane history?—it is a lie! I am not referring to history that is falsely written and written with a false purpose, but I am referring to the inner history, the history that God designs, inspires, and conducts, and all through the ages of that marvelous unfoldment I hear a voice saying, "He shall reign whose right it is"; and I am satisfied with a great satisfaction.

And there are persons who have carried their defining powers, if powers they be, into what are called ecclesiastical matters, so that now we have "the temporalities" and "the spiritualities." What man devised so insane a distinction? There is a sense, but a very poor, narrow sense not worth considering, in which the work of the Church may

be divided into the temporal and the spiritual, but, properly regarded, in the spirit of Christ and in the Spirit of the Christ, the gift of the poor man's penny may be as true an act of worship as the singing of the anthem. There is nothing secular, or if there is anything that we call secular it is only for momentary convenience. He that made all things is God; He built the wall of the church and He will take care of the roof; it is His place.

How did Jesus Christ define the house of God? No man ever defined it as He did. He said "the house of prayer"—the house that has an upward look, the house from which we take flight for heaven, the house of adoration, aspiration, thanksgiving, supplication, heartbroken entreaty. And what we have done—eh, what? Jesus would say to us, My Father's house is a house of prayer, but ye have turned it into a den of definitions, a nest of denominations, a ganglion of impossibilities, contrarieties and prejudices, and creeds that have no real foundation in the eternal. We may not have turned the Church into a den of thieves, but we may have turned it into a den of definitions. Man is not saved by any technical definition: then salvation would be of works and not of grace. How we are saved we know not; nay, the Lord Himself says, I will give thee a parable, and let that be thine answer to all who would interrogate thee unduly or unworthily: "The wind bloweth where it listeth: thou hearest the sound thereof, and thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit."

Definitions have their place; that place may be useful, that place may be educational; but that use may also be mischievous. Prayer is the inclusive term which includes all proper definition and all pure and inspired aspiration.

II. Now, speaking in regard to any one particular class, and especially the class that is represented at least in some

degree by the journalists who have done me the distinct and undeserved honor of inviting me to recognize in this way the great institution whose name they have created and whose ministries they conduct, I give you hearty welcome. I have broken up my holiday in order to be here to-night. I am hardly yet vocally fit to speak to you because of the disuse of my voice for a few weeks, but tho in weakness in that respect I will, in the spirit of comradeship and true manly, healthy cooperation, bid you welcome to the poor hospitality of this place. I want to shake hands with every honest worker in any department of the great ministry of life. We ought all to be one; if we have the right purpose and that right spirit, we are one. We may not adopt one opinion all round—I do not desire any such adoption—but the unity can be in the spirit when it can not always be in the opinion.

I have heard something of ideal journalism. I know when it is coming; ideal journalism is coming when we create ideal society. It is the people that make both the pulpit and the press. The people can have what preaching they are determined to have, and they can have what newspapers they are determined to have; nothing can stand against intelligent, educated, earnest, burning public sentiment. You could empty this pulpit in six days or six weeks, and I beg you to empty every pulpit that is not true to its divine function. Hiss the man, have nothing to do with him; say: "Go away from this and preach thy folly and thy baptized atheism to the winds that will not heed thee." And so is it with the press. The people make the newspapers. That sounds rather strangely, but it is a solemn fact when you get right down to the base and root of things. The people rule the country; the people make the House of Commons. The great human sentiment rules everything—may it be ruled by God, sanctified and ennobled by His Spirit, so that we may have

good pulpits, good papers, good parliaments.

I do not want the ideal newspaper, I have no time to read it, and no desire to believe it, and on the whole I can well do without it. I want to know the facts. If there was a murder yesterday tell me about it, and if man or woman was divorced last week what is the story? Hold it in the sunlight and let the sun burn it. I want to know the facts, the events or things which did really occur, and I want to study them from the religious as well as the social standpoint; they are to me lessons in human nature, they are to me a kind of outside theology. I see man revealed, I am shown what the heart could do when it could have all its own way, and I am thankful to know the facts. But would you report many things that are supposed to be almost indecent? Certainly. There is nothing you can report to-day that is not stale; it is all in the Bible; and if there are things in the newspaper you can not read aloud in your family, you will find them all in the Bible, but in their right setting, in their right atmosphere; they are not gathered together like a cess-pool, they are set in relation, they show what human nature is, what God is, what redemption is, and what is required to lift such a world back into the family of the unfallen stars.

I dare say some of you may, in some moment of inattention or genial frivolity, have done even the pulpit injustice. But the pulpit may have done you injustice; why not begin again? That is my favorite creed everywhere; forget and forgive, and begin again; and outside that law and policy what can you find that is noble and beautiful? I do not want to make you Congregationalists or denominationalists of any kind whatsoever. For the mere denomination—that is, the mere name—I care nothing; I have said that I would not sit in wet boots for two hours for any denomination under heaven. Your laugh is sympathetic. But do not let us imagine that because we would not

go to any place of worship therefore we are good and true. We are not good and true on that ground; we may be good and true, but not because we do not go to certain churches. My advice to all young folks is constantly this: Go where you can see most of God, most of the Christ, where there is most bread for your soul, and, no matter what that denomination is—Catholic, Anglican, Nonconformist—you must have God, Christ, redemption; and when you realize all that is meant by these great words you will find good in every institution, and the better you are the better will many an institution be seen to be. Let us take quality if we would receive quality; let us be noble if we would see nobility; let us see Christ, and then we will see that even Zacchæus, a rich man among publicans and a tax-gatherer, even he, in the words of Christ, will become to us a son of Abraham. Some of you and some of the preachers have great trials and difficulties. I have often been broken-hearted in my work; the seed has not come out in fruitage as I expected it would, my labor has been as it were in vain; and men may have mocked me when I was lowest down, when I felt depressing influence more and more, so that the very soul was gone out of me. Brethren, journalists, preachers, leaders, authors, merchants, heads of houses, let us know more of God, that we may know more of one another.

THE LAW OF HOME LIFE.

BY R. L. BACHMAN, D.D. [SOUTHERN PRESBYTERIAN], KNOXVILLE, TENN.

When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.
—Deut. xxii. 8.

MANY of the laws of Moses were very minute and specific. They took cognizance of little, tho important matters. They descended to the details of pub-

lic and domestic affairs. They even reached down to the individual and to his personal conduct even in relation to the lower orders of life. Minute and specific as many of the laws of Moses were, yet they had all a wise and benevolent object in view. They were designed to secure the highest good of man and the greatest glory of God.

We find this to be true, even in the law which pertained to so simple a thing as the construction of a house. The roofs of Jewish houses were flat, and they were often used for domestic and social purposes. In order to prevent any one, through carelessness, from falling from the housetops, the law required that each roof should be protected by a battlement. If this law was not complied with, and in consequence some one fell from a housetop to his death or injury, the owner of the house was adjudged guilty of blood.

From this old Mosaic law we may learn some practical lessons which are especially applicable to our time.

I. The first of these lessons to which I call your attention is the sacredness of human life.

Of all the earthly blessings which man enjoys, he considers life the greatest. So highly does he appreciate it that he will part with all things else in order to retain it. According to his judgment, it is the most sacred thing in his possession. And this is the judgment of all civilized governments. Hence we find them enacting laws for the protection and preservation of human life, and we find much and minute legislation which guards men against physical injury and death.

Yet notwithstanding these facts there seems to be a growing disregard for human life. Apparently it is not regarded so sacredly as it once was. In evidence of this we find that murders are alarmingly on the increase, more than ten thousand having been committed in this land last year. And in addition to these violent deaths, there have been hundreds of lynchings, ^{so} called, but which were nothing less

than deliberate murders. But statistics do not tell us of the multitudes who have gone down to death by reason of the carelessness of those to whom human life has been entrusted. Their number is legion. This fact imposes great and continued responsibility upon all those who have been appointed to administer law. In discharge of this sacred duty they should be faithful, courageous, and conscientious, and responsibility is laid upon us all duly to appreciate the life of our fellow man, and to do all in our power for its protection and preservation.

II. The second lesson we notice is the importance of family life.

The Jews were a nation of home-makers and home-lovers. And perhaps more than any other one thing, it has continued to them the knowledge of the true God and preserved them as a distinct people, even tho they have been scattered the world over. Their Scriptures constantly emphasize the family and the duties pertaining to it. Much of the Mosaic legislation centered upon the home life. Various principles and precepts were laid down for its government. Even the building of a house contemplated the welfare of the family which was to dwell in it. The roof had to be duly protected by a battlement.

If the family was an important institution among the Jews, it is no less important to us as a nation. No one doubts that the state is necessary to our welfare as a people. We must have laws, and we must have them executed, if we maintain a civil government. And no one doubts that the church is necessary unto our national existence. Through its agency must come those moral and spiritual instructions which will show the people their duties in relation to each other and to God, and which will incite them to the performance of those duties. But important as are the state and the church, it is generally conceded that the family is more important than either. It has *to do with the physical, the social, the*

moral, and the spiritual well-being of each member of the household. In these respects it comes closer to the individual, and has greater opportunities for molding his character and directing his life than any other institution.

In view of the fundamental position and character of the family, and in view of its vast importance, it becomes us more highly to appreciate it, and more earnestly to strive for its preservation and perpetuity. One of the most recent and public encouragements in this direction was the Mothers' Congress held in the capital of the nation. Many of the prominent and influential women of our land there assembled, and prayerfully considered the home, the dangers which confront it, and what can be best done to avert those dangers. Out of that Congress many good results have already come, and more will follow. In this day, when the thought and activity of women are being turned in so many directions, it is a matter of thanksgiving that some of them are publicly turning their attention to the home, and devising ways and means by which it can be made a still greater blessing to our people and our land. This is a most natural and logical result, for the home lies nearest to woman's heart, and it is her widest and most influential field of action. She is preeminently the former of all the character of the human race. The human family is largely what she makes it.

III. In the third place, notice some safeguards which should be placed about the home.

When building his house the Jew was required to put a battlement about its roof, in order that no one might fall from it. Surely no less responsibility now rests upon the heads of households. They are under obligations to protect the physical, moral, and spiritual interests of those committed to their care. Natural instinct, parental love, and the divine Word demand this of them. So it becomes them carefully to consider and faith-

fully to use those means which will best protect the members of their homes and most surely secure their highest good.

1. One such means is good reading in the homes. By reason of their educational advantages, children learn to read very early in these days, and consequently they very quickly form a literary taste. They soon read the daily papers, and the various periodicals which find their way into the home. So it is a most vital matter to see that these papers and periodicals are of a pure and healthful character. No thoughtful parent would allow a vile person to come into his house and be the daily associate of his children. No more should he suffer an immoral paper or book to come under his roof. As best he can he should exercise censorship over the press. Standing in his own doorway he should say to the stream of vile and corrupting literature, "Thus far shalt thou come, but no farther." If you shall deluge the land, you shall not flood my house. So far as I can I will bar you out and thus protect my household. But it is not enough for parents to keep evil literature out of their homes. They must strive to bring good literature into their homes. As they try to feed their children's bodies with healthy food, so let them endeavor to feed their minds with healthy reading.

2. Another safeguard to the family is making the home pleasant; making it the happiest place on earth. Seemingly the trend of modern life is away from the home. Surely this is not a normal and healthful tendency. It looks toward the disintegration of domestic life. If possible this tendency should be arrested. Earnest efforts should be made to turn the tide of public sentiment homeward. Then let those parents who are blessed with homes and with children determine that by the help of God and that by the use of every right means at their disposal they will make their home the happiest place on earth.

3. Another safeguard to the family is religious instruction. It is well for the parents frequently to hear and conscientiously to heed the divine message addressed to the Jews of old respecting the commandments: "Thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." Nothing will go further or accomplish more than faithful religious instruction in the family. Then give them that instruction. It will be worth more to them than silver or gold, than bonds or mortgages.

Clearly recognize and faithfully meet the responsibilities which rest upon you as heads of households. Throw about your family such physical, intellectual, and religious safeguards as will afford the highest protection to them and the most honor to God. And at last may you stand before the heavenly Father and be able to say: "Here are we and the children whom thou hast given us."

THE SEAMLESS ROBE.

BY REV. ALEXANDER COWE [CONGREGATIONAL], GUILFORD, ENGLAND.

Now the coat was without seam.—John xix. 23.

ACCORDING to custom the garments of the crucified were being appropriated by the soldiers. To rend the seamless tunic would be to destroy it. They therefore propose to cast lots for it. How came Jesus to wear this priestly vestment? Was it given Him by the faithful women, or was it woven for Him by the assiduous devotion of His mother? Such questions are more easily asked than answered. A more practical question is, What lesson or lessons may be drawn from the text, that the coat was without seam? One ingenious commentator remarks, "Our Lord followed a simple fashion." He did not wear purple and fine linen. Following up this suggestion, we

might discuss "the ethics of fashion," a topic inviting pertinent and pungent observations. But this morning I spare you. Some have noticed in the passage the unconscious fulfillment of Scripture. The soldiers did not know that they were fulfilling the prediction contained in the Twenty-second Psalm. How little do men perceive the true significance and issue of their words and deeds! Our life is a segment of a circle we can not compass, a link in an immeasurable chain.

I. The suggestion I draw from the text is, the seamless robe is a fitting symbol of its wearer. It aptly typifies the character and work of Jesus. Behold the man! His character is a robe without seam woven from the top throughout. There are no spots in this sun. The needle ever points due north. There is no schism in His nature, no flaw or contrary currents. He is full of grace and truth. Of that unique nature and character we say it is without seam, let us not rend it. Give us the whole Christ. Not the human without the divine, for that would be to bereave the human of its glory. Not the divine without the human, for that would be dark with excess of light. God must be veiled to be unveiled. He must tabernacle in the flesh to be seen by men. We ask for the Son of Man, the Son of God, the God-Man in the unity of His person; our elder brother, but also our Lord and God.

II. Christ is the incarnate truth. We seek for the truth, the *whole* truth, and nothing but the truth. In Him are hid all the treasures of wisdom and knowledge.

Some seek a non-miraculous Christianity; but a living Christianity without miracles would be more miraculous than ever. If we would have the fruit of the tree, we can not dispense with the unseen root. The Gospel is natural and supernatural. Of Jesus we say, never man spake, thought, worked, lived, died, and rose again like this man. Without the incarnation the *crucifixion* is a tragic failure and the

resurrection a delusion. The robe is woven throughout and without seam. Let us not rend it.

III. So say we of the inspired Word as well as of the Incarnate Word. Through the Bible one increasing purpose runs. There is a glorious unity in variety. Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God. Study then the whole of the book. It is one benefit of the Scripture Union that the appointed daily reading leads us to a broader knowledge of the Bible. Amos as well as Peter has his message to us. Let us not keep them to narrow tracks, leaving the broad Bible lands unexplored, for "every Scripture inspired by God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

IV. The text can be applied to the Church of Christ. The Lord's prayer is, "That they all may be one." Beware of schism and faction. At the time of the Reformation there were those known as "The Seamless Party," who made the appeal founded on this text, opposing the Protestants, as seeking to rend the seamless garment of the Church. One may question the soundness of their exegesis, while firmly holding to the truth of the one Holy Catholic Church, made up of believers in Christ in all lands, in many denominations. It is not necessary to belong to one and the same regiment in order to be in the army. It is not essential to be all of one denomination in order to belong to Christ. He really tries to rend the seamless robe who unchurches another simply because "he followeth not with us." So does he who is uncharitable, self-indulgent, unloving. He promotes the true unity of the church who endeavors to walk in love, to repress sin, to cultivate holiness, and to labor for the triumph of Christian righteousness.

V. Finally, the suggestion of the text applies to the followers of Jesus

in regard to personal self-culture. What is our goal? We are to seek to come unto the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, and "to grow up unto him in all things." If that be so, we must not despise any virtue or neglect any grace. We must not suffer favorite virtues to render us indifferent to growth in all Christian qualities. If we are lovers of the heroic, let us also cultivate the soft and tender graces. If we love truth spoken plainly, let us be charitable in judgment and sympathetic in conduct. If we cherish sweet and kindly temper, let us not overlook the need of moral firmness, and take heed lest we be indulgent to the wrong, as well as to the wrong-doer. Take every virtue, every grace, and fortify the whole. Take the helmet of faith, but grasp also the sword of the Spirit. Have the girdle of truth, but put on also the breastplate of righteousness. It is only as aided by God that we shall cast off our imperfections, be made perfect and entire, wanting nothing, and come along diverse paths of spiritual training ever nearer to the throne of God, ever nearer to one another, until at last we all meet in the celestial city, and all wear the seamless robe of eternal righteousness. Amen.

THE HEAVENLY CALLER.

BY THOMAS KELLY, D.D. [METHODIST EPISCOPAL], PHILADELPHIA.

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.—Rev. iii. 20.

MAN is frequently represented in Scripture by the simile of a dwelling or mansion. The figure is apt, salient, and suggestive. Man is surely a wonderful structure. Looked at in the light of this imagery, we notice that all men are made of the same material, built after the same plan; and altho

men differ greatly in size, intellectually, morally, and otherwise, they all have the same number of doors and windows, and are laid out exactly alike inside. Yet there is all the difference in the world between one man and another in the size, cleanliness, and furnishing of apartments. Briefly, notice the gracious errand of this heavenly Caller who is "at the door."

I. *Friendship with God as His Own Proposition.*

"I will come in to him and sup with him."

How amazing the love and compassion that lured this heavenly Friend to our doors. Sin had put continents of moral gloom and distance between God and man. The great problem was how to unite them. God was up yonder; man, down here. How bring them together? Evidently only by one of two ways: Man must go up or God must come down.

It would be a reflection upon your intelligence were I to spend a moment in attempting to convince you that man could not go up. Therefore, the only way to effect the union was that God should come down; and this is the great truth of Christianity, that *God has come down*. Having come down and entered upon His great mission, He gives us in the text a declaration of His gracious method of reaching and saving the lost. He shows us that the way to bring God and man together is to bring individual lives into friendly touch and vital contact with Himself. "I will come in."

II. *Friendship with God on an Absolutely Human Level.*

"At the door."

Your "door" and mine. Just where we are and as we are this Friendly Caller proposes to "come in." Christian life is simply every-day life purified, spiritualized, and ennobled by the indwelling of Jesus Christ. When you let Him in, He will give you grace to serve God gloriously while working with the same companions, and in the

same place where you have been serving the devil to your hurt and to your shame. "At the door."

Jesus knows what changes should be made about the doorway of our lives, both inside and out: and He loves to help us to put things in order, so that our lives, public as well as private, may be able to stand the scrutiny of those who look inside, as well as the glances of the casual passer-by.

III. *Friendship with God as a Present Blessing.*

"Behold I stand at the door."

The grammar of the text puts everything in the present tense. And we must not forget that Jesus uttered these words sixty years after He had ascended and taken His place as our Advocate at the right hand of God. During those sixty years Christianity had been in the full tide of successful experiment. Its inspired leaders, under the afflatus of the Pentecostal anointing, had actually swept the circuit of the civilized world, and planted the banner of the cross over the palaces of the Cæsars. It refers, therefore, specially to our dispensation. The text tells us His attitude and work, sixty years after He had left the world.

"Behold." He does not speak to be obtrusive, but to call attention to the fact of His presence and to what He was doing. He does not so much promise what He will do as what He will be. Great natures never burden you with assurances; but to an Oriental mind His proposition would have great force. He practically says: "I am at the door. I wish to come in that we may break bread together and be mutual friends. I shall be your Friend and you shall be Mine. We will help each other. I will stand up between you and your enemies, and you will stand up between Me and My enemies."

That is what Jesus meant when He said: "Behold, I stand at the door," etc.; and in that country of lax laws, where the possession of property was more a matter of muscle than of ethics,

where wealth was largely in flocks and herds that were constantly exposed to thieves and bandit hordes; and where it was a sacred custom that for men to eat together meant that they were fast friends ever afterward; in that country, I say, the imagery used to convey the Savior's proffer of friendship would clothe it with singular impressiveness and value. The full force of this Eastern custom was understood and evoked by the Savior when He said: "I will come in and sup with him." And then to show that the act was reciprocal, He repeats and reverses the words: "I will sup with him and he with me."

IV. *Friendship with God for All Men.*

"If any man hear my voice," etc.

Men are not damned solely because they are sinners. The tremendous faculty of moral agency is involved: that august function which waives Incarnate Deity from their door and spurns the invitation which He brings. It is not the fact of sin, but the terrible fact of rejected mercy that damns men. "If any man hear my voice and open."

"Hear and open." These words do not follow each other as cause and effect. A man may "hear" and bolt his "door" instead of opening it. To open is a voluntary act; to hear is not. If the only condition of salvation were simply "hearing," the Savior would be welcomed everywhere. But the conditions are "Hear and open"—knowledge and obedience, faith and works.

Mark, there is no fixed feeling or mental state specified as invariably preceding or accompanying the act of opening the door. There is no hint as to how you must look, feel, or act. Great things in religion are always simple, and the simple thing, the great thing is to let Him in. "Open the door."

I can not but think that the Savior had a twofold purpose in using the text:

(1) To reveal the thoughts and feel-

ings of God toward sinners and toward sin, and His matchless condescension in coming to the level of our every-day lives in order to reach us. Thus He sought to inspire sinners everywhere with the desire to be saved.

(2) A warning against delay. While the imagery of the text should inspire hope and gratitude in every seeker, yet I believe it was meant by the great Teacher as a lesson of warning to many. While His position should inspire hope and courage in the penitent and the good, His very act and attitude should alarm the ungodly and fill the procrastinating sinner with dismay. "Behold, I stand at the door and knock." You never ring your neighbor's bell very long. Brevity is both understood and implied here. And any knock may be the last, if no response be given.

THE GLORY OF YOUNG MEN.

BY REV. ROBERT S. YOUNG [PRESBYTERIAN], EMSWORTH, PA.

The glory of young men is their strength.
—Prov. xx. 29.

MEN look with admiration and with awe upon great power, wherever it is seen. The visitor to Niagara, gazing at the vast volume of water tumbling headlong over the precipice, can not but be moved by the thought of the immeasurable power of that river as it dashes over the declivity. The raging tempest and the forked lightning uprooting and shivering the mighty oak of the forest is a spectacle which awes us as we contemplate the fearful power of the elements.

The man of power has always been the object of the veneration of his less talented fellow men. He has but to "speak and nations hear entranced." He has but to move and straightway his movements are chronicled all over the civilized world. There is no sight in all the earth so impressive as is that of young manhood in its youthful power and vigor of faculty, eager for the struggle of life, anxious to try its mettle against the world, conscious of

its strength, looking out upon a future bright with hope and prospect, a future in which fancy paints bright pictures and rears its towering palaces.

1. The strength of young manhood should be *Controlled*.

Power is productive of good only when its energies are guided in right channels and directed to right uses by intelligence and wisdom. When power becomes master and goes out from beneath the hand of wise control, it is always destructive. Giant powder is useful, but if in some manner, through lack of caution, the spark finds its way into the magazine, the powerful chemical combination is ignited, it kills and maims and shatters. The locomotive, Titan giant serving men meekly so long as they hold its movements obedient to their will, goes crashing into the train ahead, because the engineer has lost control of his iron steed; and the shrieks of the wounded and the moans of the dying tell us of the awful death-dealing ability of great power which has become a law to itself. The waters behind the dam at South Fork were harmless, except potentially, so long as they were controlled. They served only to further the peaceful industries of the mountain valley. But, breaking their bonds and acknowledging no ruler but anarchy, they spread desolation in their wake, and hundreds of graves upon the hillside above Johnstown tell the story of the fearful doings of strength uncontrolled save by its own mad caprice.

Powerful tho machinery and the forces of nature are, they are pigmies in comparison with a young man. He has done more than they all. What the world is to-day it has been made by young men. "Through all time, the greatest victories have been achieved, the wisest and most beneficent reforms instituted, the greatest Christian enterprises undertaken, and the most decided impetus given to the advance of the world by men who have "begun to be about thirty years of age." Bichat, French physician and physiologist.

had revolutionized the practise of medicine and died before he was thirty-one. John Wesley founded the Methodist Church before he was thirty-six. Luther was thirty-three when he nailed his theses to the door of Wittenberg Church. Wilberforce had compelled England to free all her slaves by the time he was thirty-two. At the same age Watt had invented the steam-engine. These instances serve to show something of the good accomplished, something of the power that inheres in young manhood, something of what that power, turned into channels of blessing, has done.

But on the other hand the destructive influence of the strength of young manhood, when that strength is not wisely controlled, is seen when we glance at the rosters of our jails and penal institutions and discover the fact that the inmates of those institutions are for the most part young men. History also reminds us that Alexander the Great had made his name odious, conqueror of the world tho he was, by the time he was thirty-three, and Napoleon had come to ignominy by the time he was thirty-four.

With such truths and facts as these before us, is it not a matter which ought to elicit the vital concern of the young man, that he shall control his strength and use it for blessing and not for blight, that he shall compel his strength to serve the furthering of that which is the highest good, both for himself and for society at large?

2. But this strength of young manhood should also be *Conserved*.

By that we mean "husbanded." One of the most difficult things to impress upon young men is the fact they will not always be overflowing, as they are in their teens and twenties, with strength and spirits. When God makes a man, he puts into him a certain amount of life-force. When that is consumed, there is no way in which it may be replaced. Ruskin overtaxed himself in his younger days, with the result that the

lamp of his genius burned but dimly in later life. Walter Scott did the same and suffered the same fate. Scientists tell us that there is no reason why a man should not live past the century mark in years, if he be well born and if he conserve his strength. But no man need worry himself about where he will attend church seventy years hence, if he dissipate as much in one night as would be allowable in all the nights of ten years, or if he works as much in one day as he ought to work in three. It lies within the power of every well-born man so to use the strength which nature has given him that, as the psalmist says, "in old age he shall be fat and flourishing."

3. This strength of young men should also be *Concentrated*.

In his epistle to the Philippians, Paul has left a good life-motto for young men: "This one thing I do." Success in life depends upon concentration of one's energies upon one thing. Paul was a successful preacher because he was "determined to know nothing but Jesus Christ and him crucified." The sun casts a genial warmth over a large area, but if we wish to light a fire by it we must take the sun glass and concentrate its rays upon one point.

4. This power should also be *Consecrated*.

This is the capstone and the keystone of all that we have thus far pointed out. "Whatsoever ye do, do all to the glory of God." The subordination of every power and faculty to the law contained in the great commandment will in itself lead to the control, the conservation, and the concentration of power and faculty.

Three Types of Mischief-Makers: Jude 1-19.

I. The Cain type of mischief-makers (12, 13), the self-seeker.

II. The Balaam type of mischief-makers (16), the gain-seeker.

III. The Korah type of mischief-makers (17-19), the credit-seeker.—
Robert Tuck.

THANKSGIVING SERMONS AND SUGGESTIONS.

REMEMBERING AND FORGETTING.

BY REV. S. H. HOWE, D.D. [CONGREGATIONAL], NORWICH, CONN.

Thou shalt remember all the way that the Lord thy God hath led thee.—Deut. viii. 2.

Forgetting the things that are behind and reaching forth to those things that are before.—Phil. iii. 13.

THOU shalt remember, and thou shalt forget. For equipment we need a good memory and a good forgettery. We must have our feet in the past, but reserve our faces for the future. We are indebted to what is in the past, and must worthily use it; we are to make out of it a great future for ourselves and for those who are to come after us. Thanksgiving day is a good time for looking off in both directions.

I. First then the past; we are to remember it.

The old lawgiver sought to make the nation's great history sacramental. There were many things this people which had been zigzagging about the wilderness for forty years, getting the chaff winnowed out of them, could afford to forget; but there was much to remember. They had done many things to advertise their pusillanimity and cowardice, but the meanest of them had been "hedged about with divinity"; they had been divinely led and had felt the "lift of a great destiny." They were not to forget the divine leadership; the power that had safeguarded them, headed them from perilous ventures, and saved their trials and temptations from sinking into tragedy. They were by Moses reminded of the Captain on the Bridge, the mighty Pilot who keeps awake through every storm and never takes His hand from the helm. Thou shalt remember all the way which the Lord thy God hath led thee. Much might well be forgotten. The old rebellions, the old murmurings that did not better

but worsened their condition; their lapses from loyalty, and the heavy, hard work they had made for their great spiritual leader—they had better break with much of this unsavory record. But they must remember the lessons of history, the fact that they have been divinely led, divinely protected, and divinely trained for great life in the new land to which they had come. They were facing a great future, but their feet were mortised in the past, and that new future would come to them out of the past.

Unfortunate is the man or the nation without the memories of great providences; that has never known the cares or the discipline of heaven; that can discern no divine meanings in the history that nation or man has written. There are such, and God pity them. Nations over whose past no angel out of heaven has been known to fly; men who have resisted the molding touch of the divine hand, insisting on the personal initiative as they have journeyed through the world. They are men without definite result and outcome for their lives, and if it be a nation that has taken that rôle ten chances to one it is among the decadent, the perishing, nations of the world.

We are never to forget the past; the fact that we are the product of the past, that the ground on which we stand is made soil; that if you sink your pick into it you cut into the layer of forty or fifty centuries; that all our sowing is upon the prepared ground and top-dressing contributed by all the older periods. God has been working and good men have been building at all the substructures that are the foundations on which we start the work we have in hand. Providence is not the mintage of yesterday, and God has not been waiting for us to appear on the scene before He set His plow in the furrow. We had better not be too ready to quit with the past, or to

2. This gave us a rapid growth which has made us so large and strong that no nation dares to be aggressive.

3. It is a lasting shame if we misuse our strength in becoming an aggressive nation.

4. Our strength is our opportunity for large and worthy work in developing our good institutions and helping other nations.

Domestic Virtue and National Longevity.

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.—Exod. xx. 12.

The Chinese have been called the long-lived nation, and they are the people that worship their ancestors.

Domestic virtue gives long national life, for—

1. It joins personal uprightness and the most social relations.

2. It enforces obedience to constituted authority.

3. It teaches us to live for others, not for ourselves alone.

4. It emphasizes the value of childhood and nurture.

5. It accustoms us to ideal social conditions.

Thanksgiving for God's Goodness.

Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever.—1 Chron. xvi. 34.

1. The merciful goodness of God helps out the pitiful need of the world. It is general ground of thanksgiving that God is not dealing with us in stern judgment.

2. It is special ground for thanksgiving that Gospel grace has been continued to each of us for our redemption from our sins.

3. The Christian Church thanks God that He permits it still to work for the redemption of the world.

4. In many cases during the year past the Church in its work, and we in

our own personal lives, have had reason to rejoice in God's active goodness and mercy.

Charity and Thanksgiving.

The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.—2 Cor. ix. 12.

1. A large part of the blessing of charity is in making men thankful to God.

2. A good deal of what is ugly in the world is traceable to hard conditions.

3. If we can diffuse sunshine so that others are better men, we can hardly fail to be made better ourselves.

4. We need in charity to follow up our gifts with such simple kindness as shall insure a moral result.

5. The old meaning of charity is love, and we may well be thankful that we can show love and so see it.

Our Reasons for Thanksgiving for One Another.

I cease not to give thanks for you.—Ephes. i. 16.

1. Kindred, friends, and Christian brethren are a main part of the happiness of life.

2. That we keep them shows that we are in some sort doing a large part of our duty, as a large part of our duty is to them.

3. Our greatest joy in them is when, like Paul, we are effectively helping them to live right and happy lives.

4. These right relations with friends and kindred are predictions of the society of heaven.

Continued Thanksgiving.

At midnight I will rise to give thanks unto thee because of thy righteous judgments.—Psalm cxix. 62.

The right spirit of thanksgiving is a habit of the soul, which asserts itself continually.

1. Such a spirit will deliver you

from the painful thoughts of many a restless night.

2. Such a spirit will be a strong undertone of right impulse always ready to resist temptation to sin.

3. Such a spirit as one rises in the morning will do much to start him in a good day of service and happiness.

4. Such a spirit is an effective and continual preparation for the final waking in heaven.

Inspiration from Thanksgiving.

He thanked God and took courage.—Acts xxviii. 15.

1. From the blessings God has bestowed upon us we may well hope for other blessings to come.

2. We may encourage ourselves with the hope that we shall overcome difficulties in the future as in the past.

3. We take courage in the thought that God our Savior is with us.

Why It Is Well to Give Thanks.

It is a good thing to give thanks unto the Lord.—Psalm xcii. 1.

Why a good thing?

1. Because God's goodness has given us gladness: "Thou hast made me glad through thy work" (Psalm xcii. 4).

2. Because He has given us success

in our efforts: "I will triumph in the works of thy hands."

3. Because God carries out His administration with the loftiest wisdom and goodness: "How great are thy works!" (ver. 5).

4. Because His administration is carried out on principles of the highest morality and the warmest kindness (ver. 7-12, 15).

Charity and Prosperity.

Lev. xix. 9, 10: "When you reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God."

God's Eminent Domain.

Lev. xxv. 23: "The land is mine; for ye are strangers and sojourners with me."

Thanksgiving After Harvest.

Lev. xxiii. 39: "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days."

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Call to Service. "The Son of Man came not to be ministered unto, but to minister."—Matt. xx. 28. By Rev. H. H. Proctor, Atlanta, Ga.
2. The Question of the Ages. "What manner of man is this that even the winds and the sea obey him?"—Matt. viii. 27. By J. W. Quillian, D.D., Atlanta, Ga.
3. The Test of Discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John xv. 8. By Isaac Cooper, D.D., Ottawa, Canada.
4. The Sackcloth Within. "And it came to pass, when the king heard the words of the woman, that he rent his clothes (now he was passing by upon the wall); and the people looked, and, behold, he had sackcloth within upon his flesh."—2 Kings vi. 30. By Rev. E. Duckworth, St. Louis, Mo.
5. Sympathy versus Conformity. "And be ye not conformed to this world."—Rom. xii. 2. "I am made all things to all men."—1 Cor. ix. 22. By William B. Chamberlain, D.D., Chicago, Ill.
6. Rejuvenescence. "Renew a right spirit within me."—Psalm l. 1. "Behold, I make all things new."—Rev. xxi. 5. By Robert A. Holland, D.D., St. Louis, Mo.
7. The Mysteries of Sin. "For the mystery of iniquity doth already work."—2 Thess. ii. 7. By Matt. S. Hughes, D.D., Kansas City, Mo.
8. True Saving. "Lay not up for yourselves treasures."—Matt. vi. 20. By O. M. Stewart, D.D., Kansas City, Mo.
9. Two Old-Time Politicians. "And Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab."—2 Chron. xviii. 1. By Charles H. Richards, D.D., Philadelphia, Pa.

10. Ministers and Laymen in the Good Work of the Lord. "Then I told them of the hand of my God which was good upon me, as also the king's words that he had spoken unto me. And they said let us rise up and build, so they strengthened their hands for this good work. Then answered I them, and said unto them, The God of heaven he will prosper us; therefore we, his servants, will arise and build, but ye have no portion, nor right, nor memorial in Jerusalem."—Neh. ii. 18, 20. By Rev. Edward E. Hoehour, Philadelphia, Pa.
11. The Help of Hindrances. "The things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace and in all other places."—Phil. i. 12, 14. By Wayland Hoyt, D.D., Philadelphia, Pa.
12. The Need of Recruits for the Master's Service. "Who, then, is willing to consecrate his service this day unto the Lord?"—1 Chron. xxix. 5. By Frank W. Sneed, D.D., St. Louis, Mo.
13. A Woman's Ideal of Woman; or, A Mother's Responsibility for Her Son's Ideal of Womanhood. "Who can find a virtuous woman? for her price is far above rubies."—Prov. xxxiii. 10. By John R. Brown, D.D., Kansas City, Mo.
4. Partnership in Grace an Inspiration of Love. ("I have you in my heart, inasmuch as, both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers with me of grace."—Phil. i. 7.)
5. Making Ready for a Royal Visit. ("Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. liii. 10.)
6. The Guest among Shadows. ("For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"—Eccles. vi. 12.)
7. The Wastefulness of Slothfulness. ("He also that is slothful in his work is brother to him that is a great waster."—Prov. xviii. 9.)
8. Our Work Sure of Completion. ("Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ."—Phil. i. 6.)
9. The Exhausted Patience of a Long-Suffering God. ("And the Lord God of their fathers sent to them by his messengers, rising up betimes [early, R. V.] and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—2 Chron. xxxvi. 15, 16.)
10. God's Rescue-Work. ("Thou wentest forth for the salvation of thy people, even for salvation with thine anointed."—Heb. iii. 13.)
11. Unchangeable Characteristics of God. ("To the Lord our God belong mercies and forgivenesses, tho we have rebelled against him."—Dan. ix. 9.)
12. Trouble a Restorative of Faith. ("And Jehoahaz besought the Lord and the Lord harkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them."—2 Kings xii. 4.)

Themes for Pulpit Treatment.

1. The Secret of a Stable Character. ("I have set Jehovah always before me: because he is at my right hand, I shall not be moved."—Psalm xvi. 8.)
2. Unsparingness toward Sin an Evidence of the Presence of Christ. ("I have said beforehand and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me."—2 Cor. xiii. 2, 3.)
3. A Consecrated Heart's Resolution. ("My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."—Job xxvii. 6.)

SEED-THOUGHT SECTION.

SIDE-LIGHTS FROM VARIOUS SOURCES.

SUGGESTIONS FROM PULPIT EXPERIENCE.

BY DAVID JAMES BURRELL, D.D.,
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Preaching Without Notes.

THE drift of current sentiment is against the manuscript in the pulpit. One of the questions almost invariably asked by pastoral committees is, "Does

he read his sermons?" It may be, as frequently asserted, that "some preachers do best one way and some the other"; the fact remains that a minister is handicapped by his manuscript, certainly unless he can on occasion do without it.

In a recent article on "Effective Preaching," * Joseph Parker—who for

* See THE HOMILETIC REVIEW, July, 1900, p. 11.

obvious reasons is entitled to speak with authority on this subject—says:

"For many years I have been unable to agree with my brethren as to the *proper definition of preaching*. In consequence of this disagreement as to definition I have heard men praised as preachers whom I do not regard as preachers at all. From my own point of view they were vigorous readers of admirable essays, but they had no right or title to be regarded as preachers. In my judgment there is all the difference in the world between reading and preaching. The reader stands at a distance from the hearer; the preacher goes down to the hearer and talks to him directly, and, as it were, personally. The reader may be reading something six months or six years old, whereas the preacher speaks to the immediate moment and the immediate environment."

As to the correctness of this dictum, there may be a difference of opinion; but there is no room for any such difference as to current taste and popular demand. Wherefore, if for no better reason, it is the part of wisdom for young ministers to cultivate the habit of preaching without notes. I do not believe, what is so often said, that in some cases this is impossible. Any man who is able to write sermons and read them can preach without reading, if he is willing to expend the necessary amount of time and energy.

The first prerequisite to preaching of this sort is that the minister shall have something to say. It is much easier to "beat the air" with a parchment scroll than with an empty hand. In the seclusion of his study one may easily write thirty pages of charming rhetoric on "The Ethical Suggestion of the Iota Subscript"; but to stand up face to face and eye to eye with a congregation of immortal souls and say these things *ore rotundo* is another matter. It is like the difference between a disquisition on caloric and an alarm of fire. An essayist may have a message or not, as he pleases; but a paperless preacher will fail utterly unless he has something to say.

The second condition of success is honest preparation. I do not like the word *extempore*, still less *impromptu*, in connection with preaching. The

man who supposes that he can satisfy an audience of thinking people with an improvisation is a poor student of human nature and deserves to fail. We are living in strenuous times; energy is concentrated; two-hour sermons have followed the hand-loom and the stage-coach into innocuous desuetude. The people who come to church want to hear a message, a message on vital truth, a message without verbose circumlocution, quick, earnest, from a hot heart and an active brain to a personal conscience. They are too busy to lend an ear to the off-hand speech of a fluent man.

It is the custom of some ministers to use a manuscript in the morning and preach without notes in the evening. In some cases they put the week's work on the written sermon and scurry about for the other; and then wonder why their second service is a failure! Let them reverse the process and mark the result. Our congregations know when dribblings are set before them. All our goods are "marked in plain figures," and the people appraise our sermons at the value which we ourselves put upon them.

It is a good plan, in my judgment, particularly for a young minister, to preach a written sermon at one service and an unwritten sermon at the other; *but if there is to be any discrimination made in point of labor between the two, the latter should always have the benefit of it.*

In the preparation of a sermon intended to be delivered without notes, there are three important points:

(1) To begin with, *the skeleton should be thoroughly wrought out*. The theme, the proposition, *quod erat demonstrandum*, the various steps in the coherent train of thought, with such illustration as may be necessary to illuminate them, should be well in hand at the outset. Gather up the lines before you undertake to drive.

(2) Next, the discourse should be *carefully written out*. This is necessary, not only in order to fasten

the argument, but to prevent "branching" and unprofitable prolixity. It frequently happens that what seemed important before being written takes on a very different aspect when put into black or white. As I speak for the benefit of young ministers and not for those of equal experience and larger success than my own, I may say that I have not read a discourse for a dozen years, but I have not preached a single one which had not been previously written out. I should be afraid to undertake it. My writing is usually done with a lead-pencil at one sitting and with many abbreviations, but it covers the entire argument from beginning to end.

(3) And then cast the manuscript aside and review the entire line of thought until it is photographed distinctly in the memory. *Do not memorize the manuscript.* The important matter is to know precisely what we want to say. We have a truth to demonstrate; let us demonstrate it. We have a moral precept to enforce; let us enforce it. We have a path to pursue; let us pursue it. We have a destination to reach; let us get there.

This means work: but work tells. It is much harder to do well without a manuscript than with it; but success means more in the end. *Opus finis coronat.* A young minister who sets out to preach one read and one unread sermon on each Sabbath, taking at least as much pains with the latter as with the former, bending all his energies to succeed, patiently persisting, undaunted by an occasional failure, is bound to win.

It remains to speak of *the third essential factor* in the problem, to-wit, self-forgetfulness in the delivery of the sermon.

The great advantage of the unread sermon is that it permits an absolute *abandon*. The manuscript is not only a non-conductor between the speaker and his audience, it is a distraction to the speaker himself. Here also is *the objection to preaching memoriter*

(which is, at the best, only declaiming); the effort to remember is a diversion. When the preacher rises to his task, nothing should stand between him and the matter in hand. He should be so entirely the master of his argument that he may forget himself wholly in the presentation of it. The moment he thinks of his voice or gesture, the moment he consciously tries to remember, the charm is broken. He is like an engine drawing a loaded train on an up-grade; all goes well until a moment of self-consciousness breaks the coupling, attention flags, and he finds himself alone while his cars are at the foot of the hill.

Let yourself go! Run with your message. You have done your best in honest preparation; now trust in God.

We are all too apt to forget the divine factor in our work. God has distinctly promised to help the preacher who has helped himself, in the delivery of his discourse. The Holy Spirit, of whom we have received our message, is with us as we deliver it. He stands beside us. In this, as elsewhere, we are "laborers together with God." It is not I who preach, but God and I. We can trust Him for strength, but only when we throw ourselves upon Him.

There is a world of meaning for us—who ever stand, in the pulpit before powers adverse to truth, in such assurances as these: "It is not ye that speak but the Holy Ghost." "The Holy ghost shall teach you in the selfsame hour what ye ought to say." "Our Gospel is not come unto you in word only, but in power and the Holy Ghost."

"If any man speak, let him speak therefore as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

With such credentials even mortal man should not be afraid.

CLERICAL TABLE-TALK.

BY THE LATE J. SPENCER KENNARD,
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The Preacher's Social Side.

A COLLOQUY occurred between two college classmates, one of them a clergyman, ten years after graduation. They were comparing notes about intellectual growth and their opportunities for it, and the clergyman said grimly:

"You will see at once how much wiser I am than I was in college when I tell you that I have since gone to two or three hundred afternoon teas, have played five hundred sets of tennis with the daughters of my parishioners, have attended many scores of receptions, and gossiped on an average about three hours at each, have presided at a thousand or two meetings of trustees and boards, circulated a couple of hundred subscription papers, and built three churches, two chapels, and a rectory."

It is needless to say that the preacher of the Gospel is not spending his strength to the best purpose when he is acting as architect, contractor, or subscription agent, even in the cause he loves. The church that requires such service of its pastor deserves to suffer from his loss of intellectual and spiritual power. Only, unfortunately, churches that are as penurious as this are usually ungrateful also and are apt to requite his mistaken zeal by a hint that "the young people are not attending, and they feel the need of a younger man."

But the social question is harder to handle. It is a real problem which many a minister faces with dismay. If a man is a recluse, shunning ordinary intercourse with his people, he loses his sympathetic touch. A young lady once said of her minister: "He is invisible six days in the week and incomprehensible on the seventh." How could he be otherwise?

A few years ago, as I trod the aisles of San Marco and looked up at the narrow, lofty pulpit, I could hear in fancy the stern, authoritative tones of Savonarola as he dominated the hearts and consciences of the people of Florence. He was not one of themselves, but a

prophet sent from God for their warning and guidance. With all his political acumen and breadth of mind, he was willing to test the supernatural character of his mission by the "auto da fé." Savonarola is a type of the ideal priest of the Roman Church. The emphasis of his life is upon its separateness. He has been lifted above the world, and from that isolated and commanding height his gaze is ever downward. However he may falsify his professions of sanctity in private, to the common people he is always the holy "man of God."

This isolation has had a marked effect upon his social intercourse. Unlike the cloistered monk, his vows did not prevent him from mingling freely with the people, but always he has maintained his distinction from them. When in the world, he was not of it. As a spiritual father, his interest was assumed to be impersonal and benign. If he fell from his high estate, he did not slip back into the crowd of ordinary sinners. At the times of greatest corruption among the clergy they were still a class apart, and their sins were priestly sins. Hardly less peculiar was the position of the Scottish "dominie" or the Puritan "parson" of a few generations ago. Their office set them above familiarity, if not above criticism. The question of social obligation or expediency, therefore, was of quite minor importance.

But the modern pastor faces very different conditions. Through the gradual obliteration of all class distinctions, which has been going on among a democratic people, the preacher has been brought nearer to the hearer. As his platform has been lowered and broadened until men can see eye to eye across its boundaries, they have learned to regard the minister more and more as one of themselves. If he have less reverence paid him, he has instead a more intimate acquaintance with the motives and feelings of his people, and can reach them by a score of channels where his predecessors had one. Men

enjoy his society much more than if he were constrained by a conscious dignity. They like to have him with them in their pleasures as well as their devotions, and he can exert a strong influence for good at such times also. Shall the minister then attend all the social "functions" among his members? He may have a card-plate on his study-table and keep an engagement-calendar like a woman of fashion. A young minister especially is apt to be a favorite with the socially inclined. He is usually better educated than the majority of his members, and, having fewer fixed hours of employment, is assumed to have more leisure than other men. It is useless to lay down any rules, each man must decide for himself within what limits he will keep the tyrant, and what measure of liberty he may demand for his other less exacting duties. We make a few suggestions from experience, however, that may be of use in a practical way:

One great time-saving expedient is for the pastor to give the receptions himself and let the other people do the running around. The church is an admirable center from which to throw the net, or the line, in fishing for men. Since the days of church fairs and suppers are happily over, the social side of church life seems to be waning. But surely this need not be. Some of the forms which grace our life to-day are quite adaptable to a more serious purpose. What a charming affair may we make the "missionary tea," when a light refreshment is provided, and all the dainty ceremony of afternoon tea is made to contribute to a deeper interest in mission. It is a great mistake to put the management of such an entertainment in inexperienced hands, however. The secret of generalship is in placing a man where he can do his best work, and it is never possible in any undertaking to work from the bottom upward. Begin at the top, ask your most influential people to lead in these *affairs*, and success is assured. But *this does not dispose of the pastor's*

difficulties altogether. He has a personal duty toward "society," at least as represented by his congregation. Again, we would suggest bringing the people to him, rather than making a burden of calls.

The devoted pastor, W—, who has been laboring for many years among the poor of Rome, and who with his family seems to have no idle minutes in his busy life, always reserves for his friends one hour of the day. Between four and five any day you may find his modest salon open, and a number of people gathered for a quiet chat, or to meet a visitor to the city, or to arrange some future plans. A cup of tea is served after the pleasant English fashion, and that is all, but you feel more than repaid for going.

We have in different cities adopted different modes, suited to varying conditions, of bringing the members of our congregation together. In one place they were encouraged to drop in informally upon a certain evening in the week, and at nine o'clock the tea-tray was brought and cups passed silently without disturbing the flow of conversation. The hostess vouches for the story that upon one occasion a clerical brother drank sixteen cups of tea, but remarked at the appearance of the seventeenth under his eyes that he thought he had had enough.

At another time the "deacon's dinner" was a feature. In a Western city, full of homeless young men, it became the custom to invite a number of these strangers within our gates to Sunday-evening tea. The pastor always had his supper served in the study upon that evening, but the pastor's wife and daughters, who were the only servitors, shared their cheerful home hour with many a poor lonely fellow, who always wanted "mother" most on Sunday. Incidentally all the young men went to church on that evening at least.

It is clear to most that the pastor's social influence is a very powerful adjunct to pulpit power, and should be wisely used to that end.

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

GOD'S CHOICE OF WEAKNESS: 1 COR.
I. 27.

WE are told that "God hath chosen the weak things of the world to confound the things which are mighty." It does not follow that God can not successfully employ a high order of powers and faculties, or even the most complete culture, in advancing the ends of His kingdom. He who was chosen to write these words was himself one of the mightiest men of all history, with a colossal mind, and a culture that combined all the advantages both of the Greek and the Hebrew schools. And he whom God had elected to lead His chosen people from the thralldom of Egypt to the gates of that oriental garden, Palestine, was perhaps the grandest man of the ages before Christ, learned in all the wisdom of Egypt, mighty in words and deeds, a poet, philosopher, lawgiver, general, statesman all in one. The peril of preaching *great* sermons, even tho they abound in solid Gospel truth, is found in this, that they call attention to themselves and the preacher. Should God use them to convict and convert men it would be to divert men's eyes from the real *fountain* of spiritual life; and here again is the grand risk of highly literary and rhetorical pulpit address. It produces the impression of mere oratory. When the devil whispers, "That was a good address," you are in danger, because tempted to *self-complacence* and *self-confidence*—tempted to trust in the power of your logic, philosophy, rhetoric to win, convince, persuade, instead of looking only to the wondrous God Himself.

Even God can not fill a full vessel until first it has been *emptied*. When Elisha taught the widow who was in debt to borrow empty vessels of her

neighbors, and pour into them the contents of her pot of oil, she said to her son as she filled one after another, "Bring me yet an empty vessel," and only when there was no longer an empty cruse did the oil cease to flow. God stands with His exhaustless celestial cruse ready to fill every humble heart with the secret of divine power and success. He says, "Bring me an empty vessel," and so long as an empty vessel is at hand the precious oil which at once confers capacity and unction is outpoured. He who regards himself as possessing knowledge, gifts, culture, power of argument, of persuasion, personal magnetism, or even Christian graces, by which to win souls, is a vessel full already of self-sufficiency, and until emptied can not be filled anew. Every man, before he gets power from the Holy Ghost to witness for Christ, gets into the creed of his *heart* that firm faith that God chooses conscious weakness as the channel of the Spirit's power. Then he will not be constantly turning the attention of men to *himself* and away from God.

THE RICHES OF GRACE: EPHES. III. 8.

This is the epistle of God's riches. There are six prominent references to this infinite wealth of grace: i. 7, 18; ii. 4, 7; iii. 8, 16. Such words as "exceeding" and "unsearchable" serve to show the difficulty of expressing the thought in words. We may study it under two heads:

1. The riches of grace as seen in the saints' inheritance in God (i. 11). 2. The riches of grace as seen in God's inheritance in the saints (i. 18).

As to the former we are taught:

- (1) He made us alive when dead (ii. 1, 5).
- (2) He made us sons (i. 5).
- (3) He made us heirs (i. 11).

(4) He gives the earnest or foretaste of the inheritance (i. 13, 14). As to this inheritance, it can be known fully only in the ages to come. It takes a universe to hold it and eternity to unfold it.

As to the latter—God's inheritance in the saints—this thought is even *more* wonderful:

(1) He buys or purchases us for Himself (v. 25, 26).

(2) He makes us anew in Christ (ii. 10), His *ποίημα*.

(3) He carries His work in us to perfection (v. 27).

(4) He comes and dwells in us (ii. 22) and so glorifies us. In Zech. iv. we find a golden candlestick with lamps: in Rev. i. we find the same candlestick, but the lamps have become stars.

THE WORD OF LIFE: 1 JOHN I. 1.

This is a peculiar expression, used only here. Yet it is the key to the epistle.

What is a *word*? It is the expression of a thought. Thought is invisible, inaudible, impalpable. A word is visible and audible and tangible. Something is in the mind, heart, will of God which He would make known unto us. He does it by His *Word*: (1) in the Scriptures; (2) in His Son.

Christ, therefore, is the Inner Life of God made manifest.

A word not only expresses, but *conveys*. A spoken word goes through the air by a mysterious process, enters my ear, conveys a thought from another to me, or, on the printed page, to my eye and so to my mind.

As the Word of Life, Christ *both expresses and conveys* the life of God to us so that it becomes our own.

There are thus four stages in the history of a Word: (1) Expression; (2) conveyance; (3) possession; (4) fellowship. This is the teaching of the apostle here.

1. Christ was *with* the Father (*ver. 2*).

2. Was *manifested* to us.

3. We have heard, seen, looked upon, handled.

4. He that hath the son *hath* life, possession.

Further, what are we to do with a word? Simply to hear and understand, *i.e.*, receive it and then repeat it and pass it on—"witness"; the result will be others get blessing—"fellowship." This is the whole teaching of this epistle in a nutshell.

What, now, does this "*Word of Life*" convey? Eternal *life*.

What is in God takes shape in His Word, then comes to us and becomes a thought in us. Life in God, eternal life, takes shape in Christ for the end of conveyance or impartation and becomes life in us.

Now God has intelligence, affection, will. His intelligence imparted to us becomes *truth, light*. His affection and emotion and attraction, *love*. His will or choice of holiness, *obedience*.

This is the further teaching of this epistle:

How do we know we have received the Word of life? It becomes in *us* what it was in *Him*.

Christ as Word of God conveys life, light, and love all at once, as sunbeam conveys light, warmth, and actinic life all at once.

ENERGETIC DOING.

"*Doing with our might*" (Eccles. ix. 10). A lesson in living. The argument: the brevity, uncertainty, vanity of life should lead us to use life so as to get from it and work out by it the greatest good. Life has three phases: a past, present, future. We may live in the past by memory, in the future by hope, in the present by energetic will.

I. Here we have the *true attitude* of living: doing and not dreaming. To-day is the only reality; yesterday is a ghost, to-morrow a vision. Memory is a snare when we are disheartened by past failures or satisfied with past suc-

cesses. Spinoza says the greatest foe to progress is conceit and the laziness it begets. Hope ensnares when it allures us into vagaries and castle-building. To some the past is the graveyard of buried friends and hopes, and they sit among the gravestones. With others, the future is equally a snare, leading to procrastination, or false expectation, or fear of what may yet be hangs a pall over the soul.

II. Here is the *nature of action*. What is done is always done *now*. Intentions are not deeds; they pave the way to hell, they promise heaven but never secure it. There is no to-morrow: when it comes it is to-day. It is a mirage. He who acts, acts in the present.

III. Here is *Life's true vocation*. It can be only what has and ought to have our might. Michelangelo wasted his powers on the statue of snow. Only one thing deserves our might: to glorify God here and enjoy Him forever there (Eccles. xii. 18). Literally this is the *whole of man*.

IV. Here is *life's only opportunity*. The grave is before us—there work stops. God sets life's hourglass before us, the sand running out, and says, "Buy up opportunity" (Ephes. v. 16)—*i.e.*, while it can be bought. You may, like Goujon, die with your half-carved statue, life's real work arrested in half completeness.

Nuggets of Gold from Many Mines.

USE AND ABUSE OF DENOMINATION-ALISM.

I. Denominationalism is of use when it springs from rational conviction and heartfelt affection and leads to consistent and regular devotion to truth in principle, in institution, and in social organization, without forgetting that the whole is the sum of its parts and greater than the greatest part.

II. There is abuse by defect.

1. When persons are connected with a denomination with which they do not agree.

2. When they are so indifferent to what is held that they are regardless of consistency and without motive to cooperate.

3. When they advocate an indiscriminate

surrender of cherished principles, to produce, in favor of some special doctrine, an incoherent and semi-fluid unity without aggressive or defensive power.

4. When a due regard for what are believed to be the real statements of truth and the most efficient modes of working is considered bigotry.

5. When men remain disconnected with any organization, and allow their influence to become like an inscription on the sands of the sea.

6. When children are not instructed, under a morbid fear that they will be prepossessed.

7. When men move from sect to sect without reasons or necessity, professing to be at home in all, but useless in all.

III. It is an abuse.

1. When it isolates its possessor from the Christian world, making the believer a mere phantom except in the narrow circle of his immediate connections.

2. When it produces narrow and uncharitable judgments of the members of other denominations.

3. When it desires the failure of others, or does not positively desire their success.

4. When it arrogates superior piety, intellectual power, and devotion to truth to itself and will not accord the same to others.

5. When it does not hail with delight the diminution and removal of differences and the increase and elevation of fundamental truths.

6. When it insidiously disturbs the relations or the faith of those whom it can not but consider as believers in Christ, by a proselyting spirit.

7. When it does not respond with heartier sympathy to genuine piety outside of its own borders than to merely formal and doctrinal concurrence under its own banner.

8. When it can not participate without reserve in the common acts of devotion and public worship with all who hold both the Father and the Son.

9. When it would not in a small village or in a missionary region prefer to worship with any preexisting and spiritual body than to paralyze and divide into inefficient fragments by a spirit of contention and separation.

10. When it unnecessarily disparages the doctrines or modes of others, or does so in the spirit of satire or caricature.

11. When it does not rejoice in conspicuous instances of public and private virtue among others, and when it does not feel grieved to hear of the opposite. When it rejoices in their calamities it is born of Satan, and leads to spiritual death.

12. When it is not willing at suitable times to unite in public demonstrations of Christian affection, in which demonstrational distinctions are for the time held in abeyance.

J. M. Buckley.

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

THE MOTHER.—Sir W. W. Hunter, writing of Thackeray, declares that the tenderness of his beautiful mother went with him through his whole life, and that the greatest single influence of Thackeray's lifework was his mother. The lofty tenderness for women which he learned from that mother he lavished on his wife until parted from her by her dark malady; it overflowed to his daughters and breathes in his works. The mother was the mightiest influence in forming the manliest and tenderest man of letters of his age. Let no mother think lightly of herself, no matter how retired may be her position, nor how persistently she may be held back from prominence before the world. She has her throne by the fireside, the best throne in the world, and if she do well there she shall be immortal. It is a glorious thing for a woman to so live that the words of Solomon concerning the wise woman, "Her children shall rise up and call her blessed," are realized.

SOCIAL CRUELTY.—A village in Sarawak, Borneo, usually consists of a single house of immense size, which affords accommodation to all the inhabitants. The house is built on posts ten or fifteen feet high. It has a veranda along its entire length, in which is centered nearly all the social life of the community, and from this veranda open out the private rooms devoted to each family. Cannibalism does not exist in Borneo, but strips of flesh are cut from the bodies of enemies, stored in bamboo, and used as an offering to the hawks from which the omens are taken. Gossippers and slanderers in social circles in our own civilized land do worse than that. They cut slices, not from their enemies only, but from their acquaintances, and even from those whom they call their friends, and offer them up to please the social vultures with whom they converse. Surely the cruelty of much that is called "society" is hard to match even among the heathen.

THE GREATEST THRONE OF ALL.—Among the boundless treasures of the Shah of Persia, the Peacock Throne is said to be the most magnificent. It is probably the most costly ornament that the mind of man has ever conceived. The frame is entirely of silver, and above it the gleams of silver melt into molten gold. It is encrusted from end to end and from top to bottom with diamonds. At the back is a star of brilliants that almost makes the observer blink. The rug on which the Shah reposes is edged with amethysts and the pillow on which he reclines his imperial head is fringed with pearls. Some travelers, Burton among them, have estimated the value of the Peacock Throne at twenty-five millions of dollars. And yet there are a great many other thrones more powerful than this gorgeous one on which the Shah of Persia sits. But the greatest throne of all is "the great white throne," on which our Lord will be seated in the day of judgment. All the kings, and queens, and royalty of earth will fall on their faces when that throne comes into sight. Only he is truly great who can stand before that throne with peaceful heart, because his sins have been all forgiven.

THE SORROW OF THE STREET.—A thoughtful man or woman seldom walks in a city street without seeing in the faces of those who

are met sights that stir the heart either with contempt for the baseness written in the faces of the passersby, or with admiration for the nobility and manliness, or for the innocence and good cheer seen in others. But how often does the eye light on a face where sorrow is written so plainly and with such pathos that it stirs the soul almost to tears. No wonder Christ was called the "man of sorrows and acquainted with grief," when He knew what was in man, and could see through the sorrowful faces to the full measure of grief stored up in the broken heart. Prof. Amos R. Wells has a touching little poem entitled "A Street Face":

"A glimpse of red eyes in the street
As I hurry along;
A face too pale to be sweet,
Too sad to be strong;

"A face that will nevermore know,
Tho it die in its pride,
That last sad solace of woe—
The power to hide.

"Ah, sister, we seem not to care,
Nor know what to do;
But the street has become one long prayer
In pity of you."

THE BLESSEDNESS WE INHERIT.—Richard Hoe, the widely known manufacturer of printing-presses, has had a medal designed to commemorate the five hundredth anniversary of the birth of Gutenberg, the inventor of printing, who was born in Mainz, in 1400. Mr. Hoe has had these medals struck off, not to sell, but as gifts to his friends in honor of Gutenberg. On one side of the medal appears the simple hand-power printing-press used by Gutenberg in 1450, and this inscription: "To the honor and memory of Johan Gutenberg, inventor of movable type." On the other side of the medal appears the latest Hoe press and this inscription: "Octuple press, printing 192,000 four-page newspapers per hour. Invented and constructed by R. Hoe & Co., in 1900." The whole is surrounded by a border bearing the words: "In commemoration of the five hundredth anniversary of the birth of Gutenberg." It is but natural that the great builder of presses, who has made his immense fortune following up the invention of Gutenberg, should be grateful and seek to do honor to his memory. But a little reflection will show us that all of us, in whatever department of life we may be, are greatly indebted to the past. How rich the inheritance that has come down to us from earnest, and brave, and noble men and women who have lived before us! We all ought to seek to improve upon this inheritance, as Richard Hoe has on the printing-press. If we do our part we must not be content to leave the world as we find it, but should try to make it far better.

UP-TO-DATE WEAPONS.—The question of naval defense is being seriously discussed by the British Admiralty, and it has been determined upon that the more antiquated ships are to be weeded out, and their places to be taken by vessels of more modern build and armament. There are in all the great navies many vessels that are of no practical use in modern war, on which it would be a waste of material to place modern weapons. The only use of these antiquated craft is to

make a fleet look formidable on paper, and to absorb resources in men and material that would be more useful if concentrated on newer vessels. Our own recent war with Spain showed how important it was to have up-to-date vessels and well-trained gunners. The Christian Church must learn this lesson and profit by it. Eighteenth-century sermons and antiquated methods are not going to capture twentieth-century cities for Christ. We must be up to date in our equipment. The Holy Spirit is always up to date; he is the Ever-living One, but we, the channel through which He works, must be in touch with modern life and equipped to master it in the strength of God.

BE HAPPY TO-DAY.—If we are to know happiness we must allow God to make us glad in the common blessings of every day. We must not allow ourselves to grow morbid, and refuse to enjoy the present sunshine because the weather prophet predicts the storm this afternoon. Take God's gift smilingly as he gives it and enjoy it now. Elizabeth Finley sings:

"Because the dandelion's hair must turn to gray,
Dissolve into eternity and float away,
Shall we not love it for its gold to-day?

"Because all human love must in the end grow cold,
Must pass and give its place to loves of newer gold,
Shall we not drain of joy the hours we hold?"

THINK MORE THAN YOU SPEAK.—Judge Cox tells an amusing story of General Grant. One day during his presidency he came into the room where his Cabinet was assembling, quietly laughing to himself. "I have just read," said he, "one of the best anecdotes I have ever met. It was that John Adams, after he had been President, was one day taking a party out to dinner at his home in Quincy, when one of his guests noticed a portrait over the door and said, 'You have a fine portrait of Washington there, Mr. Adams.' 'Yes,' was the reply, 'and that old wooden head made his fortune by keeping his mouth shut.'" And Grant laughed again with uncommon enjoyment. It is a great thing to know when to keep still. As we look back over our lives there are comparatively few times when we regret having not spoken, but a great many of us have numerous reminiscences of trouble and sorrow that have come from unguarded and ill-advised speech. It is important to do a great deal more thinking than speaking.

RELIGION INCARNATE.—Dr. George H. Hepworth, in one of his New York *Herald* sermons, says some very striking things about the crystallization of religion into life. There can be no doubt that the greatest blessing any man can give the world is to live the Christ-life so that men see God in Him. Dr. Hepworth says:

"Your theory of life may sound well to the ear, but I can not tell what it is worth until you show how it will work in your daily experience. If it fails there it fails everywhere. If it produces a noble and well-developed character, if it stands by you like an invisible giant, lending you a helping hand in times of emergency, then I will not only consider it, but will adopt it for myself. I want to know how it will work, what it can do, before I make it my own. In other words, I don't care much for your theology or for your professions of faith, but if you are living happily and generously, and when troubles and sorrows come you can meet them serenely and courageously, then you furnish me with an argument which is irre-

sistible. You have put your ore in the smelting-pot, and when you draw it off I see at once whether it is lead or iron or gold.

"The Christian religion must stand this test, and we must judge it by the results which are produced. Your arguments are nothing more than perfumed air, your eloquence is only a refreshing breeze in August, but I am not convinced until I see a life which is ordered by this religion, and then I have nothing further to say. You may talk to me about the law of gravitation and I may have my doubts, but when you throw a stone into the air and I see with my own eyes that it always comes back to the earth, I have a demonstration of the law and can predict that if I do the same thing the same result will follow."

THE PERSONALITY OF CHRIST.—Dr. Henry Van Dyke in a recent article brings out very clearly the fact that Jesus Christ is the central personality around which gathers the Christian system. He says that the doctrine of Christ is like the soft breath of spring, evoking the songs of birds and the unfolding of a new life. No fiery chariot of grace swoops down to snatch men to glory. But a living messenger comes forth from God to ask men to turn and walk back with Him to their soul's home. "Contrast the religion of Jesus Christ," says Dr. Van Dyke, "with the Oriental religions and with those forms of Christianity which have borrowed the garments of Buddha and speak with the accent of Mohammed. They deprecate and slight personality. Christ respects and emphasizes it. They aim to reduce and evaporate responsibility. Christ aims to deepen and increase it."

HYMNS AS GUIDES TO GEOGRAPHY.—According to an ingenious German statistician there is a curious relation between national hymns and the countries in which they are sung. If you want to find the extent of any country, he says, gather some musicians and see how long it will take them to sing the national hymn of that country. You will find that the amount of time which they will require for this purpose will be an inverse ratio to the extent of the country. "Thus," he points out, "the British empire covers half the world, and yet there are only fourteen bars of music in 'God Save the Queen.' This fact, he admits, is not of special significance, as 'God Save the Queen' did not originate in England, but it is nevertheless worthy of notice. In the national hymn of Russia, another very large country, he continues, there are only sixteen bars; whereas in the national hymns of smaller countries the number of bars is much greater, the Siamese hymn, for example, having sixty-six and that of Uruguay seventy. 'Hail, Columbia,' it may be noted, has twenty-eight bars, and one of the longest national hymns in the world is that of the tiny republic of San Marino." All this is very ingenious and suggests to us that still more surely may be told the character of a country, and the spirit of its institutions, by the words and sentiment of a national hymn, than the geography be determined by their length. The hymns of a people breathe the atmosphere of the popular mind and heart. The great hymns of the Christian Church show the spirit of Christianity, and many of them are full of the atmosphere of heaven. Great singers like John Watts and Charles Wesley were given of God to make known not only something of the geography, but much of the spirit, of the heavenly kingdom.

Faint, yet pursuing;
Weak, yet subduing;
Sweet, yet renewing;
Christ ever viewing.—Salt Cellars.

EXEGETICAL AND EXPOSITORY SECTION.

THE SONG OF SONGS: AN EXPOSITION.

BY REV. CHARLES E. CORWIN, A.M.,
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NOT without reason was it that the rabbis divided the Old Testament into three parts: the law, the prophets, and the hagiographa. If the Scriptures are a revelation of God, suited to man's needs, they must mirror forth the divine holiness as a standard for human conduct. Hence the law. They must also reveal the method of attainment to this standard. So we have the prophets: prophets of history, for the way of holiness can not be better taught than by an account of God's dealing with the past—and all the things that happened unto Israel, we are told, were for our example; prophets of precept, who reproved, rebuked, and exhorted the people on their course. They were the men that held before the eyes of their fellows the ideal of humanity, and hence their prophecy became Messianic. They were the men who perceived that the attainment of this ideal could be brought about only through the union of God with man, and therefore they spoke of the kingdom of God. Besides these two forms of Scripture there must be a third. Since God is not far off from any of His creatures, the soul in its cry after Him speaks a language of universal import. Therefore we have the hagiographa, containing the Psalms, Job, and other books of the inner life.

All this is plain. But in the midst of these books is that little poem, never mentioned in the New Testament, which has caused much offense and much disputing, Canticles, the Song of Solomon. How did it find its way into the canon? No one knows. When the canon appears completed in the third century B.C. it was already within. Not perhaps did it appear like Satan among the sons of God, but at least it seemed

to many a pious Jew as much out of place as one of Herod's dancing-girls amid the council of the Sanhedrin. Certain it is that it was not admitted because of any allegorical interpretation, for there is no trace of such a method before the close of the first century A.D. At that time the fourth book of Ezra explains it as an allegory of the love between God and Israel. Rabbi Akiba threw the weight of his influence in favor of such an interpretation, when he said that the whole world was not worth the day that Canticles was given to Israel; for all the Scriptures are holy, but this song most holy. From his time until the rise of the higher criticism among the Jews it was so explained.

The Christian Church inherited from Israel the Old Testament complete and with it came the Song of Songs. In the reaction from pagan materialism the Church fell into a fierce asceticism which blossomed in Manicheism, monasticism, and other forms of false spirituality. In such a state of affairs Canticles could not be received in its literal meaning, and therefore it became a never-failing mine for allegorizers. Origen wrote a commentary of ten volumes upon this book, interpreting it as an allegory of the love between Christ and the Christian. His opinion, not without dissent, became the standard of orthodoxy for twelve hundred years. It was a favorite work with the schoolmen. Bernard of Clairvaux preached eighty-six sermons on the first two chapters and then died. One of his disciples continued the course, dying when he had arrived at the end of the third chapter in sixty sermons more. The royal kiss of Solomon represents God touching man in the incarnation. Such is a specimen of the exegesis of this school. If these monks had been married they probably would not have been so foolish. After the reformation the same system of interpretation prevailed. Cocceius found in it a complete

history of the Christian Church. The alchemists discovered secret formulas for magic in it. In short, the Song of Solomon has become a veritable juggler's bottle from which you may draw your choice of liquors, and like all juggler's implements it has fallen into ill repute.

Toward the close of the eighteenth century unprejudiced eyes examined this song and found, what had probably never been doubted for the first millennium of its existence, that it was not an allegory at all. The language of symbol is not so perfect that the allegorist can use it exclusively. No such writers ever hide their meaning under figures that the purpose can not be discovered. An allegory is not a thick garment to cover the form beneath. It is rather a veil to reveal by suggestion the beauties of the truth. Upon the examination of this song we find not the slightest suggestion that it has any meaning but the literal sense. In the first flush of this discovery, following the tendency of their time, Herder, Goethe, and others declared it an anthology of Hebrew love songs. Their view, however, must be mistaken, for one female figure moves through the whole, binding the parts in one. All are agreed at the present day that the poem is one.

Much learned discussion has been expended on the question whether it is an idyl or a drama. The truth seems to be that it is both and neither. A modern poet finds the idyllic and dramatic elements in it, but the ancient Hebrew poet, probably of the tenth century B.C., thought of neither the one nor the other as he wrote. The germs of both forms of poetry are found therein intermingled. It is the antiquity and orientalism of the poem that render it so obscure to English readers. The author has not attained to that literary maturity which knows the use of "I" and "Thou." He continually confuses us by passing from one objective scene to another through a subterranean labyrinth of his own subjective consciousness. One who

follows his story is as a man who seeks to trace the course of an underground river by observing the places where it gushes to the surface. He can never be quite sure of the direction which the stream has taken while out of sight. The meaning of the particular scenes is plain enough, but we can not be certain of the connection between them. As no character is named but the Shulamite, it is impossible to say whether the person addressing her in one scene is the same as in another or not. Hence arise the two literal interpretations of the poem.

The first of these may be entitled the "One-Lover Hypothesis." According to this method Solomon is the only lover. Some have said that he addresses Pharaoh's daughter under the figure of a country girl, but this is most unlikely. We rather gather from the story that the king on one of his journeys to the north, satiated with the selfish and impure love of his harem, is captivated by the simple rustic purity of a country girl. She returns his passion with a holy love which leads the great monarch out of the misery of sensuality into the joy and peace of wedded affection. He follows the maiden from amid the gilded splendors of his court into the more natural delights of the vineyard and sheepfold.

This idea is morally elevating and a very plausible scheme for the poem can be made out of it. The outline is something as follows:

ONE-LOVER HYPOTHESIS:

Act I. Scene 1.—Ch. i. 2-8. The Shulamite is among a company of court ladies who admire her beauty and envy her fortune as a favorite of the king.

Scene 2.—Ch. i. 9-II. 7. The king enters and makes love to the maiden, who passionately returns his caresses.

Act II. Scene 1.—Ch. II. 8-17.—The girl alone recalls the joy of her royal lover's visit.

Scene 2.—Ch. III. 1-5. The girl relates the story of an anxious search for her lover.

Act III. Scene 1.—Ch. III. 6-11. The bridegroom leads his bride to Jerusalem amid universal rejoicings.

Scene 2.—Ch. iv. 1-v. 1. The couple celebrate their love together.

Act IV. Scene 1.—Ch. v. 2-8. The bride has a distressing dream concerning the loss of her lover.

Scene 2.—Ch. v. 9-vii. 10. The splendid feast of love continues, but the bride longs for her old home.

Act V. Scene 1.—Ch. vii. 11-viii. 4. The bride beseeches her lover to return with her to her rustic home.

Scene 2.—Ch. viii. 5-14. They retire to the country with joy, and the bride delivers a splendid encomium on wedded love.

Against this scheme for the poem there are two fatal objections. The first is that an ancient, Oriental poet seldom, if ever, wrote pure fiction, and no such return of Solomon to purity is recorded. It is inherently unlikely. Another objection arises from the different manner in which the bride is addressed. Sometimes it is artificially, as of one who considers himself a connoisseur of beauty. He compares her to one of Pharaoh's mares, to the tower of David hung with trophies, and to other curious and artificial objects of the palace. He seeks to win by telling of the ornaments which he will give her. At another time she is addressed in the language of intense passion which finds its symbols in the simple things of peasant life. This twofold style of address suggests not one lover but two, the one a king, the other a shepherd.

And so we have the "Two-Lover or Shepherd Hypothesis." It is not without difficulties, but since they appear less than in the other it seems the true hypothesis. The scheme is in general as follows:

THE SHEPHERD HYPOTHESIS:

Act I. Scene 1.—Ch. i. 2-8. Within the royal tents the court ladies are sighing for the favor of Solomon. The Shulamite, a new inmate of the harem, now enters, and is praised for her beauty and twitted for her folly for remaining true to a rustic lover when she might rejoice in the king's embrace.

Scene 2.—Ch. i. 9-ii. 7. The monarch enters and makes love in a passionless way. The maiden sighs for her lover, at last claiming that true love can not

be forced. It must be spontaneous. This is the key-thought of the poem.

Act II. Scene 1.—Ch. ii. 8-17. The Shulamite hears her lover singing to her beside her prison walls. She replies. Whether this is intended as an ideal visit in vision or one in reality, because of the peculiar nature of the poem it is impossible to say.

Scene 2.—Ch. iii. 1-5. In a dream the distressed maiden seeks her lover and finds him. She awakens to utter the thought burning on her heart. True love can not be forced.

Act III. Scene 1.—Ch. iii. 6-11. The great monarch returns with much pomp to Jerusalem, taking the Shulamite with him.

Scene 2.—Ch. iv. 1-7. In the capital the king renews his wooing. He is now better acquainted with the maiden's feelings and attempts rustic imagery, but is unsuccessful. He says he will retire to the bath until the cool of the day.

Scene 3.—Ch. iv. 8-v. 1. In contrast to the maiden's attitude toward the king's addresses we now behold her feelings toward her true lover. Whether the scene represents a stolen visit of the shepherd or is ideal it is impossible to say.

Act IV. Scene 1.—Ch. v. 2-vi. 3. Even the languid ladies of the court are interested now at her devotion as she tells them of another dream of her lover. They ask her to describe him. This she gladly does.

Scene 2.—Ch. vi. 4-10. Solomon a third time attempts to woo, but breaks off almost awed. She is unique, different in the strength of her devotion from any other lady of the court.

Scene 3.—Ch. vi. 10-vii. 10. Even the ladies admire her fidelity, listening eagerly to the account of her capture, and asking her to dance before them. They admire her beauty. Solomon accepts her decision and she is dismissed to her lover.

Scene 4.—Ch. vii. 11-viii. 4. In glad expectation of her lover's coming to lead her away, she awaits his return. As she bids the ladies farewell she reminds them that love can not be forced. This is the moral lesson of the poem.

Act V. Scene 1.—Ch. viii. 5-7. The rescued maiden and her lover return to their country home. The bride has proved her faithfulness amid the greatest temptation, and she beautifully demands as great devotion from her husband.

Scene 2.—Ch. viii. 8-14. At home amid the joys of their wedding we again hear the bride emphasizing her devotion and the value of pure love.

Such in brief with variations are the two modern interpretations of this ancient Hebrew love poem. It remains to say a few words in regard to the authorship and date, and also in regard to the use of this portion of Scripture for homiletic purposes.

The author constantly evinces a profound and wide acquaintance with the land of Israel and with the new articles of use and luxury brought into Palestine during Solomon's reign. The traditional title which declares Solomon the author may very well be correct unless the Shepherd hypothesis is correct. In that case we can hardly suppose Solomon would write a poetical account of his own unsuccessful wooing. Even so, however, he might have considered the case so unique as to be worthy of record. If he were the author the date of composition is of course confined to the period of his reign, the eleventh century B.C.

If the poem is by an unknown hand the date is undetermined. But the evident acquaintance of the author with the commerce of Solomon's time suggests a date not much later, while the reference to the beauty of Tirzah, which was burned by Omri about 930 B.C., favors the supposition of an early date. The effort to prove the language of a later time fails because of the scanty remains of Hebrew literature, while the song of Deborah and the prophecy of Amos, both of admitted antiquity, have forms similar to those of Solomon's Song.

How shall the poem be used homiletically?

Doubtless by those who held to the allegorical interpretation the answer was simple enough. It is not denied by those who hold the more critical view that isolated passages may at times be employed by accommodation to teach spiritual truth. The choice of texts after this manner is, however, fraught with danger and should be carefully guarded.

The use of the book is to be inferred from its position among the wisdom

literature. Job teaches the man of God how to suffer. The Psalms teach him how to pray. Proverbs teach him how to treat his fellow men. Ecclesiastes reveals his attitude toward a fleeting world. The Song of Solomon teaches him how to love. Used judiciously by the experienced preacher, many valuable lessons in the art of loving may be taught to those in whom the warmth of life's ascending sun makes the subject all-important. And a wise pastor may lead the thought, even as did the apostle, from the earthly to the heavenly, for as a man loves his wife, so does Christ the Church.

ON OUR LORD'S MODES OF REASONING.

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AMONG the points of contrast between the first three gospels and the fourth may be included the difference in the dialectical methods which Jesus adopted according to circumstances.

In the synoptics He usually "takes the wise in their own craftiness." The net which they laid privily is made to catch themselves. "Render unto Cæsar the things that are Cæsar's" and "The baptism of John—whence was it?" will readily recur, and many another answer like that given to the lawyer to whom we have become indirectly indebted for the parable of the Good Samaritan. But one or two passages may be cited the drift of which appears to have been misapprehended.

1. That Psalm cx. was written by King David and that in it the Spirit spoke expressly of the Christ who in the fulness of time should be born of the house and lineage of David, was a universally received opinion. On their own principles how did the Pharisees explain the opening verse? David's son was unquestionably a human being; David's Lord was unquestionably a divine Being; and to make a man God

was contrary to the blasphemy laws. This left the Pharisees no choice but to abandon their cherished belief in the Messiah's Davidic descent, unless they were prepared to admit—what they vehemently denied—the divinity and preexistence of the Davidic descendant. Realizing acutely the horns of the dilemma, they took refuge in their favorite policy of silence, with which Jesus reproached them at the trial when He proceeded to apply the prophecy to Himself.

2. Similarly everybody accepted the story of Jonah and the whale. Nobody could see in it anything more than the story. When, then, the Son of Man should be risen from the dead, what would be their condemnation who implicitly "swallowed" the sign but obstinately "strained at" the thing signified? Their beliefs had no more to do with a right faith than their unbeliefs had to do with right reason; both were nothing but the blind, stony-hearted prejudices of a wicked and adulterous generation.

Now to judge an offender out of his own mouth is not to guarantee the accuracy of what he has said. And to turn the attention solely either to the Davidic authorship of the One Hundred and Tenth Psalm or to the historic verity of Jonah's whale is not only to miss the whole point of His argument—strictly an *argumentum ad hominem*—but to play into the hands of those who, like the hypocrites of old, would be only too glad to "entangle him in his talk."

When we turn to the fourth gospel we are aware of a "diversity of operations." Here the war is carried into the enemy's country. The defender becomes the pursuer. Having regard to the subjects of His discourses Jesus chooses His own line and cleaves to it, ignoring that of His antagonists. He will not listen to them; He requires them to listen to Him. And it is because the parties are altogether at cross purposes that the difficulty comes in the way of the modern reader.

A conversation in which the inter-

locutors are talking about different things, using the same word in different senses, reasoning from different premises, aiming at different conclusions, is anything but easy to follow. Of such a character are the dialogs between Jesus and the Jews, preserved by St. John. Never could the Pharisees comprehend Him "with whom they had to do." Wrapped up in their own earthly ideas, they were unable to conceive or desire anything better. "They loved darkness rather than light." And between light and darkness the battle was carried on—between truths the most pregnant and technicalities the most barren—between the spirit that quickens and the letter that kills. Does Jesus appear to beg a legal question or two? The Pharisee begged every moral question. Jesus defines His position in these terms: "I receive not testimony from men, but these things I say that ye might be saved." To Him, the testimony of men was nothing in comparison with the great end set before Him. But to those who counted that salvation was theirs already—that in fact they enjoyed a monopoly of it—the testimony of men and the official credentials of the teacher were everything. Irrefutable, heart-searching reproofs they accordingly attempted to parry with forms of procedure and such like subterfuges which elicited nothing but an occasional retort. The "twelve hours in the day" were all too brief to be wasted over "perverse disputing," which, as Napoleon used to say of half the letters he received, would answer themselves if one gave them time enough. And they had answered themselves long before they were immortalized with an inglorious immortality by St. John, who recorded them, not for any substantial value they ever possessed, but because they had once helped, however unintentionally, to draw forth some "words of eternal life."

This difference in the dialectical methods of Jesus in the Synoptical Gospels is certainly a significant fact.

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

NOVEMBER 4-10.—A SIGHT OF GOD.
He that hath seen me hath seen the Father.—John iv. 9.

DR. GEORGE B. STEVENS, of the Yale University, in his volume "Doctrine and Life," which I would advise every minister to read, has some most important statements upon the determining quality of our idea of God:

"There is nothing upon which our whole conception of the world and of life so much depends as upon the idea of the character of God which we cherish. Little as we may think of it, every day is bitter or hopeful, every sacrifice irksome or joyous—in short, every day's work and experience full of low and selfish meanings, or of noble and divine meanings, according to the practical thought of God and of our relations to Him which we are carrying about with us day by day. The word life means to us what the word God means to us."

The special and particular revelation of Christ concerning God is that—God is Father. "In five verses in the New Testament God is spoken of as King, and in two hundred and eighteen as Father."

And if we would know the sort of Father which God is, Jesus bids us look at Himself, since He is, in our human nature, the expression of the Father. As in our Scripture. See also John i. 18.

Consider now certain practical applications which this sight of God as Father, which the teaching of Jesus yields us, involves.

I. Since God is Father, then *prayer to Him is right and reasonable.*

Steadily does Jesus teach the value and validity of prayer since God is Father (Luke ii. 1-2; Luke ii. 11-13; Matt. vii. 4).

You may conjure up many objections to prayer—e.g., God's greatness and your littleness, the frequent objection of sorrow; God's laws and their unchangeableness, the frequent objection

of science; some huge disaster, the frequent objection of our ignorance, for often what looks blight to us is really blessing—but the undimmed and overtopping reason for prayer remains, viz., that God is Father, will therefore heed His child's cry, and therefore the child has the right to cry.

II. Since God is Father, then there is such a thing as *providential care.*

Steadily Jesus teaches this concerning God, since God is Father (see Matt. vi. 26-28). Then follows Jesus's application of the great fact—don't worry (vs. 25 and 30); trust your Father and go on in righteous living (vs. 33, 34).

III. Since God is Father, then He has *fatherly authority and should be obeyed.* Steadily Jesus teaches this and illustrates it in His own life (see John iv. 34; John viii. 29). Nothing is more fundamental than the right of a father to a child's obedience.

IV. Since God is Father, then God can be *cruel to and neglect none.* Interpret the doctrine of the divine decrees by this fact—in the last analysis, I think the doctrine of the divine decrees is simply the fact that God has plans in this world which shall surely come to consummation; interpret the doctrine of the divine decrees by the fact of Fatherhood and it loses, as it ought, its awful guise of an arbitrary sternness. Too much men have looked at divine decrees from the point of view of Sovereignty, not enough from that of Fatherhood.

V. Since God is Father, then *the discipline to which He subjects us must be salutary.* "It is our good He seeks. There must be sweetness in the cup of gall. There must be healing in the divine surgery. It can not be otherwise if God be Father."

VI. Since God is Father, then there must be such a thing as *retribution*. For God is a *righteous* Father. Jesus constantly teaches and illustrates this. His righteous anger burned against hypocrisy, and He is the expression of the Father. That is no fatherhood which would be heedlessly blind to sin. If man choose sin God is still his Father; but He must be *dis-placent* Father, and this displacency must express itself in retribution.

VII. Since God is Father, then there must be such a thing as *forgiveness*, for it is the nature of a father to forgive. Only we must accept forgiveness on the terms the Father proffers. It is not for a sinning child to dictate terms. And the terms of God's fatherly forgiveness are that we accept His Christ.

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NOVEMBER 11-17.—TEMPTATION.
And lead us not into temptation.—Matt.
vi. 18.

Or, as the new version precisely renders it, "Bring us not into temptation."

It is a very subtle and accurate proof of our sad and sinful state that so many words of ours which, in their original signification, need carry no taint or twist of evil, so soon acquire such meaning or hint of evil. Temptation is such a word.

In our earlier English, temptation does not necessarily mean solicitation to evil. To tempt means no more than to try, to make trial of, to test, to prove, *e.g.*, Jesus said this to Philip "*to prove him.*" "Examine, try, prove yourselves whether ye are in the faith." "Thou hast *tried* them that say they are apostles, and are not."

But temptation soon gets to have significance of evil, *e.g.*, "The Sadducees came *tempting* him." "Why *tempt* ye me, ye hypocrites?" In all these cases, and in many others similar, the word translated tempt or try or examine is the same word in the original.

In the last sense of solicitation to evil no man is ever brought by God into temptation (see James i. 13-14).

In the former meaning of trial, testing, God does bring us into temptation.

And our prayer is: "O Lord, try us not too sorely, bring us not into trial, testing, too sore and smart."

Consider *first*—as another has put it—in this first and better meaning of trying, testing, *all life is temptation*. It is all in that so common and true phrase, "Life is probation."

1. Why, *marriage* is testing, trial; in this better sense, temptation. The exact, real self does not appear in courtship. It is the best self, dressed in the best wardrobe of manners, sentiment, service that appears there. After marriage the self is apt to put on its common costume and appear for what it is. Then each real self must adjust itself to each real self. Then the temptation—testing, proving, of marriage begins.

2. *Home* is trying, testing; in this meaning, a temptation. Living with folks can not be without it.

3. *School or college* is such a testing; in this meaning, temptation.

4. *Business* is such a testing—temptation.

5. Even the *church* is such a trying, testing; in this meaning—temptation. And amid this life, which, wherever and however we may be placed in it, is sure to be for every one of us temptation,—in this sense of *temptation*, testing, proving, we are not to be presumptuous, we are not conceitedly to think we can manage ourselves; we are rather to pray the prayer of humility and confession of weakness: "O Lord, bring us not into too sore testing; pity and help us lest we be overcome; bring us not into temptation."

Consider *second*—there is *no sin in being tempted*, in this meaning of being tried. But mind the trying, lest we fail, we need the dependent prayer.

Consider *third*—there is *blessing in temptation*, in this meaning of trial (see James i. 2-4; 2 Cor. iv. 17-19). But that we may win the blessing we need the dependent prayer.

Consider *fourth*—we are not *alone* in such temptation, testing. "Bring us

not." Do not imagine yourself the only one under the discipline of testing.

Consider *fifth*—we should not *heedlessly rush into temptation*. Even in this meaning of testing I knew a man, a recovered victim of drink, who made the round of the saloons to see if he could stand. Foolish fellow. The terms of this petition our Lord taught us are warning against subjecting ourselves to needless provings. There will be enough of them without our seeking them.

Consider *sixth*—*the triumph over temptation* (see Rev. vii. 9-17).

NOVEMBER 18-24.—THE ENHANCEMENT OF LIFE.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.—Matt. xx. 1.

James Russell Lowell sings:

"No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who
will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked
out
Shall die and leave his errand unfulfilled."

Analogy should teach us this. God forgets no dried leaf hurled along by the winter blast. It does not drop out of the system He has ordained. It is no cast-off wheel in the machinery of nature. Every atom of it is kept. Every atom of it has a duty.

Here is a volcano belching forth its lava. That lava, hurled thus from the earth's depths, is fullest of elements which go to make good soil. The lava cools rapidly and becomes dense, hard rock—basalt. If that basalt were crumbled into soil, in it vineyards would most luxuriantly flourish. But how can the dense basalt get crumbled? Floating through the air are minute spores of lichens. These spores, so minute it takes a microscope to see them, settle on the basalt, and by their

germination begin the long process of its crumbling down. Even so insignificant a thing as a lichen spore has its appointed work.

If special duty is appointed for such things, it is surely divinely set for you and me. Certainly God calls us to service in His vineyard.

But a common trouble is discovered, the where and the what of special duty. God is like the householder summoning laborers, but if He would only distinctly point out the peculiar duty for the special man! Who has not longed for some clear, directing voice from heaven here? But the where and the what of our special duty is not, after all, so difficult of finding.

1. Certainly, *your own heart* is God's vineyard for your working.

What sort of fruitage ought our hearts to grow and bring to ripening? We need not be in doubt about that. There is a divine cataloging of them (see Gal. v. 22-23).

Analyze a little these fruits the vineyard of our heart should bear. There are three clusters of them:

1. *First cluster*—the fruits which have to do with the relation of the self *toward God*—love, joy, peace. Our relation toward God ought to be such that in our hearts toward Him there should be such fruitage.

2. *Second cluster*—the fruits which have to do with the relation of the self *toward others*—long-suffering, *i.e.*, patient endurance under injuries from others; kindness, *i.e.*, a genuine loving feeling toward others; goodness, *i.e.*, an active going forth in beneficence toward others.

3. *Third cluster*—the fruits which have to do with the *carriage* of the self—faith, *i.e.*, faithfulness, truth to trusts; meekness, *i.e.*, freedom from a petulant impatience; temperance, *i.e.*, self-control as to appetite.

Nothing can be surer than that my heart ought to be a vineyard bearing such fruit. Nothing can be surer than that I need not go further than my own heart to find God's vineyard in

which, by planting and nurturing such fruit, I shall be doing God's special service.

II. Certainly, our *daily duty* is God's vineyard for our working.

"What were you doing while Schley was pulverizing Cervera?" one asked a sooty-looking man leaning over the rail of the *Texas*. "Shoveling coal down yonder," was the reply. And the great victory could not have been won but for the coal-shovelers. If my daily duty be a quiet, out-of-the-way duty, yet it is needful. It holds great relations. I may work for God in it.

III. Certainly our *friendships* are God's vineyard for our working.

"A young girl, one of several intimate friends, met with a serious accident which confined her to her bed for the greater part of a year. And the method her girl friends employed to make her period of imprisonment as endurable as possible is worth consideration.

"To begin with, each of them took one day in the week for calling on the invalid, and it was agreed that nothing was to be allowed to interfere with this engagement. Rain or shine, the sick girl could confidently look forward to seeing the face of a friend some time during the day, and she was spared that monotony which the sick dread almost as much as suffering.

"Each girl lovingly strove to make her 'day' as entertaining to the invalid as possible. One of them brought a collection of photographs to look over, another read from an interesting book, another still had learned a new game which would not overtax the strength of the convalescent. If they went on a picnic or excursion, each of them made it a point to bring back some souvenir of the trip to the friend who was shut out of such enjoyments. As far as possible they made her a sharer of their pleasures, and kept her in touch with their interests."

Here was surely making friendship God's vineyard, and finding service for God in it.

IV. So, too, the *family* is certainly God's vineyard for our working.

V. Also, the *church*.

We need not go far afield to find both God's vineyard and our special duty in it. And how this recognition of God's vineyard and actually doing our service in it enhances life! So

even the lowliest life can be no common, humdrum thing.

NOVEMBER 25-30—DECEMBER 1.—
THANKSGIVING.

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.—Psalm lxxv. 1.

A gracious fact.

Benignant results.

A glad duty.

FIRST—*A Gracious Fact.* The gracious fact is the *divine closeness*. "For that thy name is near." Name, in Scripture, stands for person, for presence.

The Scotch preacher John McNeil has an autobiographic bit worth noting. He says:

"I remember one night, when I was a lad, I took a long walk from the place where I was working, late on Saturday night, to my father's house; and all the way along that walk the night increased about me, and the darkness got thicker and thicker. I knew that just before I should reach home I should pass through what to me was the gloomiest and thickest wood that ever was. It was gloomy even at midday. And I remember I was feeling my way through that dense wood when suddenly my heart leaped to my mouth, and the same instant almost all my fears vanished. For a great, strong voice rang through every timber of the wood — 'Are you coming, Johnnie?' 'Twas my father coming to meet me! Oh, the night became almost light about me. . . . Then the whole darkness was vocal with the crash of his voice."

So is the heavenly Father near, in person and presence, even in the darkness, with a nearness beyond telling. "For that Thy name is near."

The carpenter theory of the world is overthrown—that "God sits on the outside of His universe seeing it go"; that the world is the finished product of an outside artificer and has been rolled off from creative fingers into the grip of pitiless laws and forces. The thankful fact is that science is more and more swinging men's thought back to the Bible teaching of God's immanent closeness. While God transcends the world, God is immanent in the world.

The behind, primal power impelling all powers is the power of God. The ultimate force, in which all forces find their last analysis, is the steadily acting will of the personal God. As a great teacher says: "The whole universe exists in God. As the stars in the ether, as the clouds in the air, the whole universe floats on the pulsing bosom of God" (Dr. A. A. Hodge). Our God is a close God. The immanent, intimate divine closeness—that is the gracious fact.

SECOND—*Benignant Results.* "For that thy name is near thy wondrous works declare." Out of the immanent, perpetually acting divine closeness spring the benignant results of wondrous works,

I. *In nature*—the harvests of the year.

II. *In our national experience.*

1. The crowning of the individual man. Christianity put new heart and hope into the lowliest—into the slave even. It declared him kin, brother, with the divine-human Christ who purchased redemption for him with His own most precious blood. It leveled up humanity. It dignified labor—for was not its Christ a carpenter? At last, in our own nation, it has taken the one crown from the one head, and broken the one crown into crowns by the million, and has made each separate crown infinitely richer by the breaking, and has set these crowns upon the men, instead of on the man; and lo! the loftiest of us has become, and even he only for the time, the servant of the whole of us. Not *his* will may the President execute, but *our* will. The individual man, in our great, free nation, has come to his crowning. There is no more wondrous work of the close God than this of which our national experience and polity are the greatest and sublimest illustration.

2. Our national unity. As never before have we become a united nation under the one flag.

3. The expansion of our possessions and principles of liberty, even into the

far East. How wonderful it is that we should have gained such unexpected foothold there! What chances for Christianity and humanity are thus opening.

4. Our great and various prosperity.

III. But let us turn from such illustrations of the beneficent results of the wondrous working of the close God in our national experience, to illustrations of this same wondrous and beneficent working of this close God in our *individual experiences.*

1. Take your *home*.

2. Take *health*.

3. Take Bibles, churches, Sabbaths, the daily duty and ability to do it; take what you have been permitted to achieve.

4. Take *disciplines and troubles*. Be sure the old colored preacher had the right of it. "Dere's plenty of comfort to be taken in dis yer worl, bred-derin', if folks didn't jest set down in de middle ob de ache!" The close God is not deserting you, He is educating you for nobler destiny. Sing Robert Browning's brave hymn:

"Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!
Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
"Maker, remake, complete—I trust what
Thou shalt do!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same."

THIRD—*The Glad Duty.* "Unto thee, O God, do we give thanks."

But remember what quaint, old Matthew Henry has so well taught us—"The best Thanksgiving is Thanksliving."

"Do any hearts beat faster,
Do any faces brighten,
To hear your footstep on the stair,
To meet you, greet you anywhere?
Are you so like your Master,
Dark shadows to enlighten?
Are any happier to-day
Through words that they have heard you say?"

mental for pulpit power, of course, are deep sympathy with human need and an irresistible yearning to relieve it according to the teachings of Christ.

Some pulpits lack power because they take for granted the very things which most of all need discussion. Similar perplexities and experiences come to the scholar and the plain man, and to these the preacher must fit his discourse. There is room in the pulpit for the profoundest thought expressed in a living way and adapted to the highest intellects; but the preacher must meet, first of all, the daily difficulties of life, and the heart's aspirations after God amid temptations and distractions. In other words, the love of God to man and of man to God and the neighbor must be made as fundamental in the pulpit as it is in the Gospel. The preacher is the messenger of this love to apply it to all the conditions and relations of men. This love is the most evident thing in the Gospel, yet it needs constant statement in its manifold forms; it is the simplest thing in the Gospel, yet the most complex; it is the most fundamental, and therefore the entire structure of Christianity rests upon it; it is the sun whose light gives to every virtue its peculiar beauty.

A study of men of power in the pulpits of America, England, and continental Europe has resulted in the following conclusion. All of them stood in the Gospel, some of them being more fully exponents of one phase of its living truths, others of another, but every one could say: "Now abideth faith, hope, love, these three; but the greatest of these is love." Among them were deep thinkers and eminent scholars; but it was the heart which set the learning aglow. Not one of them was a mere theologian who turned wholly toward God, nor a mere psychologist who turned wholly toward man; but all turned to God in order to get power to turn man to God. Some regarded the story of the Prodigal Son as the *pearl of parables*; others, particularly

as social themes became more prominent, claimed that the parable of the Good Samaritan is a *pearl of as great price*. They were thoroughly practical in the sense that they applied the truth to the mind and heart, and gave impulses to the will, tho some emphasized the inner life, others more the work in behalf of their fellow men. Often the style was striking and illustrations abounded, but always subordinate to the great purpose of making the impression of the truth lively, deep, and lasting; yet frequently the man of power was plain of speech, with an unvarnished tale, but earnest and direct.

The Second Service—A Great Opportunity.

In some cases the second service on Sunday is better attended than the first and the problem of drawing the people is solved. In very many instances, however, the attendance is very poor, in other cases the second service is abandoned. Frequently Sunday is so crowded with religious exercises as to make it a day of work rather than of rest. The pastor finds it too laborious, with his multiplicity of labors, to prepare two sermons a week; and parents desire more time, particularly the evenings, to be together and with their children. A preacher who has been successful in a rare degree declares that Sunday ought to be more devoted to home life, and that the place of many is at home in the evening rather than at church. There is no question that the culture of the Christian home is of supreme importance, and that the church is not to be a rival of the home but to cooperate with it.

The second service need not include a sermon; more may be accomplished by enlisting the energies of the people, by making it in a peculiar sense their service. At a recent meeting of ministers it became evident that they regarded their labors seriously hampered by the fact that they did not sufficiently understand the communities they were trying to influence. Why not

make the second service help them to get this knowledge and to use it for the good of their people? Preachers who do not understand their communities are apt to beat straw that has already been threshed and fail to thresh that which is full of grain. From all parts the demand is for realism, for actuality, for adaptation to existing circumstances, and this demand the pulpit is heeding. Biography, history, the social condition, and various living issues now receive much attention. This means that a more direct application is to be made of Christian teaching to the earnest actuality in which we live and of which we are a part.

The community of which the church is a part should be studied with a view to attain Christian ends. The forces at work must be known in order to appreciate which ought to be antagonized and which promoted. F. D. Maurice once said: "We believe that Christianity has the power of regenerating whatever it comes in contact with, of making that morally healthful and vigorous which apart from it must be either mischievous or inefficient." Equally true is it, on the other hand, that Christianity is affected by the secular forces with which it comes in contact.

Let the pastor and his people study the various forces of their community, bring the results to the second service, and then make the religious application which the occasion demands. Often the young people and those specially interested in a particular subject, perhaps experts, can be most efficient in the investigation, the pastor always assigning subjects, dividing them among the members, and having the general direction of the work. By consulting persons not connected with a church they may become interested in the church and help it in its study. The special subject for the next meeting can be made prominent by the pastor in his visits to his members and others. How the reports are to be made at the second service must depend

on circumstances; in order to avoid indiscretions they may all have to come through the pastor. Let exact statistics be given whenever possible.

The scheme proposed is specially adapted to small cities, to villages, and to country districts; in a large city it is most advisable to take a limited section, the one from which the membership is chiefly drawn. In every instance the aim should be to get at the sources of power in the community, the men and institutions which exert most influence. In order to avoid endless details the stress should always be laid on what is essential and significant, typical and characteristic.

The following subjects can be investigated and then considered at the second service. Let the motto be: *Master the situation to become masters of the situation.*

1. The religious condition and needs of the community. Number of denominations, churches, pastors, members. Attendance at divine service. Non-professors and reasons for their attitude toward the church. What federation exists among the churches to promote their common interests and fight their common foes.

2. The moral condition of the community and its influence on the church. Remedial agencies.

3. Reformatory efforts and their efficiency. Are the various reforms co-operative? What new reformatory movements are needed?

4. Educational interests. The influence of the education on religion and of religion on education.

5. The political character of the community. The influence of the church in politics and of politics on the church.

6. Recreation and amusement, their character and influence. Relation of the church to entertainments.

7. Esthetic factors, such as music, painting, architecture. The influence of art on morals and religion. The place of art in the church.

8. The reading of the community—

newspapers, journals, books. Power of literature in the family and on the religious life.

9. The interests and pursuits of the young people. What promotes and what hinders their moral and religious development.

There are numerous other subjects which will suggest themselves to the thoughtful pastor, such as the Sunday-school, club life, voluntary organizations, and special interests or important movements. The subject can, of course, be far more completely divided than above. Each inquirer can take a specific part and investigate it, or a number may investigate the same point. Often only estimates and opinions are possible, and it is important to get as many views as possible. In each case the means of investigation will be found more abundant than can be used. Let the members and others once undertake to master the elements at work in their community and they will find the undertaking intensely interesting. To the intelligent pastor not a word need be said of the value of such a study of the community by himself and his people.

II. SOCIAL THOUGHT AND MOVEMENT.

A surprising amount of horseflesh is consumed by the poorer classes in Berlin. The first slaughter-house for horses was established there over fifty years ago by the society for the prevention of cruelty to animals. It was hoped that owners of draught horses might be induced to sell them before being completely worn out. As many as 587 were killed in 1848. Twenty years later there were as many as 18 butchers, and the number of animals killed in 1868 was 4,000. At present about 12,500 are slain annually in 50 slaughter-houses. Most of the animals are strong and not old, but such as have met with an accident and must for that reason be killed. On an average a horse yields 400 pounds of meat, but only 40 or 45 per cent. is

used for human food, the rest being sold for dogs and for animals in the zoological garden. In the poorer quarters of the city there are many flourishing restaurants in which only horseflesh is served. A large portion for a dinner costs six or seven cents; a plate of soup a cent and a quarter.

We must leave it to each pastor to decide for himself how far the following statement of Laveleye applies to the community in which he labors:

"The people are turning away from the church, because it offers them only barren, abstract formulas. Let her descend to the sphere of reality, let her speak to the people of what occupies their thoughts, and she will regain her influence. Why should the workman harken to the atheist demagog who brings to him a cheerless doctrine, hostile to righteousness, rather than to the priest who offers him the Gospel? But in order to counteract the demagogic agitators, the clergy must have some knowledge of the questions they discuss and the arguments they invoke. . . . Theology and political economy are mutually connected by the closest ties. It is only by means of social economy that the full scope of Christianity and its power of healing the ills of modern society can be properly appreciated."

In the best society brain and brawn no less than capital and labor are co-operative. The problem is how to interest men of intellect and of means in those who lack their advantages and need their help. The author just quoted gives an instance of the good work accomplished by a professor in behalf of children and laborers:

"M. Laurent, professor of law in the University of Ghent, conceived the idea of introducing habits of thrift among the children in the primary schools of that town. He went about from school to school explaining to masters and pupils the economic advantages and especially moral benefits which accrue from habits of saving. As a consequence, five years later, in 1871, out of 10,671 pupils, the number of pass-books with accounts of deposits in a savings-bank was 8,000, and since then the proportion has increased.

"Through his influence there were also established working men's clubs, where the factory operatives could assemble to listen to debates, to go through gymnastic exercises, to sing in choruses, to act plays, and to read

the papers and books. In order to secure premises for them, M. Laurent gave them 10,000 francs received as a prize on one of his books, and to this sum he added the entire profits on his treatise on civil law. Unwearied brain-worker, he gave to his brothers of hand-labor the fruit of half a century's toil."

"Here I have been working all these years in my church and I do not even know what its social forces are." These words of a Maine pastor give evidence of the new spirit that is coming, that has, in fact, come. How can preachers hope for greatest efficiency in directing, strengthening, or modifying the forces at work in their churches unless they know what they are and how to influence them? Realizing this they become intent on studying the forces at work in the members in order to learn how best to minister to them. One reason why sociology is rapidly becoming a favorite study is that it teaches what society is, what its social forces are, and what agencies are most effective in social work. The triumph of the nineteenth century is said to consist largely in the fact that nature has been made subject to man's use; and it is hoped that in the twentieth such a knowledge of society will be gained as to enable the Christian worker to impress it most powerfully with moral and spiritual forces.

The Progress of Christian Social Work.

From all quarters come reports of the indifference of pastors and churches with respect to the elevation and redemption of the needy and neglected classes. But, on the other hand, we also hear of many whose interest in the subject is aroused, who are studying the question and are considering the best method for doing their part of the redemptive work. The twentieth century will not only open with a better knowledge of the social situation than was ever before possessed, but also with a more earnest Christian determination to meet the just demands of

labor, to root out the slums, to remove ignorance and relieve poverty, and to permeate the masses with the leaven of the Gospel.

We can not even mention all the individual and collective agencies already employed to this end, and new ones are constantly springing up. Many pastors are boldly seizing hold of the social problems, and their number is increasing. Churches are quietly but effectively doing missionary and philanthropic work in their neighborhoods; social settlements are growing in number and efficiency; Christian temperance organizations have departments for labor and other social sections; leagues are formed for the discussion and promotion of municipal and national affairs on Christian principles; and the Reform League, under the efficient leadership of Dr. W. F. Crofts, is doing fine work in behalf of national purity and righteousness. In Pittsburgh and Allegheny the Federation of Churches makes a specialty of improving the homes of laborers, a subject demanding urgent attention in every large city. In Buffalo seventy-six churches of twelve denominations have made themselves responsible for looking after the needy in particular sections of the city, some of them taking as many as two of the one hundred and forty-nine districts into which the city has been divided. One aim in thus systematizing the work is to head off the shrewd and worthless paupers who make a good living by imposing on pious benefactors, going from church to church for this purpose. It is a notorious fact that indiscriminate charity often misses the most worthy poor and actually helps to make paupers.

Whatever may be done by individual churches and local federations of churches, the Episcopal Church of the United States deserves special mention for its general organizations for social work. One of these is "The Christian Social Union" and the other "The Church Association for the Advancement of the Interests of Labor." Bishop

Huntington, of New York, is president of the latter, and forty-six bishops are among the vice-presidents. Of the amount of excellent work done no idea can here be given; but with such organizations the future is bright with hope. *The Monthly Leader*, Boston, is the organ of the former association, *Hammer and Pen*, New York, of the latter, both admirable in matter and spirit. From a number of the former a few passages are given from the report of the executive committee:

"Those who are interested in social and economic questions from the point of view of the C. S. U. know well what tremendous influence could be exerted if all Christians were interested in applying the Christian law to social practise. The Church has hardly begun to more than dream of what could be done if we were to awaken to our responsibilities and opportunities. The Christian Social Union is in a certain sense a voice crying in the wilderness. We want to rouse the members of the Church, and through them the Church as a whole, to the work which lies at hand. . . . There seems to be a growing conviction that the specific work of the Church in the near future will be to bring the Spirit and precepts of Jesus Christ to bear upon the outward conditions as well as upon the inward and spiritual character of the world."

Besides arousing the Church, the Union wants to show "the so-called laboring classes that the Church is interested in their welfare. At present they seem to have a fixed idea that the Church cares nothing for them or their struggles. They are surprised to discover that there are organizations in the Church which are sympathetically studying their problems." This is a point of much importance. *The Hammer and Pen*, in a report of the C. A. I. L. conference in Washington, shows how effectively the labor organizations are learning that there are churches which study their conditions and want to help them to greater opportunities. The secretary of the American Federation of Labor addressed the conference, and expressed his joy "because the interest of the Church has been thoroughly aroused in labor's cause, and the laboring people have found such

staunch friends in the Church Association for the Advancement of the Interests of Labor." It meant much that members of organized labor took part in the discussions.

The Episcopal Church is also doing a good social work through the Brotherhood of St. Andrew and the Girls' Friendly Society.

The Christian literature on social problems is increasing rapidly. Professors and preachers have taken up various phases of the social situation, applying to them the principles of Christianity. The religious press pays much more attention than formerly to labor questions. Excellent journals are also devoted to the social problem. Besides the two already mentioned, we name *The Commons*, a monthly record, devoted to aspects of life and labor from the social settlement point of view, edited by Prof. Graham Taylor, Chicago; *Social Service*, New York, the monthly organ of the League for Social Service, of which Dr. Josiah Strong is president; and *The Social Gospel*, published by the Christian Commonwealth, Georgia.

Germany is blessed with various Christian labor organizations which not only keep working men in the Church, but also promote religious interests in general and counteract atheistic and other destructive social tendencies. The eleventh annual meeting of the Evangelical Social Congress was held last summer at Karlsruhe, the eminent Professor Wagner, of Berlin, being honorary president. The place of profound Christian scholars in the social movements is an encouraging feature. Among the problems discussed at the convention was the training of youth for the religious, national, and economic requirements of public life. The great need of reform in the housing of the poorer classes in city and country was also considered. Germany's development as a world-power led to the discussion of the social and moral demands thereby created. It was argued that this growing power requires great-

er emphasis on the culture of the Christian spirit at home and its manifestation toward foreign peoples. The extension of the economic relations should be accompanied by the cultural influence of missions, the church, the school, and the sciences.

About the same time the second annual congress of the Christian Trades-Unions was held at Frankfort-on-the-Main. The members numbered 142,304, and a little later as many as 152,615. Of these, 50,000 were miners, 62,000 railroad men, and 24,000 textile workers. The rapid growth of this organization shows that besides the revolutionary social democracy there is abundant room for Christian labor associations. This society is ready to cooperate with secular organizations for the general interests of laborers, but aims to carry on its specific work on the basis of Christianity.

QUESTIONS.*

How Can I Best Study the Forces at Work in My Church?

By answering such questions as the following: What interests absorb the attention of your people? What do they talk about? What papers and literature do they read? What entertainments do they seek? The business they pursue and the society in which they move are likewise important factors. Usually the daily life of the members is a far better index of what controls them than their attitude at church on Sunday. We are learning the valuable art of estimating their religion in its application to all their relations, rather than by viewing it as isolated and in danger of being defiled by coming in contact with secular affairs. "By their fruits ye shall know them"; and these fruits grow in the world as well as in the church.

Why not enlist the entire membership in the study of the church, what

its controlling factors are, in what its power consists, in what its weakness, and how its inner character and outward efficiency can be augmented?

Have We a Right to Speak of a Christian View of Labor?

Certainly; and if it were not only spoken of, but actually made prevalent it would effect in the social condition one of the greatest revolutions of history. This view is opposed to that which prevailed before the coming of Christ in heathen antiquity, namely, that manual labor is degrading, the mark of a slave, and unworthy of a free citizen. In theory this heathen notion has been in part overcome, but practically it rules the minds of many in lands called Christian. The Manchester school of political economy treats labor as a commodity, as a ware, a thing, that can be sold and bought like iron or potatoes. As a sheep is shorn of its wool which is sold for what it will bring, so a man's labor is regarded as in the market to be valued solely as that of a mule or a machine, the price being paid and no further consideration entering into the contract. This is what is meant when labor is said to depend for its value on supply and demand.

Not only is this the doctrine of an effete political economy, superseded by a mere human economics developed in the last fifty years, but it is in direct conflict with the teachings of Christ and the apostles. Christianity honors labor and teaches that he who will not work shall not eat. Onesimus, tho a slave, is to be received as a brother. All through the New Testament the spirit and letter make labor honorable. But more than this, Christianity emphasizes persons above things; and it is impossible to have its spirit and ignore the worker while considering his work. The laborer is not a machine, a mule, or a sheep, because he is a man and has the feelings and claims of a man; he has intellect, heart,

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will, a spirit destined for immortality. Every contract, therefore, which ignores the Christian view of man, and exploits him as if there were nothing in him but the labor which can be gotten out of him, abandons the principles of the Gospel and is a survival of the heathenism it came to conquer. To treat men and women as mere "hands," as "menials," as "beasts of burden," is a negation of fundamental elements of the Christian religion. It is forgotten that a laborer is more than a laborer, that he is soul and conscience, that he may be a thinker, a believer, a Christian brother, and that injustice is done him if he is taken solely for what can be gotten out of him, not according to

his actual worth and needs, his personality and his possibility.

Yes—we answer the question with all possible emphasis, and long for a time when in the kitchen, the factory, the mine, the shop, and all the avenues of manufacture and trade, the answer will be heard and heeded by Christian men and women. The child robbed of education, joy, beauty, and love; the woman taken from home and family to the factory; the man toiling to exhaustion to keep the wolf from the door: they are not things, but human beings, and have a right to be treated as such, which simply means the prevalence of the Christian instead of the heathen view of labor.

LIVING ISSUES FOR PULPIT TREATMENT.

Railroading More Deadly than War.

It is appointed unto men once to die.—
Heb. iv. 27.

THE annual report of the Interstate Commerce Commission, when compared with the list of casualties in the Philippines, seems to justify the remark of *The Army and Navy Journal* that "the risk to life or limb among trainmen on the railroads in the United States is nearly four times as great as among the soldiers in the Philippines," and two and one-half times as great as among the British soldiers in South Africa. The commission's report says:

"The total number of casualties to persons on account of railway accidents during the year ending June 30, 1899, was 51,743. The aggregate number of persons killed as a result of railway accidents during the year was 7,123, and the number injured was 44,620. Of railway employees, 2,210 were killed and 34,923 were injured during the year covered by this report. With respect to the three general classes of employees, these casualties were divided as follows: Trainmen, 1,153 killed, 16,668 injured; switchmen, flagmen, and watchmen, 278 killed, 2,992 injured; other employees, 782 killed, 15,968 injured."

Thus while more than 37,000 men were killed or injured by railway accidents during the year out of a total

of 227,537 employees, only 1,640 were killed or wounded in the Philippines out of an army of 63,000. *The Army and Navy Journal* makes a still more striking comparison by saying:

"The total of killed and wounded in the British army in South Africa, up to July 1, was in round figures 15,000. The casualties among railroad employees in a year were two and a half times as many. The casualties on the railroads in the United States exceeded the total number of persons killed and wounded in the Philippines and South Africa, including Americans, Filipinos, British, and Boers. In a communication to the Senate June 2, Secretary Root stated that the killed and wounded among forces of the Philippines, from the day of occupation up to May 24, was 2,620, and among the Filipinos 12,864, as nearly as could be ascertained. Adding to these the British killed and wounded in South Africa, 15,000, gives a total of 30,504, as compared with the total of killed and wounded in railroad accidents. This leaves a margin of 21,239 to cover the Boer killed and wounded, which probably do not amount to 5,000, and any Filipino casualties not reported. Here is an excellent text for a sermon on the hell of railroading."

Illiteracy in the South.

My people are destroyed for lack of knowledge.—Hosea iv. 6.

ONE of the problems that is a subject of deep concern in the South is the

educational problem, and one of the results of the prosperity which the South is now enjoying will be, its best friends hope, a large increase in the educational facilities for both whites and blacks. When we remember that the average illiteracy among the native white population of ten years of age and over in the six New England States and the three States of New York, New Jersey, and Pennsylvania was only 2.81 in 1890, and 21.71 among the colored population, it is not hard to see why Rev. Dr. Curry, the president of the Southern Educational Conference that met in Capon Springs, Va., last summer, says that the "paramount issue" in the South is the question of adequate public schools. Here is the table showing the percentage of illiterates in eleven Southern States:

	White.	Colored.
Alabama	18.44	69.06
Arkansas	16.56	53.65
Florida	11.33	50.58
Georgia	16.51	67.37
Louisiana	20.33	72.14
Mississippi	11.92	60.91
North Carolina	23.10	60.91
South Carolina	18.11	64.07
Tennessee	17.98	54.22
Texas	8.28	52.50
Virginia	18.98	57.21

Mortality in Great Cities.

They of the city shall flourish like grass of the earth.—Psalm lxxii. 16.

AMERICANS will be glad to know that our cities, thanks to the progressive spirit shown in municipal and sanitary improvements, are among the most healthful in the world. A new table, based on the most recent census returns, shows that Chicago is, in fact, the most healthful of the world's great cities. More than that, the death-rate in Chicago and New York is decreasing while the population is increasing. It was but twenty years ago that the death-rate in New York was 27.3; now it is 23.67 for Manhattan and 23.27 for Greater New York—that is, 4 lives per 1,000 of the population, or nearly 14,000 lives in the aggregate, are saved every

year. In Chicago the showing is also encouraging, for during the first half of the decade it lost 126,804 by death, or an average of 25,361 per year, while for the second half the total number of deaths were 117,531, or 23,516. The following table shows the population of the world's great cities and their death-rates:

Cities.	Population.	Death-Rate per 1,000.
London.....	4,589,120	23.1
Greater New York.....	3,437,302	23.27
Paris.....	2,511,629	23.8
New York proper.....	2,050,600	23.67
Chicago.....	1,998,575	16.56
Vienna.....	1,639,811	22.1
Berlin.....	1,607,605	20.0
Philadelphia.....	1,298,697	23.65
St. Petersburg.....	1,132,677	29.5
Moscow	1,023,517	26.9
Glasgow	743,969	27.4
Hamburg	691,349	19.4
Budapest.....	669,120	22.6
Liverpool.....	634,780	31.4
St. Louis.....	575,288	19.08
Naples	565,527	23.2
Brussels.....	561,130	18.8
Manchester	543,768	26.5
Cairo.....	534,677	32.8
Amsterdam	533,743	20.8
Birmingham.....	519,610	25.9

Congested Populations.

The poor of the earth hide themselves together.—Job xxiv. 4.

It was supposed that the "East Side" of New York was the most congested center of population on earth, but the *New York Journal* has found a more congested center. It says:

"The most populous block now in New York runs from Tenth to Eleventh Avenue, and from West Sixty-first to West Sixty-second Street. By actual count 6,888 people live in that one city block. . . . To pack away this teeming population on one block, the 'double-decker' tenements are built so close together as to look like one gigantic house 600 feet long and 200 feet wide. There are twenty-six houses on the north side of Sixty-first Street and the south side of Sixty-second Street, and seven double houses fronting on the avenues on the east and west ends of the block. Each house contains twenty-two families."

It is hard to conceive of the demoralizing influence of such a mass upon the poor who constitute it, and upon the rich who are infected by it.

MISCELLANEOUS SECTION.

THE FORWARD MOVEMENT—HOW TO BE BROUGHT ABOUT.

By D. S. GREGORY, D.D., LL.D.

New Departures for the Membership.

How shall the preacher—when he has once taken his place as prophet of God and leader of God's hosts*—set about the all-important and urgent work of getting the Christian membership to take up and carry forward their appointed task? This is certainly a vital question. In the last analysis, the forward movement called for in the present crisis depends upon the Christian membership, without whose aid and cooperation the preacher is helpless, a general without an army.

Every one who has had even the most limited opportunities for observation knows that the average Christian professor falls painfully below the New-Testament ideal, is largely if not exclusively absorbed in secular and temporal enterprises, and accomplishes next to nothing in the work of extending the kingdom of God in the earth. If he is to remain so, the sum of the averages, in ideal, aim, and accomplishment, will fall infinitely short of what is needed in the strenuous work demanded of this age, in the evangelization of the present generation of lost men for which Christendom is responsible to God. Unless he can be brought up to the New-Testament standard of the ideal Christian, with soul fixed and intent on the paramount Christian issue and powers all devoted to the accomplishment of the immediate and supreme Christian task, the lost world must abandon hope. If he can be so lifted up in life, aim, and work, then men may take heart; for the sum of the spiritual forces of Christendom will then be adequate to the task for which the passing generation must answer at the bar of God.

What has been said is sufficient to indicate that if there is to be any rational ground of hope for mankind, there must first be a *threefold uplift of the entire membership of the Christian churches*. Some suggestions are now to be offered concerning this uplift.

I. The Christian membership must manifestly be brought up to the *New-Testament conception of what a genuine Christian is*.

We are not pessimists, but it would be vain to deny that in many a church the majority of those on the roll are a dead weight on the spiritual life, and without the slightest practical notion of what it is to be a Christian. For what is it to be a Christian? Assuredly it is not simply to have one's name on the church-roll. It is not merely to be a moral man and good citizen, and a member and supporter of the Church. The Pharisees were all that, and more. Nor is it to be a leader in all outward churchly activity, always talking religion and everywhere busy and bustling; for who has not known just such men who have been sent to demonstrate their Christlessness within the walls of a penitentiary? Nor yet is it to make loud professions based on some momentary past experience not backed up by a Christian life; for have not such men full often shown themselves to be the victims of mere emotional excitement? Such things are accidents or incidents in, but not of the essence of, Christianity. A man may have them all, and vastly more, and not be a Christian at all; least of all an ideal Christian of the Bible order.

Three things undoubtedly belong to the Bible idea of a Christian: *salvation, consecration, service*.

Whatever names itself Christian while leaving out any of these factors must be sadly defective, if not fatally false. Now this true and fundamental conception needs to be somehow gotten into the souls of the great hosts

*See *October Review*, p. 271.

of merely formal Christians who are everywhere chilling out the life and fervor of Christianity and blocking the wheels of progress. Drs. G. Campbell Morgan, Frederick B. Meyer, Andrew Murray, and other recent visitors from abroad, have shown their grasp of the situation by directing their messages toward the emphasizing of these essentials.

It is indeed true that the present tendency of liberalism is to throw overboard these fundamental principles; to find great numbers—sometimes a majority—of the best Christians entirely outside the churches; and, according to its latest proposal, to take in most of the outside world by casting aside all creeds and making “the initial experience” “nothing beyond the sincere desire for right conduct.” But is such a conception of Christianity possible to any one who bases his religion on the Bible as the Word of God?

The Gospel undoubtedly makes *salvation* the basis of the Christian character and life. But it should be remembered that the Bible salvation is many-sided. It embraces deliverance from the guilt of sin through the atonement of Jesus Christ. But *justification by faith* is not all; else the so-common notion, that becoming a Christian is like getting into an ark to be carried safe home to heaven, irrespective of character and conduct, might not be so far wrong. “Except a man be born again,” or “from above,” he can neither “see” nor “enter into” the kingdom of heaven. *Regeneration*, transformation of nature and character, is Christ’s universal requirement, as a part of salvation; and that shuts out all professors who are not possessors and closes the door forever against all the merely decent or moral people that liberalism would fain admit. That is the germ of the Christian life, and the unfolding of this renewed spiritual nature makes a *right life* not only possible but necessary, in the case of any one who would not forfeit his title to be called a Christian. But the

Gospel does not stop with justification and the new birth; Christ was named “Jesus,” the divine Savior, because “he shall save his people *from their sins*.” Salvation is not *in* sin, but *from* sin. When a sinner by faith receives Christ as *Jesus*, as his atonement and ground of justification, he receives Him also as *Lord*, whom he is to obey, whose word is to become the law of his life. That introduces and binds him to *right*, or *righteous*, *living*; so that the Gospel always has been, is now, and always must be the *Gospel of Righteousness*, with a capital R. When one is born again by the power of the Spirit of God, he is started by that Spirit on the way of *sanctification*, or *holy living*, which is to be carried forward by the agency of the Spirit and the instrumentality of the Word of divine truth to the end. Now at least all these elements are comprehended in the *Christian conception of salvation*.

The man, therefore, who ignores them, and thinks only of *salvation in heaven*, has lamentably missed the mark. The true believer shall indeed have salvation in heaven. But that is only a result incident to the salvation wrought by the power of the Gospel here on earth. If he has the latter, the former will take care of itself.

But upon salvation necessarily follows *consecration*—if indeed the former does not include the latter—as essential to the ideal Bible Christian. “Know ye not that . . . ye are not your own? For ye are bought with a price”: that is the universal Christian position. In the hour when salvation comes to his soul, the believer—under stress of the overmastering motive of the cross—solemnly separates himself from sinners and consecrates himself, body, life, and soul, with all his powers and possessions, time and talents, voluntarily but irrevocably to Christ. He is all Christ’s by his own free gift, as well as by creation and by the purchase of redemption, and can escape or take back his vow of consecration only by repudiating and forfeiting salvation.

and delivering himself over to sin and perdition.

But salvation and consecration are for that higher end of Christian *service*, without the recognition of which so-called Christianity degenerates into easy and selfish uselessness. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are his": that is the height of the apostle's great argument. "We are laborers together with God," "God's fellow workers": that is what Christians are. To that Christ sent them in the "Great Commission."

Salvation, consecration, spiritual service—at least these elements enter into the Bible conception of what it is to be a *Christian*. The problem is, *how to bring the entire church-membership up to this conception*.

The ages have demonstrated, as present experience demonstrates, that nothing short of a complete Christianity has adequate efficiency for saving men, and advancing the work of the Kingdom of God. In the same way it has been made clear that nothing short of the entire membership of the churches is sufficient for the spiritual work to be accomplished. The lack of vital religion in one member, or in a few members, of a church cripples every enterprise in that church; that lack in many members ordinarily paralyzes the church. Paul's illustration, drawn from the body and its members, enforces this truth. So it can not be gainsaid that vital religion and entire cooperation on the part of every church-member are absolutely essential to anything like success in the forward movement demanded by present conditions and needs, and over which the Church is so widely meditating and praying and planning at the turning of the century.

If the mighty masses of the membership are to be lifted up and transformed, so as to furnish a fit agency to enlist in such a forward movement, the preacher *must*, in the ordinary course of Providence, be a leading instrumentality in

the uplift. And the burden of present-day preaching with this end in view should be, salvation, consecration, service. And these three should be pressed home with a blood-earnestness and a divine unction that will quicken every true Christian and burn them into the very soul of every indifferent, unsaved, unconsecrated, idle, godless professor of the religion of Jesus Christ who dares to keep his name on the church-roll. That, as in the primitive days, will sift men, and it may be trusted to save them too. The individual soul, saved, consecrated, and actively serving Christ, is the unit of power in the Kingdom of God. The entire membership, made up of such individuals and cooperating for the ends of the Kingdom, is the only instrumentality adequate to the work of world-evangelization. For the attainment of such condition of efficiency both preacher and people will need a new baptism of the Holy Spirit.

II. The Christian membership must be brought *intelligently to accept and adopt what Christ has made the paramount issue in this age of the world*.

Given a church-membership with the Scriptural conception of what it is to be a Christian, and then comes the necessity for directing its energies to the right end, lest they be wasted. The *paramount issue* before the individual Christian and Christendom is, most assuredly, the establishment of the kingdom of God, *through the evangelization of the world* in obedience to the "Great Commission." As has been shown in previous papers, whatever excuses past generations may have had to offer for their failure in this task, the present generation has been left by God's providence absolutely without excuse. And the paramount issue is most certainly with this age the *immediate issue*.

The supreme task of the Christian, from the Bible point of view, may be summed up in *soul-saving, personal, social, racial*. It begins with the individual soul as the center and reaches

out from that, saved, consecrated, active, till it embraces kindred, friends, neighbors, and all peoples to the limits of the globe. That is Christ's way of sending the original apostles (missionaries) when they had been girded by the Holy Ghost for the work, and of sending all Christians, to their task as witnesses, "at Jerusalem, . . . unto the uttermost part of the earth."

This truth of the Christian's *world-wide mission for salvation*, has it not been a lost, or at least a lapsed, idea? Multitudes of intelligent church-members seem never to have heard of it. They are skeptical about it. The little businesses of time and sense—the acquisition of wealth, learning, culture, fame, power—have usurped the place of the supreme business; and through the supremacy of "the lust of the flesh, the lust of the eyes, and the pride of life," covetousness, worldliness, time-serving, formalism, and hypocrisy have come in like a desolating flood. The restoration of this lost vision of God and souls and of the lost spiritual perspective, is it not the supreme need of the hour? How shall this need be met? How shall the entire membership of the Christian Church be brought up to this lost, or lapsed, or never entertained, conception?

Without possibility of question the preacher is responsible for the present near-sightedness or short-sightedness or blindness—whichever it may be—of the membership, and from him, if he has not forfeited his place of leadership, must come the remedy. The mighty, inspiring, uplifting mission that Christ has given to every Christian and to all Christendom has not been presented from the pulpit, in its world-wide breadth, its awful responsibilities, its tremendous urgency, and its sublime identification of the believer with the sufferings and glory of the Redeemer. In more than threescore years of hearing preaching the writer has never heard this paramount issue of the Kingdom of God so presented from the pulpit. What does it mean? Has the

mighty, overwhelming truth never reached the man in the pulpit? And if it has not reached him, how could it reach the people? "How shall they hear without a preacher?"

This turning-point of the centuries, this crisis in Christendom, is the time for the pulpit everywhere to wake up to this supreme truth, and for the rousing of Christendom to it. Its importance demands that it shall be proclaimed from every pulpit in the world, in all fulness and clearness and with the moral grip of the divine command, day after day through the year and the years, with an eloquence born of absolute belief in the lost condition of the world, in the adequacy of the atonement on Calvary, in the last command of the Savior, and in the swift-coming judgment, until the truth shall be burned into the soul of every one who professes to be a Christian. And this must be made universal in order to be adequate. It will doubtless be an awful task to get down through the indifference and worldliness and formality and machinery to the souls of men, but once accomplished, the expulsive power of the grandest conception and enterprise possible to man, as "fellow laborer with God," will push out the pettiness of human aims and the littleness of human ambitions and lift up Christendom into the light and glory of God's plan. And then, when every church-member understands what Christ wants and expects of him, a great enthusiasm, not of humanity—merely that would be low and earthly—but of Christianity, would take possession of the churches, and the way would be prepared for immediately dealing with the one issue that has been the paramount one since Christ's farewell charge.

III. The Christian membership must be brought to *devote themselves immediately and systematically to the accomplishment of the task set by the Master.*

The attainment of a correct conception of what the Christian is, and the acceptance of the paramount Christian

issue, are only in order to the accomplishment of the appointed task. It is possible here merely to outline the principles governing the general method to be pursued, with some suggested problems, leaving the program and its details for later unfolding.

1st. The starting-point, in carrying out the "Great Commission" in evangelizing the world, is to be found in the formation of *a comprehensive plan of effort*, taking in all phases of the work for lost men at home and abroad, thoroughly grasped by the preacher and leaders and brought home to the entire membership of the churches. Such a plan is necessary in order to prevent wasted, lost, and duplicated effort. Moreover, it will give to every one his part and place in the task of establishing the Kingdom. Here emerges the practical question, *How shall such a plan be formulated and set before the people?*

2d. In carrying out this plan, *the working forces of Christendom, consisting of all the laity, must be wisely organized and directed.* The passing half-century has recognized, as has no previous period, the place of the lay element in the work of the Kingdom. Mr. Moody, a layman, has largely stood for this recognition, altho it began before him in the revival of the sixties, and had much to do with making him. Great organizations almost without number have grown out of this recognition: the Y. M. C. A., the Y. P. S. C. E., various Brotherhoods, the Salvation Army and the Volunteers, the Student Volunteers, etc. These organizations have simply prepared all the churches to follow in the one thing that now needs most of all to be done, *the complete organization and direction of all the membership*—with the subsidiary aid and cooperation of all the voluntary societies—for *the work of the Kingdom.* That is the only measure that can possibly prove adequate to the task of the world's evangelization. In the Twentieth Century Forward Movement, the Methodist Committee, Bish-

ops Thoburn and Joyce and President Bashford, have called for 100,000 volunteer workers for souls; but that is only a partial effort, unless these are to be additional leaders and directors of the vast Methodist hosts in this country. Christ will not be satisfied with less than the entire 5,000,000 of Methodists, and the world can not be reached and saved without them. The practical question here emerges, for all the denominations and churches, *How shall the entire laity be properly organized and directed?*

3d. The task of the churches can never be accomplished except by *personal Christian work of all the membership*, beginning from the center of a saved soul and a saved Church and reaching out over the world. Any merely superficial excitement, any mere stir brought in from the outside, any enthusiastic show of hands and waving of banners that is this only, any forward step having only material ends in view, must prove a deception and a delusion. These have been among the defects in the revival movements of the passing century, and of the work of the organized Christian agencies. The outward and mechanical show can never take the place of the inner and spiritual life. The mass and the machine may supplant and destroy personal effort, but they can never fill its place or compass its ends. There must be the old power for the new age. The practical question emerges here, *How shall the churches be made such centers of personal spiritual effort?*

4th. The task of Christendom will require the consecrated energies of all the membership in all the churches, *pushing unitedly and continuously toward the world's evangelization.* No half-hearted, fitful, intermittent effort will suffice. It must be all, all together, by all means, and all the time, with Christ crowned Lord of all, if success is to be attained. Hence comes the practical question, *How shall the workers and the means be supplied and the continuity be maintained?*

These are questions that need to be thought of, discussed, and prayed over everywhere until He shall come.

IV. The entire Christian membership must be led to *revert to the only source of power*, or the appointed task will continue unaccomplished and the responsibilities remain to be met at the judgment.

The crucifixion needed to be supplemented and completed by Pentecost. To Christ's finished work must be added the applying power of the Holy Spirit. Without both, the attempt to move forward, with the mighty momentum that the age demands, must prove abortive, and the hopes of another generation must go out in despair; with both, the quickened and unified forces of Christendom will advance to speedy and complete conquest of the world for Christ. And so finally the question of questions is reached, taking in and affording answer to all the others, *How shall another Pentecost come to the churches?*

THE PREACHING FOR MEN.

BY DANIEL H. MARTIN, D.D., CLINTON AVENUE REFORMED CHURCH, NEWARK, N. J.

THE larger proportion of women than men at the average church service does not of necessity indicate that women take more kindly to preaching than men do. Women are usually in the majority at all promiscuous public gatherings, lectures, theaters, libraries, art galleries, and the like. Under impulse of recent discussions of preaching for men, I have sought to find out from the stay-at-homes themselves the reason for non-attendance of men. The various answers may be classified and condensed as follows:

(1) Agnosticism, which finds its votaries among many Germans, among students of science, and among a class of young men who affect a learning which they do not possess.

(2) Foreigners, who are out of sympathy with formal organizations of any

sort, and who have taken no pains to inquire into the genius of Protestantism, but identify all religion with the oppressive forms of priestcraft with which they have been familiar across the water.

(3) Laboring men who unjustly imagine that the Church is the ally of selfish capital, and that only the wealthy are welcome.

(4) Wage-earners, who work so hard during the week that Sunday sleep is an absolute physical requirement, which, with other necessary recreation, leaves no time for churchgoing.

(5) Preoccupied business men, and lovers of pleasure. Caught in the maelstrom of money-getting and pleasure-seeking six days in the week, the call to worship on Sunday is the mere echo of an Alpine horn. Religion never gets within the range of their life.

(6) Men who are living in open or secret sin. They have no desire to go where they will hear their own sins denounced. They are living in the animal nature and are satisfied. God is not in all their thoughts.

(7) A large class who are simply indifferent. Neither precept nor example when they were young bred in them habits of churchgoing. They sleep late in the morning when the breakfast bell is a sweeter sound than any church bell. Then they have their pipe and slippers and doze the hours away under that white and black blanket the Sunday newspaper. Far more people come under the classification of indifferentism than any other. The religion that the average man would like is an easy religion, and God's religion is not easy. This fact is as old as human nature. In the Book of Isaiah we read: "Write it before them and note it in a book, that this people is rebellious, lying children that will not hear the law of the Lord, which say to the prophets, Prophecy to us not right things; prophecy unto us smooth things; prophecy deceits."

Perhaps something may be said justly at the door of Puritanism for alienating

the sympathies of many men from the churches. The barren severity of the service, with its long prayers and still longer sermons relieved only by the droning of a psalm or hymn, so largely in vogue in Calvinistic churches, has made worship a weariness to the flesh as well as to the spirit.

But the fundamental instincts of men are the same in all ages. We find Nehemiah asking "Why is the House of God forsaken?" I have no doubt that the reasons why men stayed away from church in that day were largely the same as their reasons for staying away in our day. But it is our business to get men interested in the church. If we are called of God to preach, we must call men to hear the message. What is the preaching which will meet the requirements of the men where we live?

There have been plenty of answers to the question, *from those who never preach*. The most perplexing problems of the age are solved with the greatest ease from the revolving chairs of editorial sanctums. The substance of their counsel is "Preach the pure Gospel"; "men are hungering for the old-fashioned Gospel." According to this dictum, a good many half-filled churches ought to be overflowing with hearers. They preach a pure Gospel. But if our friends who solve this problem so easily on paper will turn to the sixth chapter of John's gospel, they will discover the significant fact that when the world's greatest preacher left off feeding the crowds with loaves and fishes, and attempted to feed their spiritual natures with the bread from heaven, the crowds turned and walked away from Him. Jesus knew that those people needed spiritual food more than the bread that perisheth. But human nature does not always know its own needs.

Jesus attracted the multitudes with material benefits, and then rubbed the truth in as we rub in a liniment. So *I believe it is perfectly legitimate to attract men to church by every induce-*

ment in the way of entertaining music, and what not; for altho their motive in coming may be to have their ears tickled, there is the chance to prick their consciences with the Gospel message.

But the preaching for men must begin with the preacher's contact with men. I believe that one reason why women outnumber men in church attendance is because the women *see more of the preacher than the men do*. The preacher's time is so preempted in the evenings by meetings and services, that he is shut off from pastoral calling in the homes at the only time when he can find the men. This ought to be different. *The preacher must study how to come in contact with men*. Interest in the message is excited by *personal acquaintance* with the messenger. There may be drudgery about this hand-to-hand work, but nothing ever amounts to anything *without a certain element of drudgery connected with it*. To reach men, we must reach them first with the handshake and an expression of friendly interest in their personal affairs; then it is easy to invite a man to church, and it is easy for him to accept the invitation. When he goes to church, let him find the pulpit occupied by robust manhood, courage of conviction, frank and earnest statement of truth. Let the message come out of personal experience; for the least suspicion that the preacher is speaking beyond his own experience will kill the message. Men have an instinctive sense of sincerity. We can wear no disguise, we can not hope to appear anything more than we really are. We can not by taking thought add one cubit to our stature. Let us then be natural.

I may say further that the preaching for men is preaching that is tangent to a man's every-day needs; and there is no better example than the preaching of Jesus Himself. His Gospel was preeminently the Gospel for the times. His sermons would come under condemnation in certain theological seminaries, because they belong to that

order known as "topical preaching." He ground up the grist of passing events to make flour for the bread of life. When the tower fell in Siloam; when the sparrows were brought into the market; when the lilies bloomed; when the young moralist passed before Him; when the woman was taken in adultery; when Zaccheus, the tax-gatherer, confronted Him; when the children sat in His lap—He made these occurrences the theme of His homilies. Nothing was common or unclean that could furnish food for practical application. In His hands daily events were an illuminated missal, lettered with divine meaning. He revealed how the most beaten and familiar paths lie under the shadow of the Infinite. Thus He has taught all preachers how to look out upon God's world, and find spiritual significance hidden beneath the commonplace affairs of life.

Some men have tried to build up the fence which Jesus tore down between the sacred and the secular. But "what God has joined together, let no man put asunder." If preaching is to reach and hold the ears of men, we must proclaim an alliance between the pulpit and the (so-called) secular interests of life which absorb the thoughts of men. We are too apt to pray on Sundays that our congregation may banish all thoughts and cares of the world and dwell on higher things. This tells the people that divine worship and preaching are intended to take them up into *attenuated regions*, where the truth can not get into vital contact with their workaday needs. But it is not the laying aside of the thoughts and cares of the week that men need, but the interpretation of those very things in their wider and higher relationships.

It is not the invasion of the secular life on Sunday that hinders spiritual life, but the *unilluminated struggle of the secular life during the week*. Jesus says that it is our duty as preachers to point men to the large and divine meaning of the week-day life which God has appointed them to live.

That vague and pious injunction which we heard so often in the theological seminary, to preach only the "Gospel," has given many a young preacher the idea that he must make the pulpit a mere music-box, limited to play a set number of tunes; when in reality it is an instrument keyed to every want and wo, every aim and inspiration, symphony as well as requiem, andante as well as halleluiah chorus.

Paul's conception of true preaching was contained in the words: "I determined not to know anything among you save Jesus Christ, and him crucified." But his sermons and epistles show what a tremendous scope the theme "Christ and Him crucified" covers. Paul touches upon almost every human weakness, fault, and foible, actually making suggestions to the women how to wear their hair. "Nothing human is foreign to me" is the verdict of the Gospel, as well as of the ancient philosopher. The inspired writer shows the scope of God's interest by the words: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take wings and fly to the uttermost part of the sea, even there shall thy hand lead me, and thy right hand hold me." Is not God personally interested in everything that goes on in His universe? Why should the preacher narrow the Gospel into limits God never prescribed for it? It is tangent to every human need, the doctrine of the immortal soul, the welfare of the human body, everything that affects a man in his recreation, amusements, struggles, temptations, his ideals of beauty, purity, and love; therefore all of these things are appropriate to the pulpit.

Every sermon ought to have what the newly devised guns upon our great battleships have, a "range-finder." That is why our cruisers did such effective work in the Spanish war. Every sermon that Jesus preached had this "range-finder," for the apostle says,

"He knew what was in man." Unless we know what is in man, a sermon will consist of a great fusillade of words, and no one will be hit.

The sermon that has the range-finder will never trouble itself whether the shot can be most effectively delivered by manuscript or extempore address. Whoever has listened to Phillips Brooks will recognize the force of this. Sometimes he read his manuscripts lavishly; at other times he had no written word before him. But at all times his church was crowded with eager and rapt hearers. He knew what was in men, and he had a message for them. His soul was a reservoir bursting for outlet. It was not his manner that attracted, but his matter. He was lacking in all the essentials of masterful oratory, as taught by the schools. If he had stood in the pulpit to utter only pious platitudes, and a medley of unconnected commonplaces, he would have preached to vacant pews. But the charm of his preaching was what Frederick W. Robertson, whom he much resembled, would have termed "the reality of it." He laid hold of the intuitions of the soul, and answered their most earnest questions. His church was always crowded.

Let me say, in closing, that the preaching for men is the preaching that gives to men the conviction that the pulpit welcomes all truth as truth, and stands four square to every wind that blows, without any peeping or muttering. The preaching for men is that which tells men honestly that membership and service in the church will not shut, for any earnest man, any door of discovery or research, and will not make it heretical for him to entertain any honest conviction which he would entertain were he outside the church. This straightforward, masculine element is in true Christianity and puts the pulpit in direct line of descent from that which Jesus established, placing emphasis on courage and sincerity and loyalty to the truth.

Lastly, the preaching for men must

be plain and pungent and practical, for the pulpit still has its mighty mission to perform, and the world will give a hearing to its message. Let the man in the pulpit feel, from the depths of his soul, the dignity and greatness of his calling. To that end let him live daily in vital communion with the Holy Spirit, that He, the Spirit of truth, may lead him into all truth. Then will the pulpit be the mightiest throne on earth, the sermon a scepter to sway the hearts of men, and the preacher a prince shining with the splendors of truth.

ANECDOTES OF COWPER'S HYMNS.

By REV. JAMES H. ROSS, A.M., BOSTON, MASS.

DURING a famine in Lancashire, England, work and wages in one of the cotton-mills declined. Finally work was suspended. When the announcement was made by the overseer, a young girl suffering from reduced diet arose and began to sing this hymn of Cowper's. Some of the stanzas proved prophetic. The following stanza is a specimen:

"Ye fearful souls fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

The owners decided not to close the mills, and in a short time they were running on full time, and work for all was resumed.

Spurgeon once preached in Essex and visited the scenes of his boyhood. In closing his morning sermon he mentioned that he sat down in the very arbor which stood in what was once the garden of his grandfather's manse, and in which he, when a lad, met the missionary who predicted that he would one day preach to great multitudes, and would occupy Rowland Hill's pulpit. The missionary gave him sixpence to learn the hymn, "God moves in a mysterious way," and exacted a promise that when preaching

in Rowland Hill's chapel he would have that hymn sung. Spurgeon preached both in Surrey Chapel and in Rowland Hill's church at Wootton-under-Edge, and on each occasion the promise was redeemed and the hymn selected by the missionary was sung.

"'Tis my happiness below"

was published in Lady Huntingdon's "Collection," 1774. It was then, and afterward in the "Olney Hymns," associated with "God moves in a mysterious way," and it is suggestive of many of the sorrowful circumstances under which that hymn was composed. It has had more of a history in the United States than elsewhere.

"When darkness long has veiled my mind"

was first published in 1772, and entitled "Trials Overcome by Hope." When included in the "Olney Hymns" it was entitled "Peace After a Storm." Evidently it was written about the

same time as his "God moves in a mysterious way."

"My Savior whom absent I love"

is a hymn often attributed to Cowper and characterized as his last hymn. But Mrs. Oliphant, one of his latest biographers, does not include it among the autobiographic pieces, nor mention it in any way. It is not noted in Julian's "Dictionary of Hymnology."

Cowper's poems and hymns were retouched by Joseph Johnson, the publisher of the "Olney Hymns." He suggested to Cowper, through Newton, that "if Mr. Cowper would not be offended, he could point out lines that might easily be much improved." This the author took in good part, and he wrote July 7, 1781, giving Johnson permission to query the lines on the margin. The publisher did so, and the poet conceded the justice of the critiques on verses that "he or his objected to."

EDITORIAL SECTION.

EDITORIAL NOTES.

Signs of Coming Revival.

THE hearts of Christians are everywhere being cheered by indications that the churches are beginning to wake out of their long spiritual slumber, and to become conscious of the great duties and responsibilities Christ has laid upon them. The most cheering sign is the great Methodist spiritual movement originating in this country, but promising to spread wherever Methodism has gained a foothold. Is it not just the time for all the churches of all the denominations to fall into line, in starting and furthering the mighty forward march of God's hosts to the conquest of the world for Christ? This has been the theme of many utterances in *THE HOMILETIC REVIEW* during this decade, and never have the responses to its appeals been heartier

than now. Will not every preacher take up the theme and take and fill his place as leader in the movement?

Why Conscience is Dying Out.

THAT somehow and for some reason conscience has been losing much of its power to command and control men seems beyond question. The marked increase of corruption, municipal and political as well as private, of business dishonesty, speculation, and defalcation, of crime in all its most revolting forms, and especially of disregard for civil law and human life and rights as shown in lynchings and riots and mob-rule in general, all make the fact indisputable. The old Puritan conscience seems to be dying out.

And it seems to be equally clear that, while many other causes have

been at work, one important cause is to be found in the changed emphasis placed upon the law of God in modern preaching. Mr. Gladstone, writing on the subject of sermons as preached in England, said:

"One thing I have against the clergy both of the country and the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which, I think, are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a fine fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like we had this morning. *Why, the preacher actually insisted upon applying religion to one's private life.*' But that is the kind of preaching I like best—the kind of preaching which men need most, but it is also the kind of which they get the least."

The same indictment holds, with equal if not increased force, against the preaching on this side the ocean. Commenting on this subject *The Free Methodist*, of Chicago, recently used these strong words:

"Much of the current preaching is as powerless to move men to a better life as is the shooting of paper wads to demolish the fortifications of an enemy. The reason for this is that it is an effort to entertain the intellect rather than to probe the heart and arouse the conscience. To-day, as certainly as in the past, such reasoning on 'righteousness, temperance and judgment to come' as made the haughty Felix tremble, will alarm the guilty fears of men and bring many to their knees in penitential supplication. Honeyed sermons are indulged in to excess. The people are already surfeited with pulpit rhetoric and declamation. A sturdier gospel must be preached or Christianity must fail to accomplish its mission."

It ought to be easy to see, as the great British statesman so clearly saw, that there is no possibility of cultivating conscience and making it a power for righteousness in any other way than by bringing home to the "business and bosoms" of men the law of God as embodied in the Ten Commandments.

When preachers return to that they will begin again to prepare men for that work of divine regeneration that never fails to bring in personal, social, and civic righteousness. And what is needed is, not the inculcation of minor morals, nor the apologetic presentation of the abstract ethical principles applicable to major morals, but the authoritative proclamation of the divine law from the Word of God, by men who have an absolute conviction of the personality, the immanence and transcendence, the reality and nearness, of God, the Creator, moral Governor, and Judge of all the earth. Such preaching will lead to the salvation of men through the Gospel to which it will drive them for refuge, and will result in quickened conscience and right life.

Is the American Bible Society Dying?

CERTAIN reports of five years or more ago, to the effect that the American Bible Society is in a moribund condition, have recently been revived, and made much of by the sensational journalism of the day. It is doing nothing, these fellows of the baser sort say, and there is no longer any use for it in the world. And so they have proceeded to administer in advance upon its effects, and especially to dispose of the old Bible House, lest it should longer remain a monument of human folly. Some overzealous Roman Catholics have gone so far as to find in the present condition of the Bible Society a demonstration of the failure of Protestantism with its contention for an open Bible. As there is no longer any demand for printed Bibles, they think that it is time for the Society to go out of business.

Is the Bible Society dying?

How much of truth there is in the allegation that there is no longer any call for the Bible will appear from such facts as the following: that a single firm in New York City (not John Wanamaker) purchased last year \$80,000 worth of Bibles; and that publishing

houses without number all over the world are printing and selling costly editions of the Bible by the million copies and growing rich thereby. That does not look as tho the demand for the printed Bible had ceased. Whether the Bible Society is doing anything worth while will be shown further on.

It would of course be a marvelous thing if, after a business career of world-wide reach extending through almost a century, there should be no call for readjustment of plans and methods. There has been such call; but it has come, not from failure, but from demand for enlargement of scope and for increased efficiency of action. The accredited report of the results is being given to the public, of which the following extracts will interest our readers:

A very important conference of representatives of the American Bible Society and delegates from its auxiliary societies throughout the country was held at the Bible House, October 10, 1900. There were present gentlemen representing societies in Maine, New Hampshire, Vermont, Massachusetts, New York, New Jersey, Maryland, Delaware, District of Columbia, South Carolina, West Virginia, Illinois, Iowa, Missouri, Minnesota, and other States, and also representatives from a number of Ladies' Societies.

The Conference was a most interesting and enthusiastic one. The work of the auxiliary societies throughout the country was thoroughly considered. It was recognized that during the century now closing a work that can never be calculated had been accomplished through these agencies. It was also evident from the reports from these auxiliaries that a domestic missionary work is now being carried on through these agencies in this country that is little realized by the Christian public.

Perhaps the most important action of all was the following:

Resolved, That we recognize that the foreign mission work of the American Bible Society is among the great and efficient agencies for the spread of the Gospel throughout the world, and that the missions of all the churches are greatly aided thereby. The importance of this work should appeal to the Christian people of our country, and should have universal support. In the judgment of this Conference this feature of the work should be presented by the local societies and in the churches everywhere.

The entire question of the readjustment of the relations of the Society to the auxiliary societies, and of the formulation of "such plans as may render the general work more suited to existing conditions," was referred to the Board of Managers for consideration and for report in 1901—all in the interest of enlarged work and increased efficiency.

The question whether the Bible House is to remain where it now is must, of course, be settled on business principles. It cost less than \$500,000. If it could be sold for business purposes for \$1,500,000 or \$2,000,000, and the plant reproduced with all modern improvements in some better location, close by some railway station, for \$500,000, it would seem to be eminently wise to make such a change. In contemplation of the possibility and advisability of making such a change, we understand that the authorities have for several years declined—no doubt wisely—to make leases for a term of years, and have thereby lost some of their best tenants. This has been clearly unavoidable.

Whether some such building and plant shall be continued somewhere can not be an open question with one who has any notion of the vast work done, in addition to that on the English Bible, in printing, making, and distributing Bibles in nearly one hundred languages and dialects, in every quarter of the globe.

Is the Bible Society no longer of any use?

That is a question that every Protestant Christian will do well, in view of the current carping criticism, to ask and answer to himself.

The fact is that now, as never before, the American Bible Society is THE VERY RIGHT HAND OF AMERICAN PROTESTANT MISSIONS, without which they would be shorn of their efficiency, if not made almost impossible. The action of the Presbyterian General Assembly of 1900, at St. Louis, practically voices the unanimous sentiment of all

the denominations and all the missionaries. Here it is:

The General Assembly heartily reaffirms the commendations of the work of the Society made by former General Assemblies. It is plain that this venerable society is the indispensable ally of our mission boards, and that its service is more than ever needed now, particularly in the foreign field, to enable us to use the larger opportunities which God has set before us. The Assembly therefore earnestly recommends the churches to take an annual collection for the treasury of this Society.

The work of the missionary is not fairly under way until he has the Bible printed in the language of the people ready to place in their hands. With this the Bible societies, American and British and foreign, furnish the Gospel workers in all lands. The efficiency of the missionaries is thereby increased many fold, and, by the cooperation of practically one society—the American and British always acting in unison—the cost of Bible production is immensely lessened.

It would be impossible to present here the facts concerning the multiplication and distribution of the Bible by the American Society in the almost one hundred languages and dialects in which they have printed it. The facts are accessible in the annual reports, in the official organ *The Bible Society Records*, and in a series of up-to-date leaflets, published for free distribution. This is the Society's summary for 1899:

The total issues of the year, at home and abroad, amount to 1,406,801 copies; of these, 832,497 were distributed outside of the United States, a very remarkable proportion. More than one half of the issues were manufactured at the Bible House, and of the residue a large part were printed in China, Japan, Syria, and Turkey.

The total issues of the Society in eighty-four years amount to sixty-seven million three hundred and sixty-nine thousand three hundred and six copies (67,369,306).

A glimpse may be had of the character and extent of the work from a summarized statement of what was done last year in a single field. The publications in Chinese, in the year

1899, classified according to dialects and "terms," are as follows:

Dialect.	Shang-ti.	Sben.	T'ien-chu
Mandarin	367,500	66,000	94,600
Mandarin and English .....	.....	2,000	.....
Canton colloquial .....	.....	1,000	.....
Canton colloquial and English.....	.....	3,000	.....
Classical.....	31,500	2,000	.....
Easy Wenli.....	40,300	40,300	.....
Foochow colloquial....	3,000	.....	.....
Hingua colloquial....	20,000	.....	.....
Total.....	452,300	114,300	94,600

Grand total..... 661,200

Similar work is being carried on in all mission-fields over the world; and this in addition to all that is being done on so large a scale in the home land and in Porto Rico, Cuba, and the Philippines.

What has been said is sufficient to answer the two questions: Is the American Bible Society dying? Is it no longer of any use in the world? It seems incredible that such statements and arguments as those referred to above should have originated save in minds disordered by an insane hatred of Protestantism and its Bible, or made fatuous by a double dose of ignorance and malice.

So far from having overlived its usefulness, the Society has just "come to the kingdom" for cooperation in the grand forward movement, called for by Christ's command and by the signs of the times, at the opening of the twentieth century. The pending readjustment will prepare it for a mission in the coming years many fold larger than in the past, and the friends of the Bible and of missions will do wisely to increase their devotion and contributions to it tenfold. Every preacher of the Gospel and lover of mankind may well be glad to aid in its enlargement in the way suggested by its managers.

This age, with its many signs of return to the Bible itself, and with its advance of Protestantism to its grandest triumphs, is no time to dispense with the agency that furnishes the world with the Word of God.

Dr. Martin, After the Rescue from Peking.

In the *New York Times* of October 5 appeared a communication sent from Peking, August 8, by Rev. William Alexander Parsons Martin, D.D., LL.D., President of the New Imperial University of China, on the rescue of the foreign legations and the missionaries so long shut up in Peking. Since the death of Dr. S. Wells Williams, Dr. Martin has been widely recognized as the leading authority on Chinese matters. To him more than to any or all other foreigners is perhaps due the educational progress and the forward and upward movement in the empire. In his letter he recites the story of the siege and fall of Peking as he saw it. His statements throw some genuine light upon Chinese history and the crisis. In opening his letter "To the Editor of the *New York Times*," he says:

"Forty-two years ago it was my privilege to supply you with a full account of the negotiation of the treaties at Tien-Tsin. Then a young man, I was interpreter for the United States Minister, and the following year I came in the same character to Peking with another American Minister. It has now fallen to my lot to see those treaties torn to tatters, the legations of thirteen foreign powers besieged for two months by the imperial army, and relieved, as by miracle, a week ago."

In the light of this long experience Dr. Martin's statements of fact and opinion are of peculiar value. This is his rapid sketch of the movement and its character and motive:

"A secret society had long been in existence, composed of various pagan elements combined with the single aim of destroying Christians. They were called 'Boxers,' and professed to be patriots. Some years ago they murdered two German missionaries, giving the Kaiser a pretext for seizing a seaport. The seizure of the port of Kiao-Chou aroused the Boxers to fresh activity, and led the Chinese Government to patronize them.

"Emboldened by their success in burning Christian villages, they resolved to sweep all foreigners out of the empire, beginning with the capital. Nobody believed their audacity would go so far. But the Empress-Dowager

and princes became convinced that the whole pantheon was on their side, had them enrolled in the army, and the volcano burned with fury.

"For a time the Government kept up an appearance of friendship—throwing the blame on the Boxers, as an uncontrollable mob. When, however, the forts of Taku were taken as a step toward our deliverance, the Chinese Government chose to regard that as an act of war, and replied by declaring war against the world. Pagan fanaticism was at the root of the movement—a blind fiend which made no distinction between railways and churches, embassies and missions. It resembles in many points the Indian mutiny, but far exceeds it in madness and folly."

It is well to emphasize the outrageous spoliation of Chinese territory by the foreign powers. It has before been stated in *THE REVIEW* that investigation showed that all the Chinese coast, except about two hundred miles near Peking, had been taken into some "sphere of influence." Even that small remnant is gone now. The Celestials have certainly had unspeakable provocation, and the Powers of Christendom ought not only to repent in dust and ashes, but also to cease from their misdeeds. The provocation of the Roman Catholic missionaries—in securing and misusing civil power—likewise had to do with the Chinese hatred of foreigners. The evidence is clear as possible, however, that the hatred was not directed against missionaries as such.

Scholars will never cease to regret that, in their mad attempts to destroy the British Legation, in which the Protestant foreigners and many Chinese Christians had taken refuge, the torch was applied to the richest literary treasures of the nation. Of this disaster Dr. Martin writes:

"One of the imperial buildings thus destroyed was a grand coach-stand for the palace. And this was the Houlen Academy—the focus of learning and summit of the whole literary system; its priceless library, largely in manuscripts, was reduced to ashes or trodden under foot. Nothing shows the bitterness of the determination to destroy as like the sacrifice of such a monument."

Regarding the future, writing as he

"swoon theory," the "vision theory," and the "theory of conspiracy." The author's experience in once losing his own faith, now happily regained, prepares him to understand and help those who have endured like loss. The presentation—based always on the Scriptures—is clear and convincing. The relief experienced in turning from these false and unsatisfying views to that of the Gospels is well stated in the conclusion:

"The transition from the theories we have been considering to the record of the four Evangelists is like passing out of a stifling yellow fog to the clear light and bracing air of a spring morning. To turn from the Jesus of visions and dreams to the Jesus of the Gospels is like turning from a deceptive marsh-light to face the full glory of the sun."

A DICTIONARY OF THE BIBLE, Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the Assistance of John A. Selbie, M.A., and, Chiefly in the Revision of the Proofs, of A. B. Davidson, D.D., LL.D., Professor of Hebrew, New College, Edinburgh; S. R. Driver, D.D., Litt.D., Regius Professor of Hebrew, Oxford; H. B. Swete, D.D., Litt.D., Regius Professor of Divinity, Cambridge. Volume III. Kīr—Plelades. New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark, 1900. Price \$6.

This is the third volume of a monumental work, to be comprised in four volumes. Many of the ablest Biblical scholars have contributed to its pages. As compared with

its great rival, the "Encyclopedia Biblica," its general trend is conservative. The point of view of the latter is that of the "advanced criticism," of which its one aim is to be the exponent and to the requirements of which everything in its pages is rigidly conformed. The dictionary of Dr. Hastings, on the contrary, is not edited from any one critical point of view, its contributions ranging all the way from the conservatism of Professors Warfield, Beecher, and Ramsay to the liberalism of Professors Curtis, Votaw, and Cheyne, and no writer being under bonds not to contradict his neighbor. There are of course obvious advantages in this liberty of treatment. It should be said, however, that the critical articles on Old-Testament subjects, such as "Lot," "Moses," "Numbers"—in the former volumes, "Deuteronomy," "Exodus," "Genesis"—are all from the point of view of "advanced criticism." Such articles as that on the "Moabite Stone," by Mr. Bennett, that on "Paul" by Prof. G. G. Findlay, and those on geographical subjects by Professor Ramsay, Colonel Conder, and Sir Charles Warren, from the scholarly point of view leave little to be desired. The illustrations are not profuse, tho, we think, adequate; the illustrations that so often do not illustrate having been wisely omitted. The principal ones that appear are a full-page engraving of the Moabite Stone, a map of St. Paul's travels, and those under "Lamp," "Music," and "Pillar." On the whole this new dictionary will be regarded as indispensable, being the only work accessible from which the results of the study and research, Biblical, historical, archeological, of the last half of the nineteenth century can be obtained.

OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

On reviewing the Sunday-school lesson, which chanced to be a review lesson, the question was asked: "Why did Peter sink when he was walking on the water to Jesus?" A bright-eyed, curly-headed boy said: "Oh! he was rubber-necking around to see what the other fellows thought, instead of watching Jesus." While the term rubber-necking may not be put all over the world, in California at the present writing it is applied by the small boy to any one who is stretching his neck to see anything. Hence the great amusement of those who heard the remark.

VERALIA, CAL.

G. E. FOSTER.

THE "imp of the types," has played me false, not once nor twice,—two instances the past summer. For July 4 I sent to the dailies my topics, the one for the evening being thus stated, "The Birthright of a Nation," based upon the night scene of Israel's departure from Egypt. Here is the way it appeared in one of the papers: "The Girth-night of a Notion." I think that "type" must have thought me a "cowboy" about to treat on "cinching" in general.

I was preaching an evening series on "Summer Scenes with Jesus." I sent the second topic in the series, stated as follows: "A Preaching Tour with Jesus." This is the way it appeared: "A Preaching Tour with Jessie." I told my people to calm themselves; I had a most excellent wife with whom I had lived

in peace during seventeen years, and that I had no purpose at my age of abandoning her and going off with any female evangelist on the face of the earth, whether by the name of Jessie or any other.

CHEYENNE, WYO.

S. C. DAVIS.

At the opening of an association held with the G. B. Church last spring, a number of visiting pastors occupied the pulpit. The pastor had just closed his address of welcome, when immediately after one of the brethren rose to read the Scripture lesson. He was to read about the "entering in by the narrow gate" (Matt. vii. 13), but instead he began with verse 15, and to the consternation of the whole ministerial fraternity present he read: "Beware of the false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves." Of course the feelings of all concerned need not be described, as they can be easily imagined. Verily from the sublime to the ridiculous was only one step in this instance.

LOUISVILLE, KY.

WILLIAM RITZMANN.

On a September Sabbath at a Sunday-school rally service, teachers were requested to relate vacation experiences. One teacher, much embarrassed, said: "I spent my vacation in the country. While there I attended a Sunday-school to which I belonged when a child. I was called upon to teach a class of young ladies, who were little boys and girls when I belonged to that school." Smiles were both seen and heard.

PHILADELPHIA.

R. C. Z.

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REVIEW SECTION.

I.—THE PAULINE CHRONOLOGY.

BY WILLIAM M. RAMSAY, D.C.L., LL.D., PROFESSOR OF HUMANITY IN THE UNIVERSITY, ABERDEEN, SCOTLAND; AUTHOR OF "THE CHURCH AND THE ROMAN EMPIRE BEFORE A.D. 170," "ST. PAUL THE TRAVELER AND THE ROMAN CITIZEN," ETC.

NEW-TESTAMENT chronology as a whole is exceedingly uncertain and obscure. This is no proof that the history which the New Testament records is unhistorical or uncertain. Owing to a variety of causes ancient chronology as a whole is full of doubtful points; and the reasoning on which the commonly accepted dating depends is in most cases complicated and in many cases very far from certain. But in profane history the uncertainty whether an event commonly assigned to B.C. 301 may not have occurred in 302 or 300 is of little consequence and rouses no strong feelings; and the popular books on history give many dates which are known to the accurate scholar to be mere rough approximations, but which are accepted for want of better. But in New-Testament history the issues are of grave importance and touch the deepest feelings in our minds. No date here is accepted—no date ought to be accepted—without the severest scrutiny. A false chronology often causes apparent inconsistencies in the narrative, which disappear when the chronology is corrected.

It is certain that Pauline chronology has suffered from being generally handled by scholars who had no special training in ancient chronological studies, but merely dipped into the subject for the single purpose of fixing early Christian events. The present writer ventures to think that great part of the history of Paul can be dated with a precision and certainty rare in ancient history, by a series of reasons, drawn from the most diverse sides, all of which point to the same result. In ancient history, as a whole, new discoveries are being constantly made which sometimes alter an accepted date, sometimes render precise a date which previously could be stated only with the saving word "about." Practise in these questions will enable any one to appreciate the strength of the arguments by which Pauline chronol-

ogy can be settled. Dates on coins or inscriptions, given by the number of years from an accepted era, are generally the surest form of evidence; but even they can often be caviled at, for the era has to be fixed, and this is often possible only by a long and perhaps uncertain argument. The coin may date an event in the year 316; but what was the year 1? And what was the opening day of the year? In ancient times the first day of the year was placed in different seasons by different peoples, even by different towns. New Year's Day might be January 1 in one city, while neighboring cities celebrated it in spring, or summer, or autumn.

The subject is so complicated by many diversities of eras and of new years, etc., that, to give a brief sketch of it, we must omit all delicate points of difference and speak throughout roughly in simple terms, according to years of the Christian era beginning on January 1. Especially the relation of Eusebius's dates to Jerome's is a complicated question; and we compare them roughly. As the Eusebian chronology is fundamental in our sketch, we must explain that Eusebius's lost "Chronica" is known: (1) through an Armenian translation; (2) through the use of it made by Syncellus and others; (3) through the Latin translation, expanded and modified in some cases by Jerome, a learned but not an accurate man. When we speak of Eusebius's dates we refer to the Armenian translation.

The chronology of Paul is most conveniently treated by regarding the two years' captivity in Cæsarea (Acts xxiv. 27) as the central point. From that most of the rest of his life can be readily reckoned backward or forward. The beginning of the captivity was shortly after Pentecost, in June, two full years before the end of Felix's administration. The end of the captivity coincided with the arrival of Festus to succeed Felix as the Roman governor of Palestine, about June or July of a certain year.

Among the various chronological systems the following will engage and reward our consideration:

1. The Eusebian System (so-called).* Eusebius places the coming of Festus to Palestine in the last year of Claudius, A.D. 54. Now Eusebius knew perfectly well (as he says in his "History of the Church") that Festus came after Nero's reign began; but the explanation of this seeming inconsistency is that the plan of his chronological tables made him call the entire year in which Nero began to reign the fourteenth of Claudius, and the next whole year the first of Nero. Apparently, then, he thought that Festus came after Claudius's death, in October, 54, but before the year ended.† Eusebius, how-

* It will be shown in the sequel that this is not the Eusebian system, but a deviation from the Eusebian system, owing to a mistake made by Eusebius himself.

† So, e.g., he puts two early acts of Caligula as emperor in the last year of *Tiberius*.

ever, made some mistake. Even those scholars who cling to what they call the Eusebian dating have had to acknowledge that he was wrong by one or more years.

The prejudices and predilections of the present writer were all in favor of the Eusebian dating; but the evidence against this date is overwhelming. Must we then conclude that Eusebius committed an inexplicable blunder, making his chronology for this period quite untrustworthy? This conclusion long seemed inevitable, until recently a German scholar, Dr. Erbes, gave the explanation—so simple that it seems marvelous how one failed to see it sooner. Eusebius in his reckoning of the kings (which he liked to make continuous, disregarding any *interregnum*), counted A.D. 45 as the first year of Herod Agrippa II. (Acts xxvi.), because his father, Herod Agrippa I. (Acts xii.), died in A.D. 44. From an early authority he learned that Festus came in the tenth year of Agrippa II., and wrongly counting from 45 he set down in his tables the coming of Festus in A.D. 54. But the years of Agrippa were really counted from 50, so that his tenth year was 59.*

The supposition that Eusebius made such a mistake in using his authority is quite in accordance with his practise. There are several other cases in which he has failed to observe that his authority reckoned on a different principle from himself, and identified the "tenth year" of a king in his authority with the "tenth year" in his own system. For example, he rightly gives fifty-six years six months as the total duration of Augustus's power. That estimate was counted from the spring of 43, when Augustus attained high office. But Eusebius counted Augustus as following Julius Cæsar without any interval, and he thus goes wrong by an entire year; and when we count back from Tiberius to Julius we find that Eusebius has dropped one year. The present writer had repeatedly been baffled by this mistake in Eusebius until Dr. Erbes's observation about the years of Agrippa set him on the right track.

Thus we gather that the coming of Festus to Palestine was placed in A.D. 59 by the early historian, who served Eusebius as the authority for his dating.

2. Jerome recoiled from the obviously false date given by Eusebius, and in his translation of the "Chronica" he brought down the coming of Festus and some connected dates by two years. With this we may associate other modifications of the Eusebian dating: some German scholars advocate 55 as the year when Festus came; Professor Bacon of Yale advocates 57. The latter date has absolutely no ancient authority in its favor; and it is a mere misnomer to call it Eusebian. These all assume that Eusebius made a blunder, and fail to

* Dr. Erbes, who does not like the plain issue of his own theory, has an elaborate argument to show that the eleventh year was mentioned by Eusebius's authority, making the coming of Festus in 60.

give any reasonable explanation why he fell into it. He had access to good authorities; and if they dated Festus under Nero in 56 or 57, it is inexplicable why he should have carried him back to Claudius.

3. The great majority of scholars accept the date 60 for Festus; but they confess that it is only an approximate date, and that there is no decisive argument for it. But, being accepted, for want of a better, it stands firm and has possession of almost all the books on the New Testament, many of which do not mention that it is admittedly uncertain.

Let us now accept the date given by Eusebius's authority, probably a first-century historian,* and see where it leads us. We shall find a series of arguments confirming it—arguments which had led the present writer to advocate it for years before Dr. Erbes's discovery. On this system the captivity in Cæsarea lasted from about June, 57, to about midsummer, 59; and Paul must have traveled from Philippi to Jerusalem in March and April, 57. The following arguments confirm this date:

I. A direct inference from Acts xx. 5 *ff.* Paul celebrated the Passover of 57, Thursday, April 7, in Philippi. He remained there through the days of unleavened bread, April 7 to 14, and then started for Jerusalem. He "was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost"; and Luke is clear that, with the chances of the long journey before him,† he stayed only till the feast was ended, and forthwith started on the morning of Friday, April 15. The journey to Troas lasted "until the fifth day";‡ the time is long (only three days in Acts xvi. 11), but the company had to find a boat at Neapolis. They reached Troas on Tuesday, April 19, and stayed seven days there. Now the regular custom in ancient reckoning is to include both the day of arrival and the day of departure, even tho both were incomplete. The company, therefore, stayed from Tuesday, April 19, to Monday, April 25, in Troas, and sailed on the Monday morning, as Luke describes.

The year which our ancient authority assigned agrees exactly with Luke's precise statement of days. On the other hand, if we suppose that Paul traveled in 58, Passover in that year fell on Monday, March 27; and Luke's statement of numbers and days is inconsistent with that. Similarly, the other years around 57 are excluded. We come, then, to the conclusion that if Luke is accurate, Paul's journey to Jerusalem was made in 57.

If Paul was hastening, why did he stay on in Troas till the following Monday? Either he stayed because he could not find sooner a convenient ship bound on a rapid voyage (which is the probable and natural

* Perhaps Justus of Tiberias, the rival of Josephus, as Dr. Erbes suggests.

† At that time traveling was easy and sure to a degree unattained again till this century, but it was very slow.

‡ Such is the exact force of the Greek expression, Acts xx. 6.

explanation), or because he wished to make some little stay in Troas, where on his former visit he had found "an open door" which at the moment he was not able to take advantage of (2 Cor. ii. 12 *f.*). In either case it is plain that he dare not linger in Philippi after the feast; and the supposition of some chronologists that he did not start immediately after the feast seems mere caviling at the plain interpretation of Luke in defiance of the needs of the situation.

II. Our next argument is founded on Josephus, made more precise by dates on contemporary coins; and it places the coming of Festus not later than A.D. 59. Some coins of Agrippa II. are dated by an era, which has been recognized by numismatists as the foundation and naming of Neronias (evidently a great event* in the career of that king). The numbers show that the foundation occurred in 61. Now Josephus says that the foundation nearly synchronized with a feast in Jerusalem, some time after Albinus had succeeded Festus as governor of Palestine—viz., the Feast of Tabernacles, September 18, A.D. 61. We put the coming of Albinus in May, 61. Now Festus had died suddenly in office; news had to be carried to Rome; Albinus was appointed to succeed him; orders were sent to Albinus (who was serving in Egypt); he had to go to Palestine in the winter season, when communication was slow; this carries back the death of Festus to the end of 60. But between his coming and his death events had occurred implying a much greater lapse of time than between midsummer and December, 60. Not to mention his successful operations against the assassins, he had been involved in an envenomed dispute between his friend, King Agrippa, and the priests at Jerusalem about the king's action in building a tower overlooking the holy precinct of the Temple. After considerable quarreling Festus allowed the Jews to send an embassy to Rome, including the high priest, who certainly would not be able to go away from Jerusalem on such a long journey within a few months before a Passover, as he must necessarily be present at that feast. Taking that fact in conjunction with the necessities of ancient navigation, we have a moral certainty that the embassy would start in late April or in May,† for the season of thoroughly safe navigation began only on May 15. The voyage and the negotiations in Rome must have occupied several months. At last the embassy gained its cause; but the high priest was detained in Rome, when the rest were allowed to depart. The news reached Jerusalem; a new high priest was needed, and Joseph was appointed. After some time he was deposed and Ananus appointed (early in February, 61).‡ Ananus

* For Agrippa his relations to the Roman government were of critical importance; and permission to name his capital after the emperor was a mark of imperial favor.

† Dr. Erbes regards this as certain, tho it forces him to strange shifts.

‡ Josephus mentions Festus's death between the appointment and the deposition of Joseph, *i.e.*, between October, 60, and February, 61.

held office three months, and was then deposed (early in May, 61) some short time before Albinus came to Palestine.

The embassy, therefore, started for Rome about May, 60, and Festus had been in office several months at least before it started. Now, as Festus came to Palestine about midsummer, this proves that 59 is the latest year possible for his coming. While this argument, taken alone, would admit as possible an even earlier date for Festus's arrival, it absolutely excludes a later date; but several reasons, which are obvious from the general course of our argument, exclude the earlier date.

III. Our argument has placed Ananus's three-months' tenure of the high priesthood from early February to early May, 61. Soon after his deposition, Albinus arrived; and after his arrival the tithes were collected from the threshing-floors, as Josephus tells. That would take place about late June or July, and confirms our dating of Ananus's high priesthood. Later than that Josephus mentions the feast (Tabernacles, 61), and afterward the foundation of Neronias (fixed by coins in 61).

IV. A striking confirmation of our dating is found in the history of St. James. Josephus mentions that James the Just, the brother of the Lord, was put to death by Ananus the high priest. Now Hegesippus, an excellent authority, describes the martyrdom, and says that it occurred while there were in Jerusalem many persons who had come up for the Passover. Further, the Hieronymian Martyrology, also an excellent authority, gives March 25 as the day of the martyrdom. We have been compelled by the preceding argument to place Ananus's high priesthood in the spring of 61, and March 24 was the Passover in that year. In 62 the Passover was on April 12, in 60 on April 4, in 59 on April 15, which are all quite inconsistent with the Martyrology. But in 61 the day of martyrdom was the day after the Passover; and this coincidence, justifying both Hegesippus and the Martyrology, furnishes a strong argument in favor of our dating. It was, of course, against the law to put a criminal to death during the feast; but Ananus was bitterly accused by the Jews themselves (as Josephus tells) for illegal and outrageous conduct on this occasion.

V. The Eusebian chronology as a whole confirms our dates. Eusebius makes Albinus succeed Festus in 60, Jerome puts this in 61; we have placed the death of Festus at December, 60, and the coming of Albinus in 61. Eusebius makes Florus succeed Albinus in 63, Jerome in 64; the latter date is probably right (the only alternative being January to March, 65). Eusebius and Jerome put the coming of Felix in 51; the true date is 52, but Felix previously had held command in Samaria. Thus Felix had governed Palestine an unusually long time when Paul came before him in 57—"many years," Acts xxiv. 10.

It is established by this concurring series of arguments that Paul came to Jerusalem in May, 57, and sailed for Rome soon after mid-

summer 59. From this we can calculate backward and forward. He left Ephesus (Acts xx. 1) shortly before Pentecost 56, and spent a year in Macedonia and Corinth (writing 2 Corinthians in summer 56 and Romans early in 57). He had spent in Ephesus two years and three months (called three years by Paul after the usual ancient fashion of counting the fraction of a year at the end as a whole year); and must have arrived there about December, 53. He had gone to Jerusalem for Passover, March 22, 53 (Acts xviii. 21 *f.*), and spent the summer and autumn of 53 in Antioch and in revisiting and establishing all his converts in South Galatia. Before going to Jerusalem, he spent eighteen months in Corinth, August, 51, to February, 53.* When Paul first came to Corinth, he found there Aquila recently arrived, after being expelled from Rome by Claudius. Now Orosius puts the edict of expulsion in the ninth year of Claudius, and a comparison of his dates with Tacitus shows that he counted the first year of Claudius to begin from January 1 following his accession,† so that his first year was 42, and his ninth 50. If Aquila was expelled late in 50, he would come to Corinth perhaps in the spring or summer of 51, some months before Paul.

Gallio came to Corinth when Paul had been there for a considerable time. He would in ordinary course arrive in the summer; and we must therefore conclude that he came to Achaia in the summer 52. While he was in Achaia he took fever and went a voyage for his health.‡ There is no evidence outside Acts as to the date of his government, but his brother Seneca addressed him by his old name Novatus in the treatise "*de Ira*," which was probably composed in 49;§ and he had taken his adoptive name, Junius Gallio, before he came to Corinth.

It is less easy to reckon farther back, as the lapse of time is not so well marked in that period. But we may fairly place the beginning of Paul's second missionary journey in spring or early summer 50, allot summer and autumn, 50, to the work in South Galatia (Acts xvi. 1-6) with the journey north to the Bithynian frontier and west to Troas. The winter and the summer of 51 were spent in Philippi and Thessalonica and Beroea and Athens. Thus we find that the third visit to Jerusalem (Acts xv. 2) had come to an end not later than the beginning of 50. That visit was evidently brief; but the residences in Antioch before and after it are of quite uncertain duration. If events

* The voyage from Corinth to Palestine does not require a long period, as ships ran specially for the sake of Jewish pilgrims to the Passover, making the voyage rapidly; see article "Corinth" in Hastings's "Dictionary of the Bible," i., p. 488, and my "St. Paul the Traveler," pp. 264, 287.

† Compare what is said above about the years of Nero.

‡ Seneca, "*Epist. Mor.*," 104, 1. Pliny mentions that after his consulship Gallio went on a voyage (from Italy?) to Egypt on account of phthisis ("*Hist. nat.*," 81, 88).

§ *Lehmann*, "*Claudius und seine Zeit*," p. 815 ff.

hurried rapidly on in Antioch, Paul may have returned from South Galatia about August, 49, and the first missionary journey with all its wide travels and long periods of preaching may have begun after Passover 47. But it is perhaps more probable that the stay in Antioch should be lengthened (Acts xiv. 28), or that the first journey occupied longer time, or both. We may, however, feel fairly confident that the first journey would begin in spring (doubtless after the Passover), either 46 or 47 A.D., more probably the former. The second visit to Jerusalem may be supposed to have occurred in 45; but the length of the "ministration" there is uncertain.

As to the conversion, the evidence of a fourth- or fifth-century homily, wrongly ascribed to Chrysostom, is important and probably embodies an early tradition. It states that St. Paul served God thirty-five years, and died at the age of sixty-eight. Eusebius places his death in 67, Jerome in 68; but they lump together the whole Neronian persecution, from 64 on, in a single entry, not implying that it lasted only one year. In the great political crisis of 68, trials of Christians must have ceased; and the death of Paul must be placed in 65 or 66 or 67. But it seems clear that Paul entered public life after the crucifixion; and if he did so (as was not rare) in his thirtieth year,* he must have been under thirty at that event, A.D. 29. This seems to oblige us to place his birth in 1 B.C., his conversion in 32 on January 19 (the traditional day may be certainly accepted), and his death in 67.

When this chronology was first proposed, it was founded solely on the authority of Acts, especially xx. 5 ff.; and it is employed in "St. Paul the Traveler" and later works by the present writer. For years he thought that the Eusebian chronology was opposed to it, and sorrowfully rejected Eusebius. Now, after the acute suggestion of Dr. Erbes, it has been shown that this system is the Eusebian and the traditional chronology. We closely follow Eusebius (or in one case his first-century authority) everywhere; and we see that ancient traditions, rejected by every other chronologist simply because they did not suit his system, fit into it exactly, and confirm its correctness. We have found several of our dates in ancient authorities, and any one proves the others. Not a single positive statement in any ancient author supports the commonly accepted chronology, which is given by its earlier supporters professedly as a makeshift in the dearth of positive evidence, and is scouted by many excellent scholars. Yet it is the accepted system of the school and college handbooks; and our system is for the present regarded as an attempt to overturn settled chronology, whereas it is really the old tradition resting on positive ancient testimony of the highest character.

* The Greek word *νέος*, a young man, was commonly used of a person from twenty-two to forty years of age; so also *νεανίας*. Hence no stress can be laid on the description of Paul as "a young man."

There is urgent need for a book on Eusebius and the early Christian chronology, showing his essential accuracy, and tracing the cause of his occasional mistakes (which are due to defective method). Here we can not take up space in answering some of the objections that are sure to be brought forward to our system * (as, *e.g.*, it has been contended by many that Aretas could not have been in possession of Damascus [2 Cor. xi. 32] before A.D. 37, an objection which is answered beforehand by Marquardt, "Römische Staatsalterth," i., p. 404 f.). We can simply rest on the fact that ours is the ancient and authoritative chronology.

TABLE OF PAULINE DATES.

	B.C.
Birth of St. Paul.....	after Passover, 1
Entrance on public life in his thirtieth year.....	after Passover, 29
Conversion.....	January 19, 32
First visit to Jerusalem (in the third year, Gal. i. 18).....	34
Second visit to Jerusalem (in the fourteenth year, Gal. ii. 1).....	45
First missionary journey.....(perhaps April, 47; probably) April,	46
Return to Antioch.....(perhaps August, 49; probably) about August,	48
Third visit to Jerusalem; the Apostolic Council.....	early 50
Second missionary journey.....	begins after Passover, 50
In Corinth (Epistles to Thessalonians).....	August, 51, to February, 53
Fourth visit to Jerusalem at the Passover.....	March 22 to 29, 53
Return to Antioch (Epistle to Galatians).....	April, 53
Third missionary journey.....	begins early summer, 53
In Ephesus (First Epistle to Corinthians).....	December, 53, to March, 56
In Macedonia (Second Epistle to Corinthians).....	summer and autumn, 56
In Corinth (Epistle to Romans).....	winter, 56, to 57
At Jerusalem at Pentecost.....	57
Imprisonment in Cæsarea.....	June, 57, to July, 59
Voyage to Rome.....	August, 59, to February, 60
Imprisonment in Rome.....	February, 60, to February, 62
Later journeys.....	62 to 66
Taken prisoner at Nicopolis.....	winter of 66 to 67
Execution at Rome.....	67

II.—EFFECTIVE PULPIT PRESENTATION OF THE PARABLE OF THE PRODIGAL.

BY CUNNINGHAM GEIKIE, D.D., LL.D., BOURNEMOUTH, ENGLAND,
AUTHOR OF "LIFE OF CHRIST," ETC.

THE difference in effectiveness between a prosaic harangue, and one that lights up its sentences with apt figures and metaphors bringing the speaker's ideas before the mind's eye of the audience in vivid pictures, is universally felt. When we see, as it were, the point urged, it is realized as no dry statement of facts could have been. Coleridge

* Some of them have been treated in *The Expositor*, May, 1896, p. 336 f.; March, 1897, p. 200 f.; December, 1899, p. 431 f.; August, 1900, p. 81 f. But those articles were written in a more hesitating tone, when the author had not realized how strongly ancient authority supported him.

rightly calls striking figures, and other appeals to the imagination, "the hooks and eyes of memory," for where mere words are presently forgotten a picture on the brain is more or less permanent, and is, moreover, much more easily understood than teaching addressed only to the ear. Picture-language is the instinctive medium of all inter-communication of ideas in simple races, and its supreme power retains for it a wondrous hold on all classes alike, even on the most cultured. Men are, after all, only grown-up children, and the childhood of a people is only a continuance of that of the individual, and the young, since the beginning, speak and act as if they saw what they wish to describe, and convey by elementary pictures what they wish others to understand. Indeed, language is itself only a set of pictures, tho we may have learned the idea any word points for us so fully as not to think of its original force. "Attention" is only a "stretching toward"; "desultory" is jumping from one thing to another, as the "desultor," in the Roman circus, leaped from one horse to a second alongside; and in the same way all words were at first mental hieroglyphics. The fable and parable of all races are thus instinctively created as the most effective mode of conveying truth from mind to mind. Being natural and supremely efficient, they are the ordinary fashion of speech, alike of the American Indian and the Kongo negro when either wishes to influence his fellows, and they flourished in ancient Athens, as we see, for example, in Plato; while over the East they have always been the special medium of teaching, whether of pundits, mollahs, or rabbis; and we cling, all know how fondly, to the parables of Scripture, and such a book as the "Pilgrim's Progress," or, we may add, to the modern realistic novel or romance which aims to enforce moral or political lessons. That the pulpit in our day neglects such picture-preaching is thus assuredly a grave mistake.

To bring before a congregation effectively one of the parables, say of the New Testament, implies that in doing so we give a vivid dramatic presentation of the story. It must, in fact, be reproduced realistically, whether with a contempt of anachronism in the striking style of natural genius, such as has been occasionally found in some famous preachers of all countries, who with a fine independence paint Joseph and his brethren as if they were now alive, and were English, Welsh, or American in dress, speech, and surroundings, or with touches of Oriental illustration, from a more or less adequate acquaintance with the local color of ancient Egyptian and Jewish life.

But this is possible only with a speaker of more or less imaginative power. Worthy, matter-of-fact preachers, who have no creative faculty, must content their people as best they can by solid, if heavy, exposition, tho even they, if they enrich their minds by the helps so *numerous in our day*, may light up their narrative by realistic touches.

If one might venture to give some modest hints to aid this end,

the parable of the prodigal son offers exceptional possibilities for word-painting; tho I can not offer what occur to me without an honest shrinking from appearing to undertake what in truth, if perfectly carried out, would require a genius like that of Scott, Hawthorne, or Carlyle. Jesus had offended the self-righteous religionists of the day by again and again "receiving sinners and eating with them," in contemptuous indifference to their contemptible bigotry, which even the Apostle Peter, as a Pharisee, felt so strongly, tho he had lived in Christ's company for years, that he told the Centurion Cornelius he had entered his house at all only in obedience to a vision from God, for, as Cornelius knew, it was unlawful for a Jew to company with, or come to one of another nation (Acts x. 28). This revolt of Jesus against rabbinical hatefulness had naturally drawn round Him many of the proscribed classes, insultingly spoken of as "publicans and sinners." Won by the brave sympathy of the new Teacher with them, as still deserving of His loving interest and still objects of their heavenly Father's care and pity, instead of being, as the Pharisees maintained, under His abiding curse, they crowded to hear words of hope from their Friend.

It was a Pharisee law that no one should have any relations with a "sinner," "even to invite him to study the law," and thus save his soul; nor would a rabbi listen even to his contrition! So speaks the Talmud. Against this monstrous theology, the parables of the shepherd's search for his one lost sheep, and of the woman's engrossing efforts to recover her one lost piece of her head ornament of coins, had been launched and had roused the better natures of these hopeless pariahs. Still more directly and more touchingly hopeful for them was that of the prodigal son which followed, with its stinging reproof to the self-righteousness of their persecutors, in its epilog, rebuking the elder brother.

"Your theology is wrong, O Pharisees," was, in effect, the lesson it sent home, for God waits to be gracious to even the worst sinner, when he sincerely repents, but rejects the claims of your cold self-righteousness, which has no such broken humility. We are reminded of the passage-of-arms between the great-hearted Chrysostom and the key-hole interpreters of God's ways, then the "orthodox" in the Church, who held that he who sinned after a first repentance should be refused if he again lapsed. "I will receive a wandering child of God if he sin a thousand times, and a thousand times repents!" cried the Golden-Mouthed in the great church at Constantinople.

If I had to preach on this great parable, I would try to bring before my hearers these circumstances of its first delivery: the Pharisees with their long robes; the extra large tassels hanging from their long outer prayer-scarf; their scorn of the defiled crowd pressing round Jesus; their insinuations against Him that "one may tell a man from the company he keeps"; their scowling, great black eyes, and their

furious looks and angry murmurs and insults. Contrasted with them would stand the loathed throng of publicans, made Ishmaelites by such contempt, and showing the moral degradation and recklessness of social outcasts in their whole bearing, and among them the strange, repellant gathering of vice and worthlessness of all kinds, roused like these publicans by the new hope and dawning self-respect kindled by a Teacher who, instead of drawing back His skirts from them as branded with the mark of Cain, invited them to come to Him and He would give them rest!

The large-hearted father in the parable of course represents the great Father above, whose heart beats with an infinite pitying love for even lost publicans and sinners, as nevertheless His children. This speaks for itself in His antitype in the parable giving up his substance so graciously to his sons: no less than a third being handed over to the Benjamin who was about to leave home, while the other two thirds were made over to the elder son who was to remain with his father and fully enter on the estate at his death.

The younger son, knowing that by law his brother would thus inherit his father's lands, would naturally feel that there was no opening for him at home, and that he would do well to seek his fortune, like so many younger sons then and since, in some other part. That neither he nor his father dreamed of the result is certain; for assuredly he would never have got the capital handed over to him for his start elsewhere had he given any grounds for anticipating a catastrophe. But rosy hope lighted up the future to both, and so the money was ere long raised and handed over to the intending wanderer. Youth, however, with its hot blood, its want of knowledge of the world, and its dreamy optimism proved too strong for what was better in his nature. Harpies of both sexes presently saw their chance, and used it only too successfully. Once launched on a wrong course, his ruin followed apace. The poor lad—unused to be his own master—lost his head, and fancied the endearments and friendships of his new acquaintances sincere, tho in reality they were only artful wiles by which he was to be robbed of all he had, and then turned off as another pigeon they had plucked.

Swine, which were unknown amongst Jews, and intensely loathed as the ideal of all that was most disgusting, were very largely bred in heathen communities, that is, everywhere outside strictly Jewish districts; and in fit keeping with such a charge, those who tended them were chiefly the lowest slaves, left by the owners of the herds to live as they best could, no care being taken for either their food, housing, or clothing. So wretched, indeed, were herdsmen, whether of cattle, sheep, or swine, in antiquity that their misery was the great cause of the three awful servile wars in Italy and Sicily, between B.C. 134 and 73; and that it was the same everywhere, for even centuries later, we may gather from a letter of Jerome, in the fourth century of our

own era, which tells us that in Brittany he found the herdsmen had turned *cannibals*, killing and eating men and women travelers who passed through their forests. To this unspeakable degradation had vice and folly sunk the tenderly reared Benjamin of his father's old age! Home he had none; neither was food provided nor money to buy it, and his clothes, worn to filthy rags, made the touches of their once vainglorious bravery, still faintly visible, so many mockeries of his past sin and folly. The crooked beans of the carob-tree, which he had to shake down for his bristly charge, were all he had to sustain him. Life was indeed bitter. But there was still a glimmering light in the window of his memory.

"What am I doing here," he thought, "when I have such a father? His very slaves have not only bread, which I never see, but more of it than they can eat, and here am I dying of hunger! But how can I face one I have so dishonored and wronged? I can only go to him and tell him how ashamed of myself I am, and how utterly undeserving of any kindness from him, and beg him to receive me, broken-hearted as I am, tho he make me only like one of his hired servants. Oh, how I shall thank him if he do not turn me away! I will cast myself at his feet and beg his pity, and I feel sure, if he will only own me at all, he will see henceforth how hard I shall try to make up for my shameful past. How could I have sinned so terribly against heaven and against a father so dear!"

To get back would be a sore trouble. Penniless, with no training for any work that would give wages, in filthy rags, weak as a child with want, he would have to beg his long, weary way home. Sin is a hard master. To sleep under a roof at all, if only that of a slave's hovel, would be a luxury; and this was all he had made by forgetting God and his mother's teaching and his father's prayers. Even sandals would be wanting for his feet, and the journey from the far country to which he had wandered would take him, we may fancy, months in the heat by day and the frost by night.

Then comes the revelation of the infinite love of God, shadowed to us in the welcome of the prodigal. "Make him like a hired servant! No; he, the son of my love! Men: wash his wearied limbs in the bath; anoint him with sweet-smelling oils; put shoes on his feet, and robes of honor on his limbs, and a great ring on his finger, to mark my joy at his return, and to show that I delight to own him as my son."

So true is it, by our Savior's teaching, that he who confesses and forsakes his sins shall find heavenly mercy.

The indignation of the elder son at the rejoicings over the restoration of his brother to a place in his old home, throws the white light of our Lord's teaching on the idea of duty too widely prevalent in every age. Whether toward God or man, mere mechanical performance of recognized obligations seems to be thought all that can be required, whereas the heart being in our services is everything, so far as their

moral worth is concerned; for mere correctness counts the demands it must fulfil, while love is ever seeking some new outlet for its devotion. The poor publicans and sinners, as they crowd around Jesus, like Zaccheus soon after, when won by Christ's recognition of their being sons of Abraham as truly as the proud Pharisee, made no cold calculation of how little would save them, but rather grieved that they could do so little, at their best, for Him to whom they owed so much more than they could ever pay; for grateful love delights in self-sacrifice. It was worthy of the killing of even the fatted calf, kept for the grandest occasions, that the long-lost one should have once more come home to his father's hearth, his sins mourned, his pride gone, his whole soul kindled into a new, better life, which was the earnest of ever-deepening love and devotion.

Much, of course, as I have said, depends on the preacher in the successful treatment of incidents so dramatic. That he feel his subject is, however, the most essential element in effectiveness. The voice, the look, the whole air of the speaker must show that he is not a mere actor. Genius may win its own triumphs by its dramatic gifts, but love of God and of even the most hopeless of our fellow men will reach the heart, and may bring back more poor wanderers than brilliant powers of oratory or presentation.

III.—THE CHARACTER AND PERSON OF JESUS CHRIST.

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ALL Scripture is but the drapery about a majestic figure—the man Christ Jesus. He is the very heart-throb of Scripture from Genesis to Revelation. He is the supreme miracle of the book and the supreme miracle of history. He is the best gospel that can ever be preached. The sketch of His life given by certain plain but honest men proves of itself that He was more than man. Their simple statement of the facts is this: A young man of thirty removes His carpenter's apron and steps out before the world as a teacher. He has no learning, no discipline of thought, no training in the art of speech, no experience of the world or of men; and yet He claims to be the very Light of the World, able to speak on any subject at a moment's notice. Strange to say, He sustains the claim. Questioned by the learned doctors, by white-bearded sages whose lives have been given to study and controversy, questioned by shrewd, acute, practical men of business, He shows Himself always ready, always clear, confident and ideally true. One thing impresses us at the very beginning of our study of *this Teacher*. He never touches frivolous topics. He speaks on none *but the highest themes*. Even Plato discusses the best methods of

farming, but Jesus never touches any themes which are not of eternal interest; the Infinite One, His nature and relation to the world and man; man's origin, nature, possibilities, and destiny; the meaning of life; the fact and nature of the life beyond. Such are the themes in which all ages have been and ever will be interested. All thinkers had coasted along this sea. He alone sounded its depths. He seemed to have a wisdom which enabled Him to read the heart of man. He showed complete knowledge of human nature; no secrets were hidden from Him. He knew the foulest lairs and birthplace of those wild beasts and unclean birds called passion, hate, lust, selfishness. He saw the possibility of the human heart becoming a garden of Eden, full of silver-winged hopes and loves and pure desires. His knowledge of the earth did not end with that generation or that century. He declared His Gospel to be as the leaven and the seed, and made plans for the end of the world as if it were to-morrow. He prophesied that the woman's act in pouring the ointment upon His head should be told in all the world. Better than this, His knowledge of man did not end with the grave. He taught that men spend only their childhood here, the life comes afterward. He taught that sin was the seed of death here and yonder. He unbarred the doors of the future and drew back the blue curtains until men saw a white throne and upon it Himself, as King and Judge. He spoke of the future world as if He were a citizen of that unseen country. He spoke of God as if He had come out from the very bosom of the Father. He spoke of salvation from sin through Himself, and dared to say as no other one had ever said, "Come unto me, and I will give you rest." "Follow me, and the crown of peace and holiness and salvation shall be yours."

All men acknowledge Him to have been the ideal of wisdom, and are equally sure that He was the ideal of holiness. He had perfect strength united with perfect meekness; perfect courage; perfect humility. His was a manly gravity, a childlike simplicity, gigantic strength, womanly tenderness. The lion and the lamb lay down together within His breast. He conceived an idea of manhood absolutely unique, and had the wisdom to live it out before the world, even His enemies being the judges.

Further than this, He proved Himself able to work out in other men this beautiful manhood. He could take men like Peter and John, rough, uneducated fishermen, with the smell of the fish still upon their rough coats, and make them over into noblemen, teachers of humanity, apostles of a world-wide faith, examples of energy and purity and manhood worthy of Himself.

Yet this person whom rationalists such as Schenkel and Strauss and Renan acknowledge "to have been the most righteous person the centuries had ever seen," "the inexhaustible source of truth and life," "the highest point, beyond which human posterity can not go," "the highest model of religion within the reach of our thought," "the high-

est consciousness of God that ever existed in the breast of humanity,"—this man was never converted, never repented, never acknowledged sin or error, so far as the records show, to God or man, never owned that He could possibly be wrong. He even claimed to be "the Truth"; and always able "to fulfil all righteousness." He taught others to pray "God be merciful to me a sinner"; but He Himself never prayed "Wash me from my sins," or "increase my faith"; but represented Himself as the fountain of life and purity, where all men could be cleansed. His was a consciousness of sinlessness and complete union with the Father. All the prophets, apostles, saints, and reformers of every age, with this one exception, have acknowledged "All we like sheep have gone astray." Jesus stands alone, having no predecessor and no successor in this claim of perfect holiness and never-failing union with God.

Who is this man? He raised the question Himself when He asked, "Whom do men say that I, the Son of Man, am?" This is the great question, not of Scripture only, but of history; it is an eternal question.

The men who knew Him best had no difficulty in answering it. The evangelists represent Him as no man could be represented. As a babe He was cradled amidst a ministry of angels. As a child He filled all their thoughts; His mother, the Magi, King Herod, and all the rest, are only mentioned as they touch Him. As a man the works which in any other would have produced loud exclamations of astonishment are recounted as if they were the most natural occurrences, since they were His works. Every Gospel contains accounts of His power over nature: the wind, the sea, disease and death. He is made to talk of "mansions in heaven" as if He were their architect. He disposes of places in Paradise even on the cross. He is made to claim a power over sin such as no one but God ought to claim.

More than this, He is ever regarded by these writers who had best opportunity to know Him as greater than all His works. He is declared by them to be heir to the Jewish throne, yet they never call him Prince or King; such titles sink into insignificance beside the names they give Him: Emanuel, "God with us," "Judge of the living and the dead," "Prince of Life," "Our great God and Savior, Jesus Christ."

He claimed to be the one of whom the prophets had spoken and written, and John declares, "In the beginning was the Word, and the Word was God." "Who is the liar, but he that denieth that Jesus is the Christ?" "This is the true God and Eternal Life," "the Alpha and the Omega, the Beginning and the End, which is and which was and which is to come, the Almighty!"

Nor is this any late accretion of doctrine. It is found in the Book of Revelation and in the earliest New-Testament writings. There is no word from the first century or the second or the third from any *single Christian who did not believe this doctrine with all his heart.*

The earliest Christian writers outside of the Bible are full of the thought which Paul so constantly emphasizes: "All things have been created through him and unto him, and he is before all things and in him all things consist. . . . In him dwelleth the fulness of the Godhead bodily." He is the Christ, "who is over all, God blessed forever" (Col. i. 15-18; ii. 9; Rom. ix. 5).

Who is this whom even His enemies acknowledge to have been "Holiest among the mighty and mightiest among the holy"? and, whom every apostle calls "Lord" and "Savior," and whom the greatest man born of woman called the "Son of God," "the Lamb of God that taketh away the sins of the world"? Who is this who Himself claimed to forgive sins, and who, when He would utter the most awful penalty that could fall upon guilty man beyond the grave, said, this is the penalty, "Depart from *me*!" Who is this young man from the country who called Himself greater than Solomon, and who said to the people, "Your father Abraham rejoiced to see my day, and saw it, and was glad"? "Verily . . . before Abraham, *I am*"; and who, when the high priest on the highest court of his nation put Him under oath, saying, "I adjure thee by the Living God that thou tell us whether thou be the Christ, the son of God," replied solemnly, modestly, firmly, "Thou hast said"?

Solely on that personal testimony to His own claim of divinity was He convicted and executed as a blasphemer, because He made himself equal to God. Was he a blasphemer? Yes, if He made those claims untruthfully.

Nor is there any escape by saying that He may have been misunderstood and misrepresented. This is not a question of the inspiration of the Gospels. It is not an interpretation of particular passages. It does not even touch the question as to the authenticity and credibility of particular books in the New Testament. His claims are not found in any few sentences such as: "I and the Father are One," "All men should honor the Son even as they honor the Father." Not on the basis of any disputed text, but on the basis of undisputed facts, facts recognized in every chapter of the New Testament, it is certain that Jesus claimed to be the Messiah; to be God's revelation to man; to be the founder and lawgiver of a new and universal kingdom; to possess a knowledge of God surpassing that of all other men; to be partaker of prerogatives and powers here and hereafter such as no other sane man ever dreamed of claiming; to be the moral guide and deliverer of mankind; to forgive sins, and to be able to offer rest and salvation to a weary, restless, guilty world. He undertook the sublime task of reconciling man with God; he bade men pray with confidence in His name; and promised them moral purification and deliverance from the bondage and consequences of sin. These were His claims, understated, rather than overstated. If He were the wisest of men, as all now so willingly acknowledge, He could not have been so

insanely self-deceived. If He were a good man, He could not have been otherwise than truthful. If the universe is on the side of truth, this best and highest representative of mankind could not have been led into deepest error and through this error have done greatest good to the world.

Jesus never doubted Himself; constantly, persistently, calmly, deliberately, He made Himself the center of His teachings. "Believe me"; "Follow me"; "He that believeth me hath everlasting life." Others challenged His claims, but He was always absolutely confident. On that very last night of His betrayal, when Philip said, "Show us the Father and it sufficeth us," He replied reproachfully, "Hast thou not known *me*, Philip?" If a good God governs this world, the normal human brain and heart could not have been made for such deception.

And not only would He have been self-deceived, but the best and truest men that have ever lived since would also have been self-deceived. One of His most astonishing claims was this: That He was able as a divine Savior to pardon sin, answer prayer, and give comfort to the believer anywhere, world without end. To-day millions believe that He is doing now all over this world just what He claimed He would do. He claimed that altho He should die, His religion would not die; but that a church with Himself as its center should, tho beginning as a mustard-seed, grow until it should revolutionize all civilization. He taught three years, predicted his martyrdom, and died; died while yet a youth, and yet His presence is felt to-day in every government and in almost every home on the civilized globe. He never stepped out of Palestine, but now walks with power to the ends of the earth, and is acknowledged as King by ten thousand times ten thousand subjects. He has, as Jean Paul says, "Lifted with His pierced hands empires off their hinges, and has turned the stream of centuries out of its channel, and still governs armies." Who to-day does not acknowledge that this religion is just fitted to the needs of this world? What is the power of this Christian religion now working in the world and in human hearts? It is He: fitted for the world as if the world were made for Him; fitted for the heart as if the heart were made for Him. It is He, the divine Christ, "the Son of the Living God."

IV.—END-OF-THE-CENTURY HOPE.

BY PROF. HENRY W. PARKER, D.D., FLUSHING, N. Y., AUTHOR OF
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THERE is urgent need of preaching that may sustain our faith in *the ultimate triumph* of the kingdom of Christ. Many earnest Christians must be sorely tried by the terrible events of this closing year of *the century*. A thick darkness has spread over the world, the deeper

in contrast with the bright dawns within the memory of many now living. What glorious revivals of religion in the first half of the century! What an expansion of the missionary spirit!—repeated occasionally since, and culminating in such revivals as that of 1858, and in the great missionary council of this very 1900. How enthusiastically we sang the familiar hymn,

“The morning light is breaking,
The darkness disappears.”

Hardly had the missionary council dispersed when a century of the grand Christian and educational work in China, begun by Morrison in 1807, was struck down into ruins, and the missionaries and native converts slaughtered, mostly in consequence of the outrageous aggressions of nominally Christian nations on the integrity of the Chinese empire. And this aggression is the most disheartening feature of the times. If the lights of the world be darkness, where and when shall we look for dawn? It is no longer Satan let loose in swarms of barbarians or Mohammedans on Europe and the entire old Christendom around the Mediterranean, as in the past; it is European Christendom, so called, let loose on Asia and Africa, to rob and slaughter in the false name of civilization and with the hypocritical pretense of protectorates and spheres of influence. So in the present Ashanti war in West Africa, and indeed in all that continent. If it were only the invasion of heathendom, we might stroke our chins with the unchristian thought that the wilderness, made doubly such by war, would be ready to blossom with the Gospel. But, in the opinion of some noted Englishmen themselves (whatever may be our opinion), two Christian white republics have been most wickedly driven to war and to destruction on the flimsy pretexts invented by greed. And, darker still, the Church abroad has proclaimed prayers and offered halleluiahs for the bloody, gigantic crime.

Against all this we are to find reasons for our faith in the kingdom of heaven. But this is not all. Passing by the impression against Christianity, for generations to come, that must inevitably be made on the pagan mind and on unbelievers in enlightened countries, our preaching of the world's great hope has to face a thousand facts most discouraging in nineteen hundred years after Christ. Such are the renewed horrors of massacre in Armenia, the inhuman and shameless antisemitism of the Continent of Europe, the growing ascendancy of medieval ritualism in England and elsewhere, the too successful activity of Mormonism, and of a hundred schemes like “Christian Science” that pervert the name and teachings of Christianity, science, or philosophy. Besides these, there are the new developments, the still unpredictable tho alarming issues, of vast combinations of capital and of labor, with more or less oppression and riotous strife; the retrogression in our principle of freedom of every class as to vote and representation; the

lawless lynchings, both South and North, even to burning at the stake; and, in the very centers of our civilization, the culmination of shamelessness on the dramatic stage and in literature and society, the patronizing of brutal pugilism by the influential, the still prevalent drinking vice after all the years of enlightenment and reform, and all the other vices. Add to all this, what seems to be the growing manias of fraud, legal or illegal, and suicide, not to mention the enormous growth of quackery and adulteration that assail the staples of life and means of health. It hardly needs to speak of political corruption and of the rage of civilized militarism.

A robust faith in the progress of the world and of the Church, and a putting forth of the reasons for hope, are certainly called for. If this were all, however, against which we have to take on the armor of God; if the Church itself were still as one body in sturdy Biblical faith, it would be comparatively easy to see light through the darkness. But, just as from within Christendom has gone forth the sword, so from within the Church (tho beginning outside of it in hostility) go forth every doubt and denial that erratic German conceit of learning can invent and our so-termed scholars can copy. Making all room for legitimate criticisms of the Bible, what true light do we get from its conflagration? If the light from our seminaries and pulpits be darkness, how great is that darkness! In that eclipse we are now, or, rather, in a stage of an epidemic. Signal examples could be given of learned dissections of the Bible, falsely called scholarly and scientific, which already have been discarded in the race and rivalry of ambitious criticism; there is little to do except to let the disease have its run. But it is none the less a sad sign of the times.

To confront the many discouraging facts of the end of this century and the opening of the twentieth, the preacher will of course present some obvious considerations, but may neglect to give due emphasis to the less generally understood. Among the more obvious are the historical crises that Christianity has long since survived—the midnight of persecutions in the first centuries and in the Middle Ages, especially the extreme corruptions of the dominant Church and its Inquisition, with slaughter of the “Church in the wilderness,” in the thirteenth and fourteenth centuries, not to speak of the calamities and manias that then crazed the world; also, the reign of terror and of infidelity at the end of the eighteenth century; each of the crises followed by sunrises of new advance.

The main considerations will not be forgotten—the sovereign power and rule of God, His far-reaching eternal purpose, the reign of Christ until He has put all things under His feet, the Word of God that liveth and abideth forever, and the indestructibility of the Christian faith and hope when once verily experienced. There are many *inspiring facts, too*, in the midst of the present corruption and chaos. *The love and study of the Bible are less perfunctory and more intense*

than ever; even the antics of the destructive critics and the noise they make are proof of this. And the character and claims of Christ were never so much acknowledged and discussed by skeptics as well as others. The most fantastic new religious schemes assume the Christian name and appeal to the New Testament.

Further, the great Christian work takes on all forms as never before; it enlists all classes of the laity, young and old, and aggrandizes itself in movements such as the world-wide multitudinous Christian Endeavor societies, the Salvation Army, the great Bible institutions and summer conferences, the Red Cross organization, and all manner of large charities. In these ways, perhaps also in the agitation toward an improved social order, the kingdom is come and ever coming, and the Spirit of Christ is poured out continually, possibly even more than in the great revivals of the past.

But, in relation to this subject, the truths most commonly overlooked, and therefore to be presented by the preacher, are the purpose of this life as a scene of probation, and, in evident connection with this, the kingdom of heaven as comparative. Who shall say that this world is not always to be a scene where men are to choose between the evil and the good, to undergo trial (both individual and national), and to be severely schooled for immortal life? And man is half animal, slowly spiritualized; "every boy is born a barbarian," some one said. And what is the millennium we talk about? In substance, we all believe in it; but in its time and form are we not misled by a quite modern assumption? There is but one place in the Bible where a thousand-year period of glory is spoken of; it is in apocalyptic vision, variously interpreted, and quite otherwise from our way by Christians in some ages past. Some of the most glowing prophecies of righteousness and peace in the Old Testament are referred to times following the comparative darkness and disaster in which the prophets lived.

There is, however, a hope that favors a final and speedy realization of the kingdom as comparatively universal and effulgent, tho not absolutely and miraculously. If the Spirit of God were to descend everywhere as at the Pentecost, and at times here and there in the last two centuries, we can easily conceive that a vast change would be wrought, and that all, from the least even unto the greatest, would come to know the Lord—not necessarily every individual, but of every condition, low or high. New developments of His power are not incredible. In the sweeping movement in 1858, spontaneous everywhere, there was something quite new, a layman's joyous singing revival, carried soon after even into the camps of our Civil War. But no present work for souls is to be lighter in view of the unknown future, hidden in the divine counsels. The field is the world, with tares and wheat, with good seasons and bad, with plenty of sowing and reaping. God may not intend that the Church shall ever lack abundance of work. And it is not necessarily a work of reconstruction. Taking

the world just as it is, socially, politically, ecclesiastically, if the divine Spirit were to take possession of every heart, it would be heaven on earth.

Another truth, that may well be emphasized now, is that with the Lord a thousand years are but as one day. To Him it is nothing; and this matter of time should have little place in considering the divine promises. If we must look forward with our finite sense of duration, we can also go back into the illimitable past, and, rising to the height of the stars in our imagination, take in the great perspective so as to see the present and even the last nineteen centuries as but a speck of time—or even nineteen to come as but cosmic days or moments.

The last fortifying thought is that God is righteous as well as merciful, and therefore all the wrongs of earth that excite indignation and tempt to despair will be righted in His own time. Science, history, our own observation and experience, proclaim the law of action and reaction, and confirm the threatenings of His Word. Nations, some one said, are punished as such in this world. We have been, signally in our Civil War, for the iniquity that brought it on. Perhaps the Chinese are to be sorely punished for their cruelties; perhaps the pious Boers have been for theirs, if that be true which is alleged of their treatment of an inferior race. But the punishers, as in Old-Testament times, will not escape their own dues for greed and wrong. The powers of Europe have a fearful account to render; and we, no doubt, have ours, of one sort or another.

It is Christ's kingdom of righteousness, as well as of peace and love, and we have no reason to doubt that that is come, coming, and ever to come.

V.—THE PREACHER'S STUDY OF COWPER.

By REV. GEORGE FRANCIS GREENE, M.A., CRANFORD, N. J.

"I WONDER if anybody reads 'The Task' nowadays?" The question was raised by a cultivated friend in the course of a recent discussion between us concerning literary reputations. Doubtless there has been a decrease of popular interest in Cowper during the last fifty years. Nevertheless we can not but agree that he occupies a noble and permanent place in our literature. Indeed, for one I would not venture to predict that any poet of our language now living will have so secure a niche in the Pantheon of letters as that which he occupies. There ought, therefore, as I believe, to be a "Cowper revival." But I desire particularly to suggest that the average preacher may find profit in reading, or rereading, the lines of this Christian singer. Our subject may appear timely, since the present year marks the close of a century since the poet's death.

The study of Cowper ought to prove helpful to the preacher, first of all, because it leads necessarily into the domain of the history of the great religious revival of last century—a most significant and instructive epoch of Christian history. Cowper's muse was the direct offspring, as it was the most refined exponent, of that movement.

True religion has seldom been at a lower ebb among a Christian people than

it was in England during Cowper's early years. The upper classes were as a rule empty-headed and base-hearted,—their chief prophet and model being the cynical and soulless, tho polished, worldling, Lord Chesterfield. The middle classes were devoid of public spirit; they were selfish; and they hardly knew of religion save as a matter of empty forms. The lower stratum of society was shockingly ignorant and brutalized. The day of free schools was not yet, and Robert Raikes had not appeared to call into being the Sunday-school in its modern form. The popular amusements were gambling, bull-baiting, and cock-fighting. Drunkenness was wellnigh universal. There was little humanity in the popular heart. Slavery was not frowned upon. Men were imprisoned, not infrequently for life, for trifling debts. Petty offenses were treated as capital crimes. Dickens portrays as an instance a young woman of the time being led to the gallows with her infant in her arms—executed for the offense of stealing a loaf of bread. It was the period of rotten boroughs, it was the age of bribery and corruption openly practised and avowed in politics. Prof. Goldwin Smith describes the Church of the time as being "little better than a political force, cultivated and manipulated by political leaders for their own purposes"; and he pictures the majority of the clergy as "coarse, sordid, neglectful of their duties, shamelessly addicted to sinecurism and pluralities, fanatics in their Toryism and in attachment to their corporate privileges, cold, rationalistic and almost heathen in their preachings, if they preached at all." "In Walpole's day," says J. R. Green, "the English clergy were the idlest and most lifeless in the world." Such was English society a century and a half ago; and it is well for the preachers of to-day to view the picture occasionally as an antidote to pessimism. The world is slowly improving, and we need not surrender to the blues.

It was the Great Revival—revealing itself in the birth of Methodism and in the "evangelical awakening" within the Established Church—which, as God's instrument, opened a new page of the social as well as spiritual history of English, and thence American society. The movement was centered about four or five remarkable personalities. John Wesley was its organizer, Charles Wesley its hymn-writer, Whitefield its orator, Fletcher its saint; and *William Cowper was its poet*. It is the singular glory of Cowper that he carried the temper of the revival into our literature, and, beyond all poets of his century, enshrined in melodious verse the spirit of Christ. "The Task" has been termed "the poem of Methodism"; but, like his preceptor and friend, John Newton, Cowper remained within the Established Church. He may be termed the poet of evangelicalism; or the Christian poet *par excellence* of his age.

From the strictly literary point of view Cowper is not to be regarded as a poet of the first order, but as a leading poet of the second order. He is not, of course, to be mentioned alongside of Milton, and his genius is inferior to that of Wordsworth or Tennyson or Browning. He is rather to be classed—and we are now considering his strength rather than his message—with such authors as Thompson, Goldsmith, and Burns. And when we examine his style we are at once struck with its *naturalism*. He is the principal interpreter of nature in the literary age intermediate between the artificialism of Pope and the pure naturalism of Wordsworth. Indeed, he may be regarded as the forerunner of Wordsworth in an age enslaved by the formalism of the "arch-versifier," Pope. No poet of his age made better use of his eyes. To quote Professor Smith again, he was "the apostle of feeling to a hard age, to an artificial age the apostle of nature. He opened beneath the arid surface of a polished but soulless society a fountain of sentiment which had long ceased to flow." We are impressed likewise with his *originality of method*. Hardly any poet owes less to others. He had read Milton, and he admired Prior; but he had but a scant knowledge of other poetry, and he patterned after no one. He belongs to no school of expression. We may note still further the *clearness* of his style—"the clearness like that of a trout-stream." He is entirely free from the obscurity that renders

so much of Browning's work a hard nut to crack. He does not need an interpreter to render his meaning intelligible. The common people may hear him gladly.

Of course "The Task" is his noblest production. It was this didactic poem which gave him fame, and on the merits of this work his claim to remembrance chiefly rests. There is a good deal of homiletical material in it. The preacher of our day may find worthy topics for sermons in it, as well as abundant illustrative material. We have space to note but a few examples. Preaching, good and bad, receives worthy treatment in connection with the faithful portraiture of the typical pulpit of the poet's day. And we can not but think of pulpit sensationalism of our own time when we read lines like these:

"Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul."

Another example may be given. How beautifully is the Scripture truth that evil may be overruled for good, to those who love God, enforced in these verses:

"But ill of every shape and every name
Transform'd to blessings, miss their cruel aim;
And every moment's calm that soothes the breast,
Is given in earnest of eternal rest."

Among many other spiritual topics treated in "The Task" these may be mentioned: God's Rule of the Universe; Nature a Miracle; the Quality of Truth; Liberty through Christ; Fleeing from Temptation; Perfected through Suffering; the True Basis of Friendship; the Evil of Sectarian Strifes; the Sinfulness of War; Cruelty to Animals; Public Virtues based on Private Virtues; and the Repellant Features of Puritanism.

The "Moral Satires" are of course inferior to the poet's later work; tho we may not entirely agree with the dictum of *The Critical Review*, pronounced on the appearance of those poems, to the effect that the book is "a long and tedious volume, which is little better than a dull sermon in very indifferent verse on Truth, the Progress of Error, Charity, and some other grave subjects." I would pronounce these versified essays, if not the highest type of poetry, healthful, evangelical, spiritual. I can not believe that a preacher could read without profit such passages in "The Progress of Error," for instance, as those on the Sabbath, the Force of Evil Habit, the Power of the Cross to Save, Sensationalism in the Press, Intolerant Scholarship, and Feminine Superstitions. Was there a "yellow journalism" in Cowper's day?

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press?
By thee, religion, liberty, and laws,
Exert their influence, and advance their cause;
By thee, worse plagues than Pharaoh's land befell,
Diffused, make Earth the vestibule of Hell:
Thou fountain, at which drink the good and wise,
Thou ever-bubbling spring of endless lies."

The following may have a present-day application to the victims of the craze of "Christian Science":

"Ye ladies! (for indifferent in your cause,
I should deserve to forfeit all applause),
Whatever shocks or gives the least offense
To virtue, delicacy, truth, or sense
(Try the criterion, 'tis a faithful guide),
Nor has, nor can have, Scripture on its side."

Concerning the short poems we may give but a sentence of remark. Several of these, including "The Loss of the *Royal George*," "The Solitude of Alexander Selkirk," and the lines "To Mary," possess lyric value of a very high order; and they will remain classics of our language.

A word in this connection should be said of Cowper's hymns, altho we may agree that this class of compositions is not, strictly speaking, to be regarded as poetry. I find in Dr. Robinson's "Laudes Domini" no less than twelve of these expressions of the poet's spiritual feeling. The most popular, of course, are "God moves in a mysterious way," and "There is a fountain filled with blood." One of the sweetest and tenderest is that beginning with the line, "Oh, for a closer walk with God." As a hymn-writer Cowper ranks after Charles Wesley and Isaac Watts; but to few other moderns does English evangelical hymnology owe so much.

Cowper's pathetic personal history may afford encouragement to preachers who have not matured early; for he was nearly fifty when he began to write.

They are striking words with which Professor Smith closes his monograph on Cowper in the "English Men of Letters" series, and perhaps with the quoting of them this article may fittingly close:

"In no natural struggle for existence would he have been the survivor; by no natural process of selection would he ever have been picked out as a vessel of honor. If the shield which for eighteen centuries Christ, by His teaching and His death, has spread over the weak things of this world should fail, and might should again become the title to existence and the measure of worth, Cowper will be cast aside as a specimen of despicable infirmity, and all who have said anything in his praise will be treated with the same scorn."

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE COAT WITHOUT A SEAM.*

BY W. BOYD CARPENTER, D.D.,
BISHOP OF RIPON, ENGLAND.

Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be.—John xix. 23, 24.

[It is admitted that Bishop Boyd Carpenter, of Ripon, England, is undoubtedly the most gifted and popular extempore preacher in the British empire. He never fails to draw a crowded audience, whether under the dome of St. Paul's, or in the nave of Westminster Abbey, or in any of the large church edifices in the provinces of England. And it is an interesting circumstance that when the Prime Minister of England recommended Mr. Carpenter to the Queen for a bishopric, Her Majesty said that her only objection to his appointment was that she would no longer have the pleasure of listening to him from time to time at Windsor,

where he was one of Her Majesty's chaplains, and also a canon of St. George's.

About five years ago, Bishop Carpenter published some thoughts on "Sermon Preparation," and the sermon which is now selected, and slightly condensed, illustrates to some extent Dr. Carpenter's method of sermon preparation.

The bishop, in the articles to which we have referred, says that preparation for the pulpit is twofold. There is a preparation which is conscious and deliberate, and there is also a preparation which is unconscious and which is the product of all the preacher's study, reading, and habits of thought. The direct preparation is first, the choice of a subject, then its arrangement, and lastly, its expression in words.

With regard to the arrangement, he says, "order is the sermon's first law." A preacher must not be like birds which hop about for a morsel of bread. "For it is indispensable that he shall see his discourse from beginning to end, and that the lines before him shall be clear, intelligible, and manageable."

Whilst he does not entirely condemn written sermons, it is the bishop's invariable custom to preach extempore and entirely without notes. For he says, "Good speak-

* Abridged, with prefatory statement, by Thomas Hughes, D.D., LL.D., New York City.

ing is thinking on your legs"; and he adds that a political speaker would hardly succeed if he were to read his speech from a manuscript. The preacher must face the people, meet them eye to eye and voice to voice; be full of an earnest desire to persuade men. Have something to say which is well studied and well believed in, and be able simply and earnestly to give expression to thoughts well prepared.

The bishop's method, as we understand it, is to write out carefully his lines of thought under distinct headings, and to have them thoroughly arranged in his mind, and to leave the expression of the thoughts to the inspiration of the moment. He does not take his notes with him to the pulpit.

The sermon which we have selected on "The Coat Without a Seam" clearly illustrates Bishop Carpenter's method of arrangement. First, he gives a graphic account of the incident as it occurs in the Gospel. Then, he outlines the spiritual teaching which he intends to derive from the incident itself. Lastly, he treats his subject under definite divisions.

In the sermon before us he shows that the seamless robe which Christ has left as a legacy to His people is unique: (1) in the religious system which He established; (2) in the code of morality which He has left; (3) in the marvelous record of His stainless character. It will also be observed that the third division is subdivided in order to prove that we have in this stainless character of Jesus (1) virtues which are usually incompatible; (2) a calmness and serenity which are remarkable; (3) varieties which are usually incongruous; (4) an ineffable and tender love.

Then, in the application of his discourse, he recapitulates the divisions of his sermon, viz., that we have in Christ (1) a religious system which is unique; (2) a morality based on eternal principles; (3) a character which stands alone. In conclusion, this seamless robe is a legacy to us all. We can reject it and cast lots for it as the Roman soldiers did; or, we can take the whole seamless robe of our divine Master and make it our own.]

WE have no difficulty in ascertaining the primary reason why the evangelist recorded these words. The incident in itself may appear to be trivial, but to the evangelist it had a real interest. He had read in Old-Testament prophecies, in a psalm which he believed to apply to the Messiah, that enemies would part His garments among them, and cast lots upon His vesture. He alludes to the prediction, and he records also the fact which led to its ful-

filment. At the time when Christ was crucified, the Roman soldiery, hardened by long custom to scenes of violence, thought rather about the spoil than about the Sufferer, and were intent upon appropriating His raiment amongst themselves. They divided some portion of it, share by share; but when they came to His coat or under-tunic, they observed that it was somewhat singularly made—it was woven from the top throughout. They felt that it would be a pity to divide it, and they determined therefore to adopt another method of partition: they would "cast lots for it whose it should be." This one circumstance it was which led to the fulfilment of the prophecy.

But it was not simply for prophetic reasons that St. John recorded this incident. The historian knows that it is in a careful attention to details that the vividness and lifelikeness of his narrative consists. These small points, trifling in themselves, are what give graphic force to a story. They serve to bring more vividly before our minds the scenes that are delineated. They put blood into the cheeks of the characters that are portrayed, and the whole picture begins to glow with lifelikeness. Around the cross every group of characters is distinctly seen. We can note the proud Pharisee hurling bitter mockery at the Savior; we can catch the cries of the curious and eager crowd; we can mark the stolid indifference of the Roman soldiery; we can behold the sadness and the tears of the few faithful followers who remained with Jesus to the last. And as we look upon it intently, we begin to feel that there is something in the picture with which we are strangely familiar. Just as in our ordinary life we are sometimes struck with the feeling "I have been here before," so in gazing upon that picture of Christ on Calvary we become aware of the fact that this is no new and unfamiliar scene. We see that in its general features it does not belong to Calvary alone. It is a scene

which has been reproduced in the history of the Christian Church during eighteen centuries.

Thus the incident before us may serve to unfold some of the teachings which have not only radiated from Calvary, but have been exemplified in the centuries that have succeeded. Christ Jesus, who had not where to lay His head, is stripped of His garments and hung up before the midday sun. He has but one legacy to leave—the raiment which He had worn through His life—the simple robe which had been His during His ceaseless and untiring ministrations to men. This alone has He to bequeath, and it falls into the hands of many who are cold, apathetic, and heedless of His sufferings. Let us take up that small but potent legacy, and look at it steadily and fixedly for a little while.

We find that as the robe which He wore closest to Himself was curiously and strangely wrought without seam from head to foot, so all that Jesus Christ has left behind is unique and harmonious. For judge Him by the religious system which He established, or by the code of morality which He has left, or by the record of that stainless character of His, and we find one and all to be singular and unprecedented in this world's history.

Judge Him by His religious system. It is unique. All throughout the world when Christ came there was one thought which breathed through every form of religion and superstition; everywhere the smoking altar was to be seen, and the bleeding victims; everywhere the picture which men conjured up of the Almighty was that of an angry and vindictive Deity. But on opening the Gospel the altar and the cruel rites have disappeared; no longer are men told that the God of heaven is armed with the vindictive desire to destroy them. His blood who died on Calvary has wiped away the frown which a pagan priesthood painted upon the brow of God; the Gospel which He preached proclaims

that God is reconciled to the world; the ministry which we have received is emphatically the ministry of reconciliation. The avenue to the better world is no longer crowded by those who would seek to thrust us back; but we have access through Jesus by one Spirit to the Father. We can take the weakest and lowliest child, and the foulest and most degraded sinner alike, and lead them on the way to life, and assure them that the Father's face is toward them in love. For "one offering" has annihilated all the mysterious rites of the past, and by that one offering of Himself hath He perfected forever them that are sanctified.

But none the less when we judge Him by the system of morality which He left, and wherewith He sought to clothe the world, have we the same unique and harmonious character. If the religious system of which I have spoken found its basis in the love of God to mankind, His moral system finds its basis in this—the parallel love of man to man. There might, indeed, be found scintillations of this truth reflected from the face of nature—or in those stray axioms of the wise, the great, and the good which were tinged with light from the other world. But it remained for Jesus Christ to gather up these scattered beams, and present them united and harmonious to mankind. He was as one who gathered all the flowers which had been strewn by earth's noblest sons along the pathway of humanity, and bound them into one fair cluster; but He did more.—He gave them a root from which to grow, and planted them where only they could spring into life and blossom. That root was love—divine and human—love to God and love to man.

See now that in His character those virtues which are usually incompatible unite in Him. When you measure men by the ordinary standards of judgment you class them amongst the desponding or the sanguine. But, looking at the character of Christ, we hesitate to say whether the vein of sadness or the vein

foundest gratitude—all glory be to His blessed Name for this successful issue of our united labors. For myself, I will confess that my heart is almost too full for words. Language seems scarcely adequate to express the strong emotion that surges within. Truly God is good. He has heard our prayers, He has honored our faith, He has accepted our gifts, He has crowned our efforts. We are like those that dream; and when outsiders say, as they are compelled to do, "The Lord hath done great things for them," the happy echoes in our hearts throb, "The Lord hath done great things for us; whereof we are glad."

It is scarcely to be wondered at if we are somewhat excited; we may be almost pardoned if we are a little elated; but I do hope and pray that, with all our gratitude, mingled as it must be with much enthusiasm and excitement, we shall not forget to be humble. "Not unto us, O Lord, not unto us, but unto thy name give glory." We are unprofitable servants at the best, we have done only that which it was our duty to do, and in the doing of it there have been many faults and failures. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." "Pour out your heart before him, O ye people." And since this house, free of all encumbrance, has been given to us by His gracious hand, let us praise Him as long as He lends us breath in the house of praise and prayer.

You will not be surprised to hear that many texts and passages of God's Word seem to have been clamoring for hearing on this first occasion of Sabbath worship in the new house of prayer. For a while I have lain with Jacob, with the bright ladder stretching before me into heaven, and with the angels ascending and descending upon it; and I heard a voice saying: "This is none other but the house of God, and this is the gate of heaven." And anon I found myself with David on the lonely hillside, and thinking,

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Then methought myself with Haggai the prophet, standing on the rising walls of Jerusalem, and of its Temple, and I heard him say: "Consider now from this day and upward, Is the seed yet in the barn? yea, as yet the vine and the fig-tree, and the pomegranate and the olive-tree, hath not brought forth; from this day will I bless you." Presently I found myself sitting with my Master at the edge of Sychar's well, and I heard Him tell me as He told the woman there that "the hour cometh, and now is, when ye shall neither here, nor yet at Jerusalem, worship the Father; but all true worshipers shall gather in his blessed Name, and worship him in spirit and in truth," without reference either to the hill Gerizim or to the temple-crowned Mount of Zion.

Wondering which of these should be my theme, I was presently struck with the simple, and yet, as I judged, appropriate thought that there are three names for a place of worship, three names appropriate and applicable at the very opening, and which I trust will become growingly appropriate as the place becomes used and grows older. They are these: the House of God—His dwelling-place, His property, the place of revelation of His thoughts, and of His saving power; the House of Prayer—the place where prayer is wont to be made, where saints assemble to offer united supplication, and where God sends answers of peace straightway, forthwith, and immediately; and last, but not least, the House of Mercy, for here we trust the penitent will lift his cry to heaven and shed his tears of sorrow, and here find life, and love, and pardon, and peace through a look at the crucified One.

Presently I discovered that the text that I have chosen makes reference to these appropriate epithets with more

or less directness. May they be applicable to this place from first to last, from these opening services till that glad day when Jesus comes to call His people home—the House of God, the House of Prayer, the House of Mercy.

I. The House of God.

First, then, we are to designate this new Tabernacle the House of God. You have noticed already, doubtless, that our text speaks of heaven as God's dwelling-place. Perfectly true. But where is heaven? Is it some brilliant star or sun, or some wonderful cluster or constellation of heavenly bodies? Or is it some bright, spacious, beautiful continent of light? Where is the grand metropolis where God Almighty holds His seat? Where is the city royal where the King of kings flies His flag and issues His commands, and where ten thousand angels speed with glad delight to do His bidding? Where is the citadel where He sits in state with the six-winged angels bowing at His feet and crying incessantly, "Holy, holy, holy, Lord God of Sabaoth: the whole earth is full of thy glory"? We can not say; none can tell where heaven is. We have been taught from childhood to believe that heaven is above us—and I do not wish to dispel the delusion, if indeed it be a delusion. Some even have cherished the idea—a childish one it is—that the stars are but openings into heaven.

Heaven is above us, but it is also beneath and about us. The skies on which we look at midday, bright with the rays of sunshine, will be presently bright with stars, "the myriad eyes of night." Nay, earth itself will have revolved ere that; and we shall be looking at another part of the selfsame heaven. It is true that heaven, if it be above us, is also beneath, about, around us: earth is environed by heaven. As time is but a bubble on eternity's sea, so heaven is but an atom in God's great space. Nay, all of space ~~is heaven~~ ^{is heaven} ~~is filled to the full~~ ^{is filled to the full} with eternity.

no quarrel with those who say it is up there; there is always a way up, and it always leads to heaven. There God dwells, as He has ever done, in light unapproachable, immortal, the only wise God.

Now it was this thought that appealed even to Solomon as he knelt with outspread hands before the glory-lit altar of the new temple. For a moment he seems to have been staggered: "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens can not contain thee; how much less this house that I have builded?" But he recovers himself speedily, however: "Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God, to harken unto the cry and to the prayer, which thy servant prayeth before thee to-day; that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there." It appeared to Solomon in that instant that, tho it was still true God could live in no other place than heaven, it was also true that His Name was recorded here on earth, and that He accepted the Temple as His earthly dwelling-place.

It was God's house. Why was it God's house?

He Himself had selected the site; it had been built on the divine plan; the builders had been directed in all the arrangements. God's own promise was in the matter, and it had been fulfilled to the letter. Aye, and Solomon knew also what David his father had taught him, that whereas one of God's dwellings is in heaven above; there is another, the humble and the contrite heart: "With this man also will I dwell, who trembleth at my word."

Oh, dear friends, officers and members of this church, and visitors amongst them, if Solomon was for the moment staggered at the thought that so great an One as God, inhabiting the places of eternity, should be invited to tabernacle in an earthly house, how much more should we be surprised at

1. I have

ourselves in dreaming of inviting God to tarry and linger here? This house, despite its beauty, has not a twentieth part of the beauty of Solomon's gilded fane. And yet, we are sure He will come; we have seen and felt His goings in our midst already. Here is the wonder of it; how great a stoop! how glorious a condescension! If He were hungry He would not tell us. The cattle on a thousand hills are His. This house is His; the gold and the silver He gave; the zeal, wisdom, generosity, everything has sprung from His great heart of love. You ask Him here? Oh, no; He is here. We asked Him ere we opened; He stood upon the threshold ere we entered. It is God's house. Heaven is His throne, but earth is His footstool; and if He loves to dwell in heaven, surrounded by an innumerable company of angels, and by the spirits of just men made perfect, He is not too great to dwell in human hearts that love and trust Him, that have been cleansed in the precious blood of His dear Son, and whose tabernacle is in the lowly meeting-house and in this new Tabernacle which He has helped us to build. Let us call it—and let it be more than a mere name—the House of God, the House of God because He has built it.

He said long ago, "Except the Lord build the house, they labor in vain that build it." We have been but sub-contractors under Him. It is His House, but He has given it to us. Have you not in your own homes certain gifts from friends which are still associated with the names of the donors? You speak of that as So-and-so's clock because So-and-so gave it to you. It is really yours, but it came from his kind hand, and you name it after the giver. And this is the House of God because God gave it to us. True, we have given it to Him. Our children give us presents on our birthday; I do not want to be reminded that they probably get the money for them out of our pockets—they are the children's gifts, for they might have spent the money

in another fashion had they pleased. Thus we have given back to God this House which He has given to us. It is therefore doubly His. It is His House because His people meet here to worship Him, and because He has given it to us. Dagon and Baal and the heathen deities had their houses long ago. Alas! the false gods still have their temples. May they soon be at an end! Shall God be houseless and homeless here on earth? What tho we do not rear a graven image, what tho our worship is purely spiritual, the house should be called by the name of Him whose worship here is celebrated.

And best of all, it is God's house because He comes here. Here He meets with His people. The kings of earth have several residences; palaces in the city and pavilions in the country; and, if I may so speak, whereas heaven is God's palace, this and kindred places of worship should be His pavilions, where He loves to meet His people. I like the way a child put it, who said that God was so big that heaven could not contain Him; and yet prepared to make Himself so little that He would come and dwell even in the heart of a little child. Make room for Him, my brother, my sister, not in this house alone, but in your very heart. Love the house of God, come to it as often as you can, come to it prayerfully. I like the spirit of Greenlanders of whom we have read, who, when the Sabbath Day was so biting cold that their breath froze upon their faces as they went to prayer, nevertheless made for the house of God lest their hearts should be frozen too. Come to the house of God at every possible opportunity. Love the gates of Zion as God loves them. The tents of Jacob are not to be despised, but the house of God deserves a special reverence from our hearts, does it not?

I sometimes illustrate the matter in this simple fashion: I walk into the house of a friend of mine and find that he rises from his chair, and offers me his seat. I say: "Oh, I won't take your comfortable arm-chair; this will do for

me." "But they are all mine," he says. "Yes," I say, "they are all yours, but this one is yours specially." He was right and I was not wrong. They are all his, but that is *his* chair for all that. Every place is the Lord's wherever we seek Him; every place is hallowed ground; but where is the house of God that is specially and particularly His? There His name is named; there His honor dwelleth. And whereas I would continually warn you against all superstitious and idolatrous notions concerning places of brick and mortar and things material, I do say the house of God, if only by reason of its memories and its associations, should be revered, respected, beloved, and attended regularly. Worship toward the house, even tho you are far away from it, and let your hearts go up in prayer to Him who consecrates it with His presence as soon as the doors are flung open.

II. *The House of Prayer.*

I like, however, to remember that it is, in the second title, a place of worship, a House of Prayer. Solomon used the first Temple for that purpose at the outset, and named it so from the beginning. And those who could not tread its sacred courts were to open their windows toward Jerusalem, and throw the arrows of their prayers through the lattice which looked that way. The Temple, in a word, was to be the medium and the mediator between the yearning hearts of men and the bounteous hands of the Lord God of Israel.

Things have changed since then; old things have passed away; behold, all things have become new. We no longer have to pray toward Zion, or send petitions up by way of the Temple; the steppes of Russia and the prairies of America are just as much sacred ground as the shores of Galilee and the acres of Judea. Christ is our Temple; Jesus is our only Mediator betwixt God and man. I think it is Matthew Henry who said in his quaint manner, "Send your prayers to heaven addressed to the care of the Redeemer, and they will

never miscarry." Remember to say, "For Jesus' sake," in all your prayers. That is looking toward the Temple, that is praying Jerusalemward.

No special spot remains for us to pray in. There are churches open nowadays all day long for prayer. I can not find it in my heart to find fault with that arrangement, unless, as I sometimes fear, it is calculated to foster the idea that we can pray better in the church than in our own homesteads. I think there can be no better place to pray in than our own bedchamber, parlor, or even our own kitchen. People are differently constituted, but I confess I have never derived any inspiration from painted windows and long-drawn aisles, or from the low chant that swells through the hollow arches of the roof like an articulate wail. I for my part am more at home in little gatherings of a few poor saints who pour out their souls in agonizing prayer to God; and the beauty of it is, as one has quaintly said: "He that carries his temple about with him can go to prayer whenever he pleases." God dwells in our very bodies; our bodies are His shrines and He the indwelling Lord. We do not wait for the church door to open or for the organ to peal. We wait only for the listening ear of God; and we need not wait for that, for He is waiting to be gracious.

In the years of long ago the unfortunate inhabitants of this metropolis were dependent, for the most part, for their water-supply upon the parish pump. It was a happy day for London when Hugh Myddleton let the New River flow into the great city of London, and it was a still happier day when a network of conduits and pipes supplied every householder, so that he had but to turn the tap and find all he wished for. May I say—it is a simple simile, but I think an applicable one—may I say, We are now put into direct communication with God, each man for himself? No need to climb the temple stairs; no need to seek the holy altar; no need to petition priests or Levites;

we can go direct to God; and the channels of His grace, thanks to His infinite mercy, are "laid on," so to speak. His mercy flows to each bereaved heart without let or hindrance. Isaac may often meet Him at eventide as he meditates in the fields; David in his bed-chamber in the dark watches of night is still with God. Like David, tho we be in a den of lions, we can have fellowship with heaven; and tho, like Jonah, the weeds should wrap themselves about our heads whilst at the bottom of the deep, yet our prayers can go up uninterruptedly to heaven. Thank God for this:

"Jesus, where'er Thy people meet
There they behold the mercy-seat."

But a word of warning. It still remains a fact that the place associated with united prayer is the place where a blessing is likeliest to come. It was there Lydia got her heart opened. It is there that favor comes to the two or three gathered in the Master's name; and I remember, above and beyond all, this place may be a place of prayer. Pray about the service before you come to it. That is a good beginning, "for more things are wrought by prayer than this world dreams of." Let us have much prayer about the service. I hear people speak about preliminaries in a contemptuous tone. There are no preliminaries in worship to God. The first hymn is as sacred, and the opening prayer as hallowed, as the sermon, and I am inclined to agree with him who said, "Attend to preaching, but to prayer most." We have a prayer-meeting on Monday night. I want that revived, not only as regards the numbers attending, but as to the spirit pervading it. Let us come to the throne of heavenly grace remembering that prayer is a loving heart that speaks into a loving ear, the ear of God.

I thank God for a praying people, and I trust they will be continually and increasingly so. You have many sorrows, you denizens of this great city, you toilers and moilers in this busy metropolis. The true catholicon is

prayer, the true inspiration is at the mercy-seat. Whene'er you meet with trials and troubles by the way, just cast your care on Jesus, and don't forget to pray. You can pray at your own fireside and hearthstone, but it will do you a power of good to mingle in the great congregation, and send your prayers like winged messengers to God.

III. *The House of Mercy.*

I have all too short space of time, altho you will perhaps indulge me with a few moments longer on this special occasion, to speak of this third name for a place of mercy, the House of Mercy. "When thou hearest, forgive." Forgive! Ah yes, yes, we shall need to pray that prayer amongst the rest. Prayers for succor and for strength, prayers for comfort and for joy, will need to be supplemented with prayers for pardon. Some nowadays profess to have got far away beyond this. I am not ashamed to confess in one sense that I have not. The Lord has taught us so to pray, "Forgive us our debts as we forgive our debtors."

I am not at all sure but that it will become us and behoove us to pray for pardon even with our dying breath, for there are faults of which we have no knowledge, there are spots in our feasts of charity, there is tarnish on the fairest escutcheon of the holiest saint. Never be ashamed to pray for pardon, for there is no man that sinneth not. But remember that whereas you can pray for pardon anywhere and everywhere, you may hope that God's pardoning love will be specially manifested in such a place as this, where the Gospel is preached, and the cross uplifted, and the doctrine of grace believed and proclaimed. And let me tell you that this place is not truly consecrated until the cry for penitence has gone up to God, and the justification has come down through the upraised hands of Jesus Christ.

Another word of warning. There is no sort of need—let this be distinctly

understood—there is no sort of need for priest or confessional or man-made absolution. There where high the heavenly altar stands is our great High Priest, efficient and sufficient for all. Jesus only can forgive. And since Jesus is everywhere you can be everywhere forgiven; you can be pardoned where you have sinned; you can be taken in the very act and washed; you can be caught in the very sin and cleansed if you will but seek forgiveness. Yonder I see the thief upon the cross pardoned at the last, altho he did not look, as I suppose, toward the Temple. Yes, he had looked to Jesus, who was already the man's Mediator. I remember one who was let down through the roof pardoned there and then, because Jesus was in the courtyard, and said, "Son, thy sins are forgiven thee."

O God our Father, Christ our Savior, God the Holy Ghost, our inmost and greatest longing is that this place should become a veritable Bethesda, with its porches filled with the sick, maimed, and impotent folk, to whom Jesus comes to make them whole again, and bid them sin no more! Do you want forgiveness? You may have it now; Jesus is exalted that He may give remission and forgiveness of sins. Ask Him for it; look and live. Believe on the Lord Jesus Christ and thou shalt be saved. Oh, that we may not have to wait another day ere our dearest desire is fulfilled, and we summon up pardon in this place.

"And as the years roll over,
And strong affections twine,
And tender memories gather
About this sacred shrine,

"May this its chief distinction
Its glory ever be,
That multitudes within it
Have found their way to Thee."

God give us this, our hearts' desire,
for Jesus' sake.

THE conditions on which one born of the Spirit may live filled with the Spirit are twofold: first, that of *abandonment* (Rom. vi. 13); second, that of *abiding* (1 John iii. 24).—*G. C. Morgan.*

JESUS CHRIST AND SOCIAL PROGRESS.*

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Thy kingdom is an everlasting kingdom.

—Psalm cxlv. 18.

Preach the Gospel to every creature.—

Mark xvi. 15.

That at the name of Jesus every knee should bow.—Phil. ii. 10.

THOSE scholars who have reviewed for us the achievements of the nineteenth century have characterized our era as an era of invention, tools, and increase of wealth. In tracing the progress of the common people, the historian exclaims, What engines! what ships! what factories! what reapers and looms! what comforts and conveniences! By way of preeminence, they speak of our century as the century of universal happiness and prosperity for the common people. But the material gains of the age have been the least of our achievements. When a long time has passed, this century will be spoken of as the century of missionary enthusiasm, when for the first time Christianity took on world-wide relations and the knights of the new chivalry organized the new crusade against ignorance, vice, and sin, journeying into every island and continent for the promotion of the holiness and happiness of society. Indeed, the most striking fact of our era is the waxing name and fame of Jesus Christ and the growing influence of Christianity among the peoples of the earth. As never before the great men and movements of the world are hastening to do Christ reverence. All the modern reforms and philanthropies seem but attempts to realize Christ's teaching and example in outer institutions. Because He exhibited childhood as having infinite worth, men are making schools and colleges attractive for all young feet.

* Preached at the fifty-fourth annual meeting of the American Missionary Association, Springfield, Mass., October 23, 1900.

Because He loved the poor, men are climbing the tenement-house stairs and in many a Whitechapel region are founding social settlements for those for whom the Christ died. Because He included all races, white and black, red and yellow, in that love that embraced every creature, His disciples have united in a world-wide movement for the human race. Society feels that we can scarcely paint in colors too rich the future and the worth of this divine being, made in God's image and for whom Christ died. In the interest of the happiness of God's earthly child, therefore, schools are made wise, laws are made just, governments are made gentle, homes are made beautiful and happy, and the principles of life eternal are brought unto those who sit in the region and shadow of death. Indeed, all the great forces of the time, literature, art, science, reform, commerce, and wealth, have become captives walking in Christ's triumphal procession, walking up the hills of time.

If, twenty years ago, it seemed as if the tides of faith were ebbing away to leave the church stranded on the beach, now the tides are returning in a flood, whose volume and depth man's plummet may not sound. Gone the era of criticism and destruction, gone the era of analyses that pulled in pieces old poems, old histories, old creeds. But if the new astronomy has come, men are warmed by the same old sun. If the psychology is new, reason, memory, and judgment are what they were when Plato thought and David dreamed. Now that the creeds have changed, men see that the obligations of conscience and duty and man's relation to Christ and God remain unaltered. Moreover, men now feel that the era of criticism was an era of mediocrity and second-rate intellect. Of necessity the age of Pope analyzes, annotates, and comments. Conscious of slender intellectual gifts it dissects, criticizes, and pulls in pieces the work of greater minds.

Later came the era of Robert Burns

and Wordsworth, when the tides of genius rose to the flood, and the creative era was manifest, not in analysis, but in outbursts of immortal song. And there are the best of reasons for believing that in religion the critical age is now passing into the creative. There is a new spirit in letters, in arts, in philosophy, and in religion. The pendulum that moved far toward doubt is now swinging back toward faith. There is a growing interest in the permanent elements and great simplicities of Christianity. Men have discovered that he who picks a flower to pieces loses it. And they have also found out that God made the lily and the daisy to mean, not a mass of petals, torn part from part, but rather types for interpreting His loving care and also hours of rapturous delight.

And with the new faith has come a new enthusiasm. Men perceive that the hour is strategic for the Christian Church. The old prejudices of races black, yellow, and red have given way. The old walls and barriers built by heathen hands have fallen down. Races in the Arctics and races in the Tropics alike stretch out eager hands toward the Christian teachers. And the young men and women of our colleges and schools, recognizing the open door of opportunity, have come forward in regiments to unite in this new crusade against every form of fear and ignorance and sin.

And as one regiment in this great forward movement, the American Missionary Association is now assembled to emphasize the universal need of all men, and to lift up those evangelical truths that do not separate the Church into denominations, but unite the denominations into a single Church—the fatherhood and providence of God, the one Savior, Jesus Christ, the one law the law of love, the one book God's word, the one faith God's unfailing mercy, the only symbol of redemption the cross of Jesus Christ, the one destiny, immortality; and with universal accord we recognize the schoolhouse

the printing-press, and the home and church, the lecture-hall and library as the springs of social progress. We believe that the hope of our eager and commanding American society is diffusion of manhood. We seek to enrich the reason that men may write books; to refine the taste that men may paint pictures; to develop the sense of justice that men may write noble laws and then obey them; to quicken the spirit of invention and industry that men may create tools and increase wealth for the people. We believe that there is no stimulus toward civilization without like the truths of Christianity that nourish and strengthen manhood for the soul within.

In view of the triumphs of these heroes of the new civilization, thoughtful men look forward to the world-wide triumph of Christianity, and mark the universal elements in the Christian religion. Before our thought Jesus Christ stands forth the only Teacher whose heart was large enough to include a race and a world.

When a reformer or teacher enters the scene, the listeners always ask the man what end and methods he proposes. It is a singular fact that every other religious teacher is exclusive and limits his plans to his own race. Those old centers of wisdom named Thebes or Athens or Rome never exchanged a single psalm or hymn or prophecy. Indeed, in the circles of Athens in which Plato moved it was a matter of boast with the patrician that he had never polluted his feet by visiting a foreign city or conversing with a foreign tribe. Even the wisest of the philosophers were men of the grove and the porch. They withdrew themselves from the rude herd. They made strong the barriers of exclusiveness. They held their talents and truth in the interests of the elect and wealthy few. Not one burst through the barriers of racial exclusiveness and became a messenger to the world. Even the sibyls of the imperial city hid themselves in caves, to which only kings, warriors, and senators might come.

To the far East dwelt a race blessed with one of the earth's wisest teachers—Confucius. But his people built their historic wall, prided themselves upon the title of the Celestial Empire, and, looking over their wall either in hatred or covetousness, they counted those who dwelt beyond dogs and pariahs. The people of India are Aryan, and yet their civilization seemed to have as a single aim the building of a wall of race that was so impregnable and unyielding as forever to exclude all outsiders. Even in Jerusalem, where they had learned from such a lawmaker as Moses, such a poet as David, and such prophets as Elijah and Isaiah, the exclusiveness narrowed more and more until the hatred of foreign races was organized into the Temple that fenced off the foreigner in an outer court, and by a system of successive walls held at bay any Gentile who might desire to pry into and wrest away the precious treasures of the Jewish faith.

And so the nations went forward, building high the barriers of division and enlarging racial hatreds and jealousies, while the centuries came and went again. The Buddhist devotees stood on the banks of the Ganges, but the great river sweeping toward the sea carried no message to the islands that lay beyond. The trade winds that blessed Palestine carried northward to Damascus the rich perfumes of the citron and the olive groves, but carried no law and no litany and comfort and instruction. Even Plato's city flung forth no poem or philosophy that should inspire and enlighten a world.

At last Jesus Christ entered the earthly scene. Before His vision all horizons fell away and all barriers dissolved. The race was one, for His message was to all nations. His teaching had to do with universal elements, the everlasting Gospel. Too long had wise men withheld their wisdom from the multitudes floundering for want of a leader. Too long had the oracle been reserved for the generals alone. Too long had priests loved solitude and hated uni-

versal service. And over against this social, political, and religious exclusiveness Christ proclaimed a universal religion, generous, democratic, for empire and republic alike, for prince and pauper, for rich and poor, for every clime and shore.

One of our scholars has called Christianity a "beautiful civilization," and our historians with one accord confess that the life and teachings of Jesus Christ represent the most powerful intellectual stimulant that has ever entered into human society. The cross of Christ is the dynamic of social progress. With that cradle at Bethlehem and the ascent at Olivet began a new era for mankind. As the forest children in the sixth century floundered through the snowdrifts and over the glaciers of the northern slopes of the Alps, to find themselves upon the sharp peaks from which they descended into the sunshine, the vineyards and the rich cities of Italy, so the historian struggles through the coldness and barrenness of those frigid centuries that led up to Bethlehem, and looks forward to the long centuries enriched by new sympathies, new laws, new reforms, new forms of justice, beauty, goodness, and government.

Certain changes have taken place in society. How shall we explain those changes? Standing upon the seashore when the tides come in and the waves pile up, arching in masses of crystal splendor, we explain the billowy hosts by the grip and pull of the vast orb of night. When our earth in its flight is hurled forth in an orbit measured only by millions of miles, and, rushing forward as if to leave the sun forever, feels a gentle restraint, checks its flight, slowly turns and wheels like a well-trained steed, we explain the sublime event by the great central orb that controls the planets as a charioteer his steeds of the desert. And in the miracles now being accomplished in the fields by those wonder-workers named sunbeams we look for a philosophic explanation. Here is a clod

that but a little time ago was a mass of frost and ice, that has been dissolved into a small heap of rich alluvial foods. And in the soil there is a root that stirs after its long sleep, pushes forth a feeble life and lifts up the stalk and flower. When other forces of light and heat embroider the land from sea to sea with those rich textures named violets, pastures, harvests, forests, we explain that vegetable miracle by sunbeams that spring from this great orb of day, whose source of heat and light seems immeasurable and whose splendor consumes man's senses like a moth. And if, for the astronomer, the sunbeam is a solar bridge on which he walks onto the orb from which the warm beam streamed, so are the laws, reforms, knowledges, arts of the last nineteen centuries trackways along which the historian moves to find all the paths converging toward that majestic figure who stands at Olivet, bidding His followers go forth and disciple the world.

And as the sun is more than all earth's harvests, the living Christ is more than all the effects wrought in society. What majesty and massiveness in Christ's character! What splendor and beauty of life! What wonder-words He speaks! What miracles in His brief career, accounting for the miracles that He hath wrought over tribes and peoples! What all-pitying, all redeeming love! What tenderness to childhood! What pardon for publican and prodigal! What tranquillity in the face of death! He blessed childhood, and gave the babe into the arms of the teacher, who founded schools for the child's instruction. He unveiled youth as made in the image of God, and for such a one libraries and lecture-halls were established. He was an almoner of universal bounty toward the lame, the halt, and the blind, and from Him His followers received the hospitals and asylums for the children of misfortune. His gentle justice made harsh governments humane. His just gentleness

lent righteousness to rulers and governors. He portrayed the immortal life as a paradise indeed. For His worship no songs could be too sweet; for His face no art could be too high; for His temples no cathedrals could be too lofty. To describe His saints and seraphs no ceilings could be too lustrous and no colors rich enough to paint His glorious figure. The philosopher said the secret of man is the secret of the Messiah. But the historian goes farther and affirms that the springs of all progress and civilization have been in the life of Jesus Christ, with His universal sympathy, revealed in the command to disciple all nations, and His emphasis of the permanent elements in giving to His followers an "everlasting gospel."

In the hour when Christ approached the end of His career, He assembled His disciples and committed into their hands all those interests that were most precious to Him. In His sublime forecast He outlined His ideal for a redeemed race and a transformed world, and that ideal leaped over all racial walls, swept in all peoples, journeyed across land and sea until it included all islands and continents. Like an advancing summer it swept on beyond the hills of Palestine, and included that city of art and culture, with its narrow racial ideals for Grecians alone. It moved on, and included that imperial city of law that hitherto had known an ideal for Roman citizens only. Journeying ever forward, it included all individuals, white or black, all interests, social, political, spiritual, and stayed not until it secured a transformed world. For Christ's ideal is under all the races and civilizations, as the solid foundations of our earth underlie and support all physical towns and cities. Christ's ideal of a unified race was over all men like the blue sky that arches all islands and continents. Going away, He emptied an ocean of love and hope upon the world, and caused our earth to roll out of darkness into light.

And the response of His disciples to this movement, that was to be worldwide, was immediate and unconditional. With matchless enthusiasm these young knights of the new chivalry leaped into the arena. Beginning at Jerusalem they scattered in every direction, marching forth like columns of light. When twenty years had passed, Matthew was two thousand miles to the southwest, and, standing in the public square of a city in Abyssinia, the mob pressed in upon him, and he "fell on death." At the same time, Jude was two thousand miles to the northeast, where a white-skinned mob crucified him, and later wept beside his tomb. James the Less journeyed east into Judea, and there met his executioner, as Paul did, journeying to the west. When twoscore years had passed, all the disciples save one had achieved a violent death, and blazed out paths in the dark, tangled forest. And when the torch fell from the hands of these heroes, their disciples snatched up the light and rushed on to new victories.

Now that long time has passed, history has summarized the influence of these early missionaries. If we ask who destroyed the great social evils of Rome, Lecky answers, "The Christian missionaries." Asked when the rude tribes of the northern forests began to be nations, Hallam answers: "When Boniface crossed the Alps on his Christian mission." Asked for the beginning of England's greatness, Green tells us the story of the two Christian teachers who, one winter's night, entered the rude banquet-hall of King Ethelbert. English literature begins with two monks, Cædmon and Bede, John Morley affirms; while, if we journey to the west, we hear our minister to China, Mr. Denby, saying: "We owe the new commerce and the 'open door' in China, not to our diplomats, and not to the influence of such a man as Lord Beresford, but to the missionaries." For savage races are poor traders. A single group of islands near Australia

last year exported \$25,000,000 to England—a group of islands that two generations ago were savage, and without any trade whatsoever. When by education a hundred new wants are opened up in each of China's 800,000,000, then the commercial value of their trade will be multiplied a hundredfold. The true commercial travelers, therefore, are Christian educators, publishers, physicians, and moral teachers. And the present missionary campaigns in Africa and Asia are the two most important commercial events in the century. But all this is only a secondary and incidental result of missions: the primary aim is to unify our race, to transform all individuals, and to carry all peoples up toward wisdom and righteousness and love until the kingdom of heaven comes upon earth.

It has been said that nothing fascinates listeners like the tales of eloquence and heroism. Men are charmed by the story of some orator who faces the hostile mob, rebukes his enemies, inspires, chastises, and conquers them. Men love to hear of the soldiers who leap into the breach, and of the martyrs who die that another may live, and the generations weave wreaths for the hero's tomb. But the history of heroes and of heroism knows nothing that surpasses the fortitude, the endurance, and the self-sacrifice of these knights of the new chivalry. What book of warriors can surpass certain chapters in the life of Francis Xavier, the missionary to Asia? He was the heir to castle and estate; a brilliant scholar in the University of Paris; he was pierced by the Word of Christ, "What shall it profit a man if he gain the whole world and lose his own soul?" He went forth, resigning to others his castle and lands. He took passage on a ship bound for India, and there toiled, subsisting upon the scraps and crusts given to him by others, as nurse for the sick soldiers and sailors. Entering the villages of India, he rang a little bell and called the people together. His force was gentleness and benignity; his

life, service; his eloquence, simplicity, holiness, and love. When the plague broke out he went from hut to hut, a physician who prescribed remedies, a nurse who washed their garments, a friend fulfilling every sad office, a consoler, pointing the dying to the cross of Christ. Imprisoned oft by rulers, beaten and kicked about by mobs, always in danger of eating poisoned food, he went forward amidst incredible dangers. He helped a rajah save his city in time of hostile invasion; he reformed the guilty city of Malacca; amidst squalor, disease, worn by fever, he preached until his voice became a whisper, and baptized until his hand dropped with weariness. And, having journeyed through China, he looked eagerly toward Japan. Attacked by fever, he was laid upon his blanket upon China's seashore, and, lying there, under the rain, on a cold winter's day, he saw the signals of release, and, dying, whispered, "In Thee, O God, have I trusted, I shall never be confounded."

And here is Patteson, the brave, pure Eton College boy, refusing ease and high honors in England's university to go to the South Sea Islands. One day he leaves his servants in the boat, swims through the surf toward a group of painted savages, who meet him with war-clubs, and put him to death. And here is Dr. Paton, the hero of the New Hebrides, who saw his companions murdered, who lay upon the ground with his hands bound, looking up at the war-clubs of cannibals, and by sheer fortitude conquered his murderers. And he has transformed twenty of those great islands, until each has its homes, one great central school, one church, with the beginning of all those instruments that make for our civilization.

And what shall we say more of Livingstone, dying in the heart of Africa; of the brave Commodore, slain by savages in Madagascar; of Mackay in Uganda? They have been in perils of the sea, in perils of the wilderness,

in perils of poisoned arrows, in perils of war-clubs, in perils of wild beasts, in perils of dungeon and fetter. And out of all these dangers they have found deliverance and victory.

The astronomer points to the single star in the sky, with awful spaces of millions of miles to the next star. But the sky of our century is sown with those shining orbs named heroes and heroines. The old knights marched forth in the name of the imaginary wrongs of some woman, but these new knights journey forth to destroy injustice that is real and degrading, and in the name of universal liberty. Oh, wondrous spirit, the spirit of the Christian missionary whose greatness dwarfs all our deeds into petty littleness, of whose characters and achievements our world is not worthy!

Of Christianity we may say, the past at least is secure. Some there are, however, who question what is its future. Is Christianity declining, or is it waxing? Has it the seeds of universal progress, or has it exhausted itself by former labors and become old and decrepit?

Plainly, that religion alone will survive that is aggressive, full of youth and enthusiasm, and that every day plans new campaigns. Confessedly, there are only three systems of religion that can, in any sense, be termed competitors of Christianity. Here is Confucianism. But this religion itself declares that its golden day is in the far-away past, and that it only remains for the Chinese people to look backward to Confucius, to cherish no faculty save memory, and have no worship save of their dead ancestors. The old Confucianism is big with destruction and totters toward its fall.

Here is the religion of India, with its untold millions of gods and idols. But, having tested democratic institutions for a century, the world's best thinkers now feel that the caste system, emphasizing class distinctions, is false in philosophy and false in fact, and ruinous to progress. Therefore it has been said that

every Christian college in India smashes a million mud idols, and the religion of harems, of child marriages, and of caste is doomed.

Mohammedanism remains—but Mohammedanism unveils God's throne as iron, and His arm as blood. Its method of conquest is the sword. Its missionaries are warriors, and its heaven is a vast harem, where each soldier is to have a hundred wives. The bald savagery of Mohammedanism is revolting to the races that believe in law, liberty, tools, and progress.

But Christianity alone has the golden age before it. It is said that it is nineteen centuries old, and will soon be outgrown. But all abiding and permanent things are old. Gravity is old, as old as that hour when swirling fire-mist broke away from its central sun. The sun is old, antedating even the hour when the morning stars sang together for joy. Our earth is old. Millions of years have passed since with ice-plow and fire-roller God began to prepare our earth-house as a home for His children. Right and wrong are old, as old as the throne of God. Love is old, as old as that Eden in which affection between that first father and mother made the wilderness to be a paradise. We have journeyed away from our ox-carts to the palace-car, but the body still is here. We have exchanged the sickle for the reaper, but man still hungers for bread. We have exchanged the mud hut for the beautiful house, but the home and love remain. We have outgrown old books, old theologies, old creeds, just as we have outgrown old astronomies, old medicines, old tents. But God abides, as everlasting as the summer sun, and Christ's love is as eternal as the summer; and the Christian religion hath foundations that are permanent, that nothing can overthrow.

And the new enthusiasm represented by ten thousand eager students in our colleges and universities, now ready to start to Africa and India and China and South America, the wealth flowing like a golden river to support these Chris-

tian heroes, the hospitals, the schools, the colleges, the printing-presses, the churches, the manual-training schools, the exhibits in these dark centers of all that makes for an American and Christian community, means the transformation of heathen lands and the bringing in of a new era when there shall be a federation of the world based upon the fatherhood of God, the brotherhood of man, the divine book, God's Word, one Savior and Redeemer and Teacher and Master, Jesus Christ; one law—the law of love and sympathy; one method, education, through the schoolhouse and press and church; and one end, to bring the kingdom of God back to our sinning and troubled earth.

Who shall tell the story of Christ's transformation of society? Among the pictures in the Tate Gallery, in London, is a series of etchings by Dante Gabriel Rossetti. In a rich Oriental banquetting-hall are assembled the revelers. The walls are hung with tapestries, the floors are glorious with marbles, a fountain plays in the court. But the center of the group is Magdalen, crowned with her glorious beauty, her golden hair flowing in waves of sunshine upon her shoulders. Her hair is garlanded with flowers and she exhales a radiant beauty. But in the moment when her laughter and song are at their highest, Christ stands in the door and lifts His large eyes upon the girl in the moment of her radiant pleasure. He looks at her with eyes that pierce not, that do not burn as if searching her out; He looks as one who knows all and understands all and still can pity. And His look sets her pulses fluttering with strange excitement and mysterious feeling. Suddenly the contrast stands out. With eyes big with wonder, the beautiful girl rises from her couch, beholds the Christ, calm, collected, majestic, divinely pure; and around her, men, passionate, leering as they look. And while, like a wounded bird, she looks from those who compass her destruction to One who would become her Savior, the mists pass from before her eyes.

In that hour the palace becomes a hovel. She tears the wreaths from her hair, and grinds them beneath her feet. She flings away those rings of ruby, as tho the jewels were red drops of blood. She tears away the silken garments. When another day has come and night hath followed, she has exchanged her soft perfumed palace for a garret, and for silken robes hath put on coarse black cloth. Weeping, she creeps in the shadow of the night into Simon's house and stooping, kisses the hem of Christ's garments, while He pities and pardons, and her tears dissolve her wo. Oh, beautiful etchings and story divine, telling us how Christ, with majestic form, hath stepped from city to city and continent to continent. Standing in the market-place, cities have put away their vices and crimes; harems have become homes; while He looks, the king hath put away his cruelty and become a father. Looking toward the legislative hall, the jurist hath softened his heart and become gentle and humane. Standing at the door of the prison and lazar-house, men have put away falsehood and squalor and comforted those for whom Christ hath died. He hath touched marriage and it hath become a sacrament; He hath touched the book and it hath become wise; He hath touched the laws and they have become just; He hath touched art and music and they have become high and pure; He hath touched wealth and made riches splendid; He hath touched the library and lent it refinement; He hath touched eloquence and made it high and exalted; He hath touched religion and made it full of love and sympathy; He hath touched the cradle and the babe hath become God's child; He hath touched the grave and it hath become the door into life immortal. His love is universal, His truth is everlasting, and His kingdom shall have no end!

THE Mission of the Spirit is—(1) to abide with the people of God (John xiv. 16, 17); (2) to bring the world to Christ (1 John xvi. 8-11).—*G. C. Morgan.*

FORECASTS OF LIFE, OR FOREBODINGS TRUE AND FALSE.

BY REV. C. Q. WRIGHT, CHAPLAIN
U. S. N., ON U. S. S. "FRANKLIN,"
DECEMBER 17, 1899.

And Moses sent them to spy out the land of Canaan, etc.—Num. xiii. 17-33.

You are starting out, and looking ahead, wondering what the future has in store for you.

This is a lesson on false apprehension arising from sedition and loss of faith; a desire to put God to proof, and to substitute the testimony of men for the Word of God. The sedition of Miriam and Aaron is related in chap. xii. Moses says (Deut. i. 22) that the suggestion to spy out the land originated with the people.

We have here—I. *Two Lives*.—1. Slavery. 2. A journey.

(a) A journey planned of God. His plan is in you; and it is not a question whether you will journey, but how. How shall we conduct it?

(b) It is a hard road—a desert. They encamped in the wilderness. A dirt road leads to mines; a blazed way leads home. A steep and a difficult path leads up to a glorious view; a rocky road up to the temple. So earth is the road God has made to heaven.

(c) Our promised land must be *attained* and *subdued*. Its giants and beasts, too, of pride, selfishness, fear, unbelief, difficulty, and danger. Samson met and slew the lion.

But they appear worse than they really are. In subduing them we subdue self; in winning the land of promise we win ourselves. There is glory in the achievement.

II. *Two Selves*.—Two selves, each represented by one of these sets of spies—ten against two—the baser parts are legion, against the two higher, faith and hope. So the demons of Gadara were legion. It is just a question which we will follow. If not willing to follow blindly God's promise and leading, then follow the higher self and the best men, as they did. As in their

case, God often makes us go forward unwillingly—caught in our own net.

III. *Two Visions*.—True and false. These had lost their vision.

1. A blind heart sees nothing but its fear—pillar of cloud and of fire. These did not convince them.

2. Without vision, no mission nor progress. It involves *plan* and *purpose*; faith, hope, and submission; willingness, (a) to see, and (b) to follow or to be led. We are prone to run ahead of God—to take short cuts—to spy out God's promises and purposes. "They could not enter in because of unbelief."

3. Let us try to trust (a) in "a goodly land"; (b) divine wisdom and goodness and faithfulness. Never let Him be separated from our journey and destiny.

In conclusion: 1st. Choose well—

"But heard are the voices,
Heard are the sages, the world and the ages;

'Choose well; your choice is
Brief, and yet endless.'"

2d. Follow loyally.

"I'll go where you want me to go."

"Faith is the victory that overcomes the world."

HALLOWING CHRIST.

BY ALEXANDER McLAREN, D.D.

Sanctify the Lord God in your hearts, Christ as Lord.—1 Peter iii. 15 (R. V.).

THESE words are a quotation from the Prophet Isaiah, with some very significant variations.

I. We have first to note the substitution of Jesus Christ in place of the Jehovah of the Old Testament.

II. Further, mark here what the apostle means by the Christian sanctifying of Christ. It is the same word that is used in the Lord's Prayer. "Hallowed be thy name"—explains the meaning of hallowing Christ as Lord in our hearts.

III. "Sanctify *in your hearts* Christ as Lord." That is Peter's addition for emphasis to Isaiah's words. A man's heart is the very center-point of the personal self.

IV. The next point is, the Christian courage and calmness that issue from hallowing Christ in the heart.

SUGGESTIONS FOR SERMONS FOR THE YOUNG.

The Winsomeness of Youth.

Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he.—1 Sam. xvi. 12.

1. YOUTHFUL beauty of face and form is an outward sign, perhaps quite true, of an unsullied heart and unperverted talent.

2. Such winsome excellence is fit for the best service of man and God, and we naturally entrust to it valuable and sacred interests.

3. Commonly this instinct of trust is not mistaken, but in truth God uses it to carry out plans far beyond our foresight.

Common Interest in the Young.

And the child Samuel grew, and was in favor both with the Lord, and also with men.—1 Sam. ii. 26.

1. Heartly, healthy youth engages the hopes of men, and falls in with the plans of God.

2. Growth is the best and fairest evidence of life.

3. A winsome child recalls to us what was best in our own early life.

4. The favor of God rests upon that same gentle, teachable, well-disposed character which wins our regard.

The Unfolding Future.

What manner of child shall this be?—Luke i. 46.

1. Children are so much alike while men are so different, that the question of growth is of intense interest.

2. Personal nearness and special traits increase our interest in some.

3. The future can be assured only by the cooperation of the young with parents and teachers.

4. Worthiness and faithfulness in teaching or learning are inspired, upheld, and carried through by God.

Growth and Piety.

And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.—Luke ii. 40.

1. All notes of the childhood of Jesus indicate an entire naturalness; nothing in the least abnormal or morbid.

2. All children ought to grow naturally into sincere piety, growing in wisdom and character, and never going astray so that a conscious return to God should be needful.

3. The grace of God is less happily employed in reclaiming vicious men from sin than in guiding those who accept God early into and along ways of wisdom and joy.

True Growth.

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Peter iii. 18.

1. Grace is the one quality in which we can grow forever; other growths come to an end, this never.

2. It is the one earthly growth that fits one for heaven.

3. The way to grow in grace is to grow in the knowledge of Christ.

Children's Day Gathering.

Are here all thy children?—1 Sam. xvi. 11.

As Samuel asked of Jesse, so God asks of us. God cares for all our children.

1. He looks out for the neglected and little ones, for He can not overlook any, and our neglect rouses His pity and rebuke.

2. He specially urges that we include our children in worship, making it a religious education.

3. The Hebrew expected that one of their children should be Messiah; and it might be any one.

4. Our children rather than we will carry out our best plans and hopes.

True Manliness.

Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man; unto the measure of the stature of the fulness of Christ.—Ephes. iv. 13.

1. Christ is the finest example of manliness in all history; the perfect man; not in an impossible way, but in real human living.

2. Into His own perfect way of living He leads all who trust in Him.

3. This leading is—

(a) By drawing them into faith, which becomes hope, courage, and resolution.

(b) By giving them true knowledge; which becomes breadth, patience, sympathy, considerateness.

4. These opposite or complemental qualities appear in Him, and mark all who follow close after Him.

Manly Growth.

That we henceforth be no more children, . . . but . . . may grow up into him in all things which is the head, even Christ.—Ephes. iv. 14.

1. We must grow away from our childhood, and should "put away childish things" while we remain child-like.

2. Some grow careless and rough, some hard and cynical. Let not selfish passions master you, nor lose the beauty of your childhood.

3. Christ was wise, but simple as a child; not worldly wise, nor frivolous. He is the young man's model.

4. Thomas Hughes showed that true manliness is that simple, self-forgetful earnestness which Christ shows.

5. Many Christians have actually followed Christ into a beautiful and true manliness.

Christ the Model Child.

And Jesus increased in wisdom and stature and in favor with God and man.—Luke ii. 52.

1. The main work of children is to

grow healthily. Indeed, in so far as all men may be considered as but children getting ready for a true life hereafter, this is the main duty of us all.

2. Bodily and mental and moral growth are not contradictory to one another, but parts of completeness: *mens sana in corpore sano*.

3. The qualities of healthy growth which please men are those which will please God.

Nurture.

Take this child away, and nurse it for me.—Exod. ii. 9.

The charge of the Egyptian princess to the mother of Moses is God's charge to us.

1. The formative condition of the young imposes this duty upon parents, the Church, and the community. We recognize the duty even in our laws; and affection impresses it on our hearts.

2. The Bible and all religious traditions make much of nurture, and public worship is largely arranged with reference to it.

3. The nurture of the young is for God; that is, with the end of godliness and for the maintenance of religious character in the community.

Childhood's Claim on God.

God heard the voice of the lad.—Gen. xxi. 17.

1. Every child claims God's consideration by its helplessness.

2. A child has a claim from its parentage. Ishmael was child of the bond-woman, and so helpless, but also of Abraham, and so within the promise.

3. Along with the natural growth of a child in strength and intelligence there is the growth in its environment which God has fitted for the carrying out of His wide plans.

4. It is not in God to let a child grow up without regard to its happiness and real welfare. It may not be an Israel, but God has yet a blessing for it as an Ishmael.

once the interest of that divine event, and so should we.

2. We should put ourselves under the Christmas influence.

3. We should expect to find the true

Christmas influence with home associations and in commonplace life.

4. We should expect to find Christ in our home, our children, the common people, and common life.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Place of the Episcopal Church in New England Development. "Look unto the rock whence ye are hewn."—Isa. ii. 1. By Bishop William Lawrence, D.D., Springfield, Mass.
2. Elements of Successful Work in a Christian Church. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ."—Col. iv. 1. By William M. Lawrence, D.D., Chicago, Ill.
3. The Sustaining Power of the Invisible. "For he endured as seeing him who is invisible."—Heb. xi. 27. By Wilbur P. Thirkfeld, D.D., Chicago, Ill.
4. Mysteries Solved in Christ. "What I do thou knowest not now; but thou shalt know hereafter."—John xlii. 7. By Rev. J. C. Morris, Atlanta, Ga.
5. The Gospel of the Spirit to the Church. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."—Rev. iii. 5. By Walker Lewis, D.D., Atlanta, Ga.
6. Work. "My meat is to do the will of him that sent me and to finish his work."—John iv. 34. By Prof. George B. Eager, D.D., Louisville, Ky.
7. Woman and Her Work. "Help those women which labored with me in the gospel, . . . whose names are in the book of life."—Phil. iv. 3. By Rev. N. G. Foote, Louisville, Ky.
8. The Meaning and Mission of the Christian Temple. "So the king and all the people dedicated the house of God."—3 Chron. vii. 6. By Kerr Boyce Tupper, D.D., LL.D., Philadelphia, Pa.
9. Complete Salvation by Faith. "Faith is the evidence of things not seen."—Heb. xi. 1. "We walk by faith, not by sight."—3 Cor. v. 7. By Baxter Greer, D.D., San Antonio, Tex.
10. The Work of Bible Societies. "The Lord gave the word: great was the company of those that published it."—Psalm lxxviii. 11. By Thomas H. Law, D.D., Spartanburg, S. C.
11. A Lean Prince. "Why art thou, being the king's son, lean from day to day?"—2 Sam. xlii. 4. By Rev. Merle A. Anderson, Philadelphia, Pa.
12. The Implications of Jesus' Name. "And thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. By Theron H. Rice, D.D., Louisville, Ky.

Themes for Pulpit Treatment.

1. Self-Humiliation for the Salvation of Others. ("And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight."—Ezek. xii. 7.)
2. The True Maker of Rulers. ("This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest [R. V., lowest] of men."—Dan. iv. 17.)
3. Lost Delights. ("I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts."—Hosea ii. 11.)
4. The Presence of God the Power of Holiness. ("So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel iii. 17.)
5. The Falling of the Night. ("Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."—Micah iii. 6.)
6. The Divine Refinery. ("And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9.)
7. Silent Testimony to Saving Grace. ("And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."—Matt. viii. 4.)
8. The Majesty of Character. ("For Herod feared John, knowing that he was a just man and an holy, and observed [marg., kept] him."—Mark vi. 20.)
9. A Savior's Confession of Love. ("Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke xii. 8.)
10. The True Universalism. ("For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 17.)
11. Divine Purposes in Human Crime. ("And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house."—Acts vii. 9, 10.)

SEED-THOUGHT SECTION.**SIDE-LIGHTS FROM VARIOUS SOURCES.****SUGGESTIONS FROM PULPIT EXPERIENCE.**

BY DAVID JAMES BURRELL, D.D.,
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Humor in the Pulpit.

OF all men a minister has least occasion to be melancholy. He may have a torpid liver and poor digestion, but he should make it clearly understood that these are not a part of his "holy orders." For, indeed, he is a herald of the best news that ever fell on mortal ears.

It is possible, however, for a minister to carry his cheerfulness too far. One of my dearest friends is constantly getting into hot water because he habitually sees the humorous side of things. He could not possibly have kept his countenance at the funeral when it was announced that "the hymn about to be sung was written by the corpse." And I know another, an incorrigible punster, who alienated one of the most useful spinsters in the congregation by telling her of a child that had been born half black. "And what was the other half?" she asked. "That was black, too." It is rarely safe for a minister, as Holmes says, "to be as funny as he can."

But when it comes to the pulpit, a sense of humor is one of the most dangerous of gifts. It is serious business to preach sin and salvation. There is a mine of wisdom in Cowper's words:

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a
soul;
To break a jest when pity should inspire
Pathetic exhortation; and address
The skittish fancy with facetious tales,
When sent with God's commission to the
heart."

The world entertains a profound contempt for a clerical mountebank, however it may go in flocks to hear and applaud him. It was once the fashion to preach on such subjects as "The Snuffers of Divine Love," or "A Spiritual Mustard-Pot to Make the Soul Sneeze with Devotion" (Rev. John Stoughton, 1640). As late as 1819 a book was given to the English public by Rev. James Murray, entitled "Sermons to Asses, to Doctors of Divinity, to Lords Spiritual and Ministers of State." But fortunately that sort of sensational vulgarity is now quite out of vogue.

I am not prepared to say, however, as some ministers seem to think, that humor has no place in the pulpit. To take that position is severely to discountenance some of our most devoted and successful preachers, such as Spurgeon, Joseph Parker, Henry Ward Beecher, DeWitt Talmage, and Moody, all of whom have made liberal use of humor in their presentation and application of Gospel truth, yet usually without any loss of dignity or effectiveness.

In Paxton Hood's "Throne of Eloquence" he characterizes as "not very elegant" the following paragraph from a sermon by the eccentric Rowland Hill:

"I met a drove of pigs in one of the streets of a large town, and to my surprise they were not driven, but quietly followed their leader. This singular fact excited my curiosity; and I pursued the swine until they all quietly entered the butchery; I then asked the man how he succeeded in getting the poor, stupid, stubborn pigs so willingly to follow him, when he told me the secret. He had a basket of beans under his arm, and kept dropping them as he proceeded, and so secured his object. Ah! my dear hearers, the devil has got his basket of beans, and he knows how to suit his temptations to every sinner. He drops them by the way; the poor sinner is thus led captive by the devil at his

own will; and if the grace of God prevent not, he will get him at last into his butchery, and there he will keep him forever."

Yet Dr. Hood proceeds to say that this passage was the means of the conversion of "a man of culture, an officer home from the Indian service."

As for myself, much as I dislike vulgar buffoonery, I dislike dulness more. The former may be excused on the ground of ignorance or thoughtlessness, but the latter is inexcusable on any ground whatever. Better be Burns's ridiculous parson

"... Clearin' the points o' faith
Wi' rattlin' an' thumpin',
Wi' stampin' an' jumpin'."

than Cowper's insufferable stupid, who

"... Mounts the rostrum with a skip,
Cries hem, and then skips down again,"

quite satisfied with having led his congregation into the pleasant borders of the Land of Nod.

But it is not necessary that one should be either. There are ministers who think that the only way to keep their "cloth" unsoiled is to preserve it in the doldrums, as housewives keep their woollens in tar-paper. This is a calamitous mistake. True piety is never melancholy. A pleasantry in the pulpit, *on occasion*, is not an unpardonable sin.

It was formerly the custom, particularly among the Puritan divines, to win attention at the outset of the sermon by some unusual, often grotesque twisting of the text. One of these, on Isa. lv. 1, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price," presents the Lord as a huckster vending His wares at the corner of the streets:

"Good people, what do you lack? What do you buy? Will you buy any balm of Gilead and eye-salve? Any myrrh, aloes, or cassia? Shall I fit you with a robe of righteousness or with a white raiment? Say, then, what is it you want? Here is a very choice armory; shall I show you a helmet of salvation, a shield or breastplate of faith? Will you
to walk in and see some precious

stones? A jasper, a sapphire, or a chalcedony? Speak, what do you buy? what do you buy?"

This is not so bad as it might be. At any rate it probably made the congregation prick up their ears and attend to better things further on. Attention is a *sine qua non*. The preacher must catch his hare before he can cook it.

It needs to be borne in mind, however, in this connection, that the sublime and the ridiculous are always coterminal and not infrequently overlap. I saw an illustration of this in one of Dr. Parker's Thursday noon lectures a few years ago. He was speaking of the incidental blessings of the Gospel, the light that radiates from the cross even upon those who reject it. He dwelt upon the indebtedness of the ungodly to the grace of God; set forth with great power the fact that infidels borrow from the arsenal of Christianity the very weapons which they use against it; made them out to be beneficiaries without gratitude and borrowers without thanks. At this point, lifting both his hands, he cried with a loud voice, "Stop thief! Stop thief!" The effect was like an electric shock. Men turned, following the speaker's gaze, to see if some veritable thief were fleeing down the center aisle with an armful of valuables. In a moment came the revulsion; and a quiet ripple of laughter swept over the great audience. I doubted at the time the value of this rhetorical maneuver; yet I am conscious now, after the lapse of fifteen years, that the incident served to impress upon my mind indelibly the important truth which Dr. Parker was trying to prove.

As to the use of satire, there are occasions when nothing else will answer. There are some cases which can be adequately met only by laughing them out of court. Witness the derisive speech of Elijah at the Lord's controversy on Carmel. The four hundred priests of Baal have been vainly calling on their god to consume the bul-

lock on his altar: "Cry aloud!" shouts Elijah, "cry aloud! For he is a god. Either he is talking, or he is pursuing, or he is on a journey; or, peradventure, he sleepeth and must be awaked!"

We have another instance in Samson's alliterative battle-song, after slaying the Philistines: "With the jaw-bone of an ass have I slain them! One heap, two heaps, asses on asses, a thousand men!"

In all literature there is no more effective use of satire than in Isaiah's description of the making of an idol. He takes us out into the woods with the carpenter to select a suitable log—"a log that will not rot"—then into the shop, where he measures the timber and saws it asunder—for his god must not be too tall to pass under the lintel—and then proceeds with ax and chisel "to fashion it like a man." In the midst of his work, overcome with hunger, he pauses to kindle a fire out of a portion of the log, whereat he rubs his hands, saying, "Aha, I am warm!" then prostrating himself before the remainder he prays, "Deliver me, for thou art my God!"

The *reductio ad absurdum* is humor at its best in argument. How Thomas Carlyle reveled in it! Where will you find anything finer than his treatment of the Darwinian hypothesis. "*Omnia ex conchis!*" he exclaims. "All things from a clam-shell! The religion of dirt! The religion of frog-spawn!"

The Higher Criticism has met with many serious setbacks in argument, but with none more conclusive than the simple application of its methods to other books than the Scriptures. Its own *chef d'œuvre*, the Polychrome Bible, is the most entertaining boomerang in the whole history of literature.

It is an open question how far the pulpit should meet, in serious argument, such fatuous propositions as are advanced in Christian Science, Theosophy, Spiritualism, papal infallibility, Protestant sacerdotalism, *et cetera*. The pulpit must surely never descend

to billingsgate or vulgarity of any sort; but there is a wisdom of the serpent which, cooing like a dove, pierces error with a mortal sting.

But humor for its own sake has never a place in the pulpit. The work is too serious, the issues involved are too vast and far-reaching. We are ambassadors of Christ, under orders to destroy the works of the devil and build up a kingdom of righteousness on earth. To this end the cross is our constant theme, and our one weapon is the sword of the Spirit, which is the Word of God.

It is better to save a soul from death than to be known the world over as a great preacher. It is better to help a single soul in trouble than to entertain ten thousand. The court jester has his place; but Christ's fishermen have little use for cap and bells.

CLERICAL TABLE-TALK.

BY THE LATE J. SPENCER KENNARD,
D.D., OF PITTSBURG, PA.

Concerning Pastoral Calls.

If you were to ask a number of busy pastors what part of their work was the most distracting, most wearing, most wearisome, I doubt not nine out of ten would answer "calls." If you were to ask those same men again what part of their work was the most effective, the experienced ones would still answer "calling." Where, when, and how to make calls is the first perplexing question. What mortal man can strike a balance between rich and poor, needy and helpful members of his congregation which shall not occasion heartburning on the one side or indifference on the other? Then the preacher does not like the attitude of criticism he finds in many homes. In the pulpit he has everything his own way, but here the people have a chance to answer back. To a sensitive man this is the supreme test of his acceptability and usefulness. A lack of cordiality in the house of a "leading mem-

ber" causes him to assume at once that his work is a failure and that he ought to seek another field of labor.

Before he complains of his lot, however, he should compare it with that of the old Scottish "dominie," when the minister was considered a kind of personal property, to be valued highly but by no means to be accepted on faith. When Norman MacLeod was settled in his first parish in Loudoun he at once commenced house-to-house visitation, and met some amusing phases of character. At Darvel he called on an old pauper woman who was looked upon as a great light among the Covenanters. When he entered the house he found her grasping her tin ear-trumpet (for she was very deaf) and seated formally in the midst of a group of neighbors and coreligionists summoned to meet him. Unlike his other parishioners she did not at first acknowledge him as minister, but, beckoning him to sit down beside her, and putting the trumpet to her ear, said, "Gang ower the fundamentals"; and then and there he had to bawl his theology till the old dame was satisfied, after which he received a hearty welcome as a true ambassador of Christ.

In contrast with this type of parishioner he used to refer to a well-known Chartist, who lived in the usual cottage consisting of the "but" containing the loom, and of a "ben" containing the wife. Met at the door of this man's cottage by the proposal that before proceeding farther they should come to an understanding upon the "Seven points," he agreed to this on condition that the pastoral visit should first be received. Minister and Chartist then sat down on the bench in front of the door, and the weaver with shirt-sleeves partly turned up and showing holes at the elbows, his apron rolled around his waist, and a large tin snuff-mull in his hand, into whose extreme depths he was continually diving for an emphatic pinch, propounded with much pompous phraseology his favorite political dogmas. When he had

concluded he turned to the minister and demanded an answer. "In my opinion," was the reply, "your principles would drive this country into revolution, and create, in the long run, national bankruptcy." "Na-shun-al bankruptcy," said the old man meditatively, and diving for a pinch, "din ye think sae?" Then briskly, after a long sniff, "Dod, I'd risk it!" The naïveté of this philosopher who had scarce a sixpence to lose, risking the nation for the sake of his theory, was an incident never to be forgotten.

The good doctor, however, became so much beloved in the course of his ministry that his people sometimes thought him too precious for common use. An amusing story is told of a family living in his parish. When a member of the household was taken seriously ill the minister of the adjoining parish was sent for. He did not recognize the mistress of the house when he arrived. "You do not attend my church?" he said. "No; Dr. MacLeod's," was the answer. "Then why did you not send for Dr. MacLeod?" asked the minister. "Send for Dr. MacLeod!" exclaimed the woman; "did you think we would risk Norman with typhus fever?"

The late Dr. Guthrie was very diligent in visiting and quite equal to any emergency. One day he came to the door of an Irishman who was determined that the doctor should never enter his house. "You can't come in here," said he; "you're not needed nor wanted!" "My friend," said the doctor, "I'm only visiting around my parish, to become acquainted with my people, and have called upon you as a parishioner." "It don't matter," said Patrick, "you can't come in here"; and then lifting the poker, "If you come in here I'll knock you down." Most men would have retired or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman square in the face, he said: "Come now, that's too bad; would you strike a man unarmed?"

Hand me the tongs and then we shall be on equal terms." The man looked at him in great amazement, and then said: "You're a square man for a minister; come inside." The doctor entered, and talked, as he could so well do, in a way so entertaining and instructive as to win the admiration of his host; so that when he rose to go Patrick shook his hand warmly, and said, "Be sure, sir, don't pass my door without first giving me a call."

But oh, what a host of troubles arise from the calls which are omitted! The pastor must be generally supposed to be gifted with second-sight, to know when he is needed or wanted; to have unlimited time for making himself agreeable, and a patience surpassing Job's for bearing cheerfully the complaints of the discontented members of his flock. He is held responsible for all the people who leave "because the church is not sociable." But above all he must have an unerring instinct to guide him to the homes of those who are in sickness or trouble. Direct information should be quite superfluous.

"Good morning, Mrs. Minty!" observed the rector, as the door opened to his knock. The door seemed to have a surly way with it and opened scarcely wide enough to let the rector in, altho Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron asked him to sit down.

The rector saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the illness of her daughter, and at the first opportunity had called to see the young girl. Not seeming to notice the mother's manner, he said: "I hear that Miss Maria is sick." "Yes; and she might have died for all she's seen of you!" replied Mrs. Minty, with an energy that almost shook the rector out of his seat. The rector was a meek man, and overlooking the readiness of her reply, he asked: "How long has

she been sick?" "Two weeks and over," replied the mother. "Have you had a physician?" inquired the rector. "Had a physician? What a question! Why, the girl has been almost dead! I wonder you got here before she was dead! Had a physician!" These last words Mrs. Minty ground out between her teeth with ill-suppressed scorn.

It was now sufficiently evident even to the unsuspecting rector that Mrs. Minty's wrath had been accumulating for some time and had reached a pitch of intensity which suggested either strategy or flight. The rector resolved to try the former first. "Ah, you had a physician? How did he happen to call?"

"How did he happen to call? Well, did ever any one hear such a question as that?"

"Perhaps some one told him Miss Maria was sick or perhaps he was passing and dropped in," interjected the rector.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" in horrified amazement.

"Oh, you sent for him!" said the rector.

"Do you think he would come if we didn't send for him? How would he know Maria was sick?" replied the mother, looking at the rector as if she pitied his stupidity.

"Do you always send for the physician when you want him?" asked that gentleman with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty; "what do you ask such a question as that for?"

"I did not know," said the rector, "but that as you expected the clergyman to find out in the best way he could that your daughter was ill, without sending for him, you might do the same thing with the physician."

Something had been gradually dawning on Mrs. Minty's mind, which the last words of the rector, uttered with inimitable good nature, resolved into a full intellectual surmise. Her

severe face relaxed into a broad smile. "Oh, I see!" she exclaimed; "I thought them was mighty queer questions. Well, I guess I ought to ha' sent for you too, seeing as I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the rector; "if I had

I should certainly have called before this. I accidentally heard of her illness this morning for the first time."

"Well, really, I hope you'll excuse me! Step this way; Maria's in the back room. She'll be awfully glad to see you."

SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

By ARTHUR T. PIERSON, D.D.

Seed-Thoughts for Sermons.

INSTRUCTIONS ABOUT SUFFERING.

1 PETER iv. 12-19 is a marvelously complete body of instructions about *suffering, and our attitude under it*. It discriminates first of all between two sorts of suffering:

I. Suffering on account of evil-doing.

II. Suffering on account of well-doing.

I. Under the first, four instances are mentioned:

(a) As a murderer, striking at the *life* of others.

(b) As a thief, striking at the *property* of others.

(c) As an evil-doer, invading the *rights* of others.

(d) As a meddler, interfering with the *affairs* of others.

All suffering consequent on such conduct is not to be rejoiced in, but to cause humiliation and self-reproach.

II. Of the second class of suffering, four descriptions are given:

(a) Partaking of Christ's suffering.

(b) Reproach for the name of Christ.

(c) Suffering as a Christian.

(d) Suffering according to the will of God.

Touching all such suffering we are—

1. Not to account it strange.

2. To rejoice in it.

3. Not to be ashamed of it.

4. To glorify God on this behalf.

5. To commit to Him the keeping of our souls.

Where in all the volumes ever written can be found any treatment of this subject so comprehensively exhaustive

and completely satisfactory? Every point here demands careful study, for the whole philosophy of the matter is suggested.

THE LAODICEAN CHURCH.

The rebuke to the Laodicean Church (Rev. iii. 15, 16) has more force in it than at first appears. Hot means boiling hot, fervent; and hence cold by contrast means more than negatively cold—icy cold, as water to which heat has not yet been applied. It has been well said that a lukewarm state may be desirable and commendable when it is a *transition* stage between utter coldness and boiling heat. But here it is not commended, but condemned, because it marks a permanent state, not a transitional stage. The fire has been applied, but its power has been exhausted, and the only effect is to reduce the coldness to lukewarmness; and the Laodiceans are satisfied and self-complacent with this half-way condition, like those who feared Jehovah but continued to serve their own gods.

In Solomon's song (v. 4-6) a spiritual state is described akin to lukewarmness; it is that of drowsiness when half-way between sleeping and waking. One thinks he is awake and hears and knows and understands all that is going on, whereas the half sleep makes him dull and listless and no impression is made. What would awake and arouse the sleeper falls unheeded on the drowsy, who imagines he is awake but is not. Hence our Lord prefers the icy cold to the lukewarm state, be-

cause it represents a condition in which grace has not yet been applied or exhausted; whereas lukewarmness leaves no hope of real fervor and ardor and holy zeal.

The whole warning is directed against a *half-way surrender to God*—a worldly Christianity—a life of mixed motive, where a man is neither one thing nor another—sufficiently religious not to be alarmed at his worldliness, sufficiently worldly not to be a witness by his godliness—religion enough to lull the conscience into drowsiness and false security, not enough to secure salvation or to fit for service—Christ near enough to be at the door, but not near enough to be within. These are the halts between two opinions, trying to serve God and Mammon; they serve neither the devil wholly nor God fully, but try to compromise the claims of both in a life that is neither devilishly sinful nor divinely holy.

Nuggets of Gold from Many Mines.

HOW OLD MEN MUST BE TO ACHIEVE GREATNESS.

At 42 Kant began and at 52 he completed his great work, "Critique of Pure Reason."

Between 25 and 30, D'Alembert made his discoveries in philosophy, and was elected to the Berlin Academy.

As a lad of 16, Lord Bacon began to think independently on great matters; at 44, published his great work on "The Advancement of Learning"; at 46, published twelve of his essays; and at 60 collected the thoughts of his life in his "Organon." His old age was devoted to scientific investigations.

Bastiat, the great writer on political economy, did his work and died early.

Malthus published his great work on "Population" at 32.

Draper published his "Physiology" at 41, his "Intellectual Development of Europe" when he was past 50; and all his later writings are simply developments of the work of his youth and early manhood.

Buckle published the first part of his great work on "The History of Civilization," which contained all his philosophy, at 35; and if he had lived long enough to complete his gigantic task it may well be doubted whether he would have added anything to the general principles which he thought out almost in youth.

At the early age of 29 Descartes began to map out his system of philosophy, at 41 began its publication, and at 54 he died.

Hegel, before 30, had laid out the outlines of his system of philosophy.

Leibnitz at 12 understood Latin authors very well, and had begun to lisp Greek and write verses with singular success; at 12, wrote "*De Principia Individui*"—a very remarkable production for a boy of 12—and at 64 his great work, "Theodoric."

Before 40, the fame of Giordano Bruno, as a philosopher, had spread over Europe.

Comte was but 23 when he began the publication of his great work, and at 44, after twelve years of labor, completed it.

At the early age of 35, Cousin was greatly famed as a philosopher.

Spinoza was suspected of heresy at 14; at 23, was excommunicated for his original thinking; at 31, published the work that gave him his fame; at 38, published his second great work; and died at 45.

Thomas Reid began writing on philosophy at 38; at 35, published his "Intellectual Powers," and at 38, "The Active Powers."

Schelling, as a boy, studied philosophy, at 24 was a brilliant and independent lecturer, and at 27 had published many important works; at 38, was professor of philosophy and arts; his best works before 50.

Whewell published his work on the "Inductive Sciences" at 46.

Boethius wrote "Consolations of Philosophy" at 55.

Abelard was in his zenith at 35, and at 25 was an independent and original thinker.

Aristotle, after long thought, began his great series at 50.

Jouffroy also did his thinking in feeble health, and died at 46.

Hobbes wrote his "Human Intellect" at 62.

Hume began "Human Nature" at 23, and, after seven years of labor, completed it at 30.

Diderot began the "Encyclopedia" at 38 and finished it at 56.

Beccaria published a work at 24; at 25, an "Essay on Crimes and Punishments" that made him a reputation—one of the few books that make men think.

Sir William Hamilton, after a youth of very great precocity, at 41 wrote for *The Review* an article on Cousin, "the most powerful, subtle, and efficacious polemic ever urged against a doctrine since man began to speculate!" At 48, after long delay, he became professor, and at once wrote his lectures. He died at 68.

Hartley from earliest youth had his mental ambition preoccupied by pursuits of science, at 25 began his great work on observations on men, and after sixteen years, at 41, completed it.

Condillac at 12 years, on account of his feeble health, could not read; at 31, pub-

lished his "Origin of Human Knowledge"; at 39 his "Sensation." His later works were of less account.

Vico, the founder of the "Philosophy of History," published his great work at 57.

Dugald Stewart at 31 succeeded his father in the mathematical chair of Edinburgh, and at 75 died. Between 31 and 35 he was exceedingly popular as a lecturer; at 31 he was chosen Professor of Moral Philosophy.

Shaftesbury at 29 entered the House of Commons and exhibited great energy; at 33, published his work on "Tribute and Merit," and at 38 the "Monarchist."

Saint-Simon at 35 began his mission as a social reformer, and at 43 published his work, which was said to contain the germ of court philosophy. The work was many years on his hands. Between 50 and 55 he published other works.

Ricardo at 38 appeared as a writer on political economy, and at 43 entered Parliament, where he always spoke well on political economy. Died at 51.

Malebranche at 35 began his career of philosophy; at 38, and after ten years, produced his principal work on "Truth."

Lamennais at 36 published his "Reflexico"; at 35 published his remarkable work on "Indifference to Religion," on which he had been long engaged, and at 43 published his most important work. At 50 he sent forth his "Parde de Croyant."

Mendelssohn, at an early age, became interested in works of philosophy and died at 53.

Jacobi, the "German Plato," wrote his best works between 40 and 50.

Herder, at 23, began to be famous as an author; at 36 was a court preacher; at 31 was invited to a theological professorship. He died at 50.

Fichte, at 23, published his "Criticism of All Revelation," and at 33 had attained a high reputation, and was called to a professorship. At 45 he published his "Address to the German Nation."

Locke, at 33, produced the first sketch of his "Essay Concerning Human Understanding," and at 55, after seventeen years, finished it.

La Rochefoucauld, at 33, published his "Reflections."

Gassendi, the physicist and philosopher, preached when a boy of 4; at 10, wrote a discourse on the moon; at 16, was a professor of rhetoric; at 57, after many years' labor, published his "Syntagma."

Socrates, at 45, had already attained a high reputation, for at this time Aristophanes had ridiculed him in the "Clouds." He died at 70.

Plotinus, at 37, said that he felt the impulse to study philosophy; at 40, began to write. The works of his old age were inferior.

Plato, between 30 and 40, was with Socrates, and taught philosophy between 40 and 85 or 90.

Seneca, between 50 and 60, wrote his "Consolations."

Towner, at 50, after many years' labor, wrote his work on "Universal Unity."—GEORGE M. BEARD, M.D.

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., CLEVELAND, OHIO, AUTHOR OF "CHRIST AND HIS FRIENDS," "ANECDOTES AND MORALS," ETC.

MOSS-GROWN MEN.—The latest fad in summer cottages in Maine is said to be the erection of wooden cottages having the outside boarding densely coated with a heavy growth of green and gray moss. Abandoned farm-houses have been searched for lichen-covered corners and straddle boards, and extravagant prices are paid for bits of ancient wood that hold living specimens of mossy growth. There are a good many people that ought to be valuable at such a time. Their opinions and sentiments are all moss-grown with age. But however it may work as a fad in summer-time, when it comes to the winter and the storm, it is the new lumber that will be popular. Let every young man take notice that moss-grown men need not apply when it comes to the real stress of life in the world of work. There is no department of life where that is more true than in the pulpit.

SLAVES WHO MIGHT BE FREE.—The press despatches recently had the story of three colored people in Mississippi who have been slaves for nearly forty years since the Emancipation Proclamation assured them their freedom. They did not know they were free

until a few weeks ago. They had always worked, picking cotton on the plantation which was many miles from any other community, and nobody ever came there to tell them they were free. If they tried to get past the patrollers on the outskirts of the plantation they were taken back to the master and whipped. Finally, the cruel treatment they received led a little band of them to plan an escape. To their great astonishment they found that they had been working nearly all their lives as slaves when they had not only the moral but the political right to their freedom. How many there are who are doing the same thing in the case of their spiritual freedom! Christ paid the debt of our sins upon the cross, and ransomed our souls, and the devil no longer has a right to hold us in slavery. There is no sinner in the world so completely the slave of sin that Jesus Christ has not purchased the right to his freedom, and will set him free whenever the sinner is willing to accept it.

THE WHITE DEATH.—Of all the natural phenomena peculiar to the Rocky Mountain region, none is more strange or terrible than the mysterious storm known to the Indians

as "The White Death." A party of three women and two men were caught out in such a storm in North Park, Colo., in the month of February. Suddenly one of the women put her hand up to her face and remarked that something had stung her. Then other members of the party did the same thing, tho not a sign of an insect could be seen. All marveled greatly at this. A moment later they noticed that the distant mountains were disappearing behind a cloud of mist. But they had never heard of mist in Colorado in February. They thought they must be mistaken, but in a few minutes a gentle wind began to blow and the air became filled with fine particles of something that scintillated like diamond dust in the sunshine. Still the people drove on until they came to a cabin where a man signaled to them to stop. With his head tied up in a bundle of mufflers, he rushed out and handed the driver a piece of paper on which was written: "Come into the house quick, or this storm will kill all of you. Don't talk outside here." Of course no time was lost in getting under cover and putting the horses in the stables, but they were a little late, for in less than an hour the whole party was sick with violent coughs and fever. Before the following morning one of the women died and all the others passed through serious illness. Worldliness is a kind of "White Death." It is so beautiful, and brilliant, and attractive that people think there can be no harm in it, but it chills the life out of the soul. The devil is none the less a devil because he comes in the form of "an angel of light."

STARVED TO DEATH GUARDING GOLD.—An old man died in New Rochelle, N. Y., recently who had lived for a long time in a rear room on the third floor of a semi-charitable institution where he paid a dollar and a half a week for his room. He was supposed to be a poverty-stricken old man, as he wore the shabbiest of clothes and evidently was very poorly nourished. For years his living expenses did not exceed ninety cents a week in addition to the room rent. He died the other day at the age of ninety-six, and when his room was examined nine bags of gold and silver were found in his trunk. In addition to these were seven savings-bank books, showing deposits of \$17,000, together with shares of railroad stock, and real estate mortgages amounting to \$90,000 worth of property. How horrible it seems that a man should starve himself for years, living in pain and discomfort for the lack of the common necessities of life, with such abundance at his disposal. And yet how many are doing that in a spiritual way. The unsearchable riches of Christ are within their reach—riches that would give them peace of mind and a conscience void of offense toward God and man, and yet they go on year after year, having no peace and spiritually starved.

THE WORLD GROWING SMALLER.—In 1850 England was thirty-two days from India. Now it is but seventeen on the regular lines, and a ship as fast as some of the latest built could make it in ten days. In 1850 New York was from three to six months from China by clipper ship. Now a man can cross the continent in a Pullman car with dining-car attached, to Vancouver, and then cross the ocean to Shanghai in a comfortable ship, taking only seventeen days for the entire journey. Fifty years ago the postage on a letter from New York to Wisconsin was twenty-five cents. Communication was scarce on account of the expense. Fifty years ago it took two weeks at the quickest to get news from London to New York. Now it requires two minutes. The Christian, if he is thoughtful, must not fail to feel the

emphasis this puts on the marching order which Christ gave His disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." As the world grows smaller our power to fulfil the great command of our Master rapidly increases.

THE DEMOCRACY OF HYMNS.—A recent writer remarks that on looking over an old hymn-book he was greatly impressed by a startling fact. All the representative hymns sung by all the denominations of Christendom were there. To his surprise he found that they were not written by men who agreed, but by men who differed in their theology. There were verses by a Quaker, others by a Methodist, others by a Catholic, still others by a Unitarian, and others still from the pen of a stern Calvinist. And yet Quaker, and Methodist, and Catholic, and Unitarian, and Presbyterian, and Baptist seem to dwell together in the old hymn-book in the greatest unity and harmony imaginable. The writers forgot to be theologians and expressed the deeper longings of the heart, its confidence in the Fatherhood of God, and its belief in that other life where families will be united, and the face of the Christ shall be like the sunshine which fills the day with light.

LIFE'S CLOSING YEARS.—An Englishman, at sixty years of age, writes in an interesting way to the *London Spectator* concerning the closing years of life. He says: "As one grows older the outlook becomes clearer and calmer. I have been a doubter, but, like my forefathers, I can now find consolation in the services of the church. It is astonishing how the ordinary affairs of life seem to adapt themselves to your added years. One's pleasures are quieter but quite as enjoyable. To live in the lives of your children, to watch their progress, the development of their minds, is one great source of pleasure." There is a verse in one of Baxter's hymns which expresses very aptly the attitude of mind of this man and of many other sincere Christian people:

"If life be long, oh, make me glad
The longer to obey;
If short, no laborer is sad,
To end the toilsome day."

THE ROOT OF ALL EVIL.—The Russian police recently arrested a woman who had been wanted for the past two years for having driven a lucrative trade in artificial mutilation. By injecting under the skin at the joints some preparation of petroleum, she produced a very natural-looking contraction of the joint operated on. Her clients were those who desired, at as small an expense as possible, to escape being taken for soldiers, and among less deserving and richer people a certain number of clever swindlers who defrauded accident insurance companies by effecting the same kind of disfigurement. It makes one shudder to think of a woman so degraded as thus to live by administering disease and pain to others, and yet we are constantly licensing tens of thousands of people in the United States to make their living that way. The Russian police suppressed this woman, but in America we license both men and women as saloon-keepers to communicate disease both of body and soul for greed. Surely "the love of money is the root of all evil."

DEATH A KINDLY MESSENGER.—Dr. George H. Hepworth recently said that we must recover from some of our blind prejudices concerning death, and must come to understand that it is not an enemy, it is a messenger of God, and such a messenger can never be

other than kindly. To Christ it must have been an infinite relief, and to us who follow in His footsteps it is the inn in which we sleep on the last night before we reach home. In the morning when we wake from slumber we find ourselves on the brighter shore in the presence of the loved who have gone before. Such faith makes us peaceful, contented, and happy, glad to live as long as we may, and glad to go when the Father summons us.

DEAD MEN WHO STILL WALK.—There are a great many dead men still walking in the streets. They are not buried yet, but so far as any worthy purpose in life is concerned they are dead nevertheless. As some one has said, they are torpid except on the side of animalism, and there they are volcanic. The higher elements have never been aroused. They do their business with shrewdness, and gloat over gains, whether well- or ill-gotten, the mere possession of gold giving them the pleasure which marks an unbalanced mind; but their generosity is an arrested development, their selfishness sits on the throne of their faculties, and their spiritual natures are as unconscious of duty as a child in its swaddling-clothes. A man may be alive yet almost hopelessly dead. He is not alive even tho his heart beats, for one is never alive until he thinks and feels, and thought and feeling bring him into harmony with the universal Will.

HUMAN SPONGES.—A distinguished English politician was one day led into a discussion of the objectionable features of a mutual acquaintance. The friend said that the man had two specially objectionable peculiarities. He was not given to the use of soap and water, and he was always borrowing money. "Yes, poor fellow," said the Cabinet Minister, "he sponges upon everybody except himself." Young men need to cultivate self-reliance. A human sponge that depends on drawing its support from the labor of others is of no value in the world. Life is a system of give and take, and every honest man must seek to give value received for the blessings of his life.

A DANGEROUS HANDCUFF.—An Ohio farmer was cutting corn in a neighbor's corn-field recently when he sat down to rest a few minutes, and falling asleep, was awakened by a huge rattlesnake which had wrapped around his bare wrist. There was just one

chance of saving his life and that was in prompt, decisive action. The corn-cutter was in his other hand, and summoning all his power of self-control, with a single sharp, determined thrust he cut off the reptile's head as it was in the very act of striking him with his fangs. Many a man has been sleeping on duty, and has not awakened to know his danger until he has seen the deadly serpent of some wicked habit fastened upon him, and the poisonous fangs raised for his complete destruction. It does not do to dally with such a situation. There is only one wise course, and that is to thrust through the sin to its heart.

WON BY PERSONAL MOTIVES.—At the close of the Civil War Col. John S. Mosby was exempted from the amnesty that was extended to most of those who had been in the Southern army. But as he was a dangerous man he was not arrested. There was always danger in the air, however, and his wife lived on a high tension of apprehension all the time. One day she announced her intention of going to Washington to see Grant. The proud and high-strung old war-horse swore that she should not. He repeated his determination to ask no favors of the Government. But Mrs. Mosby was made out of some of the same stern stuff as her husband. She was resolute. Quietly she was driven to the station, and she went to Washington, where she was promptly given an audience with Grant. He received her with marked courtesy, and spoke of her husband in generous terms such as one brave man so naturally uses toward another. He heard her pathetic story, and immediately issued a general order extending to Colonel Mosby the benefits of the amnesty. He went further, and asked if there was anything more he could do. When she returned home and informed her husband of what she had done, and detailed to him the gentle and courteous manner in which she had been received, the old warrior's heart melted with gratitude. He went to Washington in person and thanked General Grant. From that day forward they were fast friends. This friendship for General Grant led Mosby to become a devoted adherent of the party he had always hated. We may see in this a suggestion of how it is possible for the Christian, through kindness, to win the personal love of the sinner, and through that personal feeling to win his new-found friend to love Christ.

EXEGETICAL AND EXPOSITORY SECTION.

STUDIES IN THE SERMON ON THE MOUNT.

By W. S. PRYSE, D.D., HUMBOLDT, NEBR.

The Beatitudes: Matt. v. 3-9.

THE beatitudes are a sevenfold text, of which the entire New Testament is but the exposition, illustration, and application. The remainder of the sermon itself consists of specific applications, or practical illustrations, of the seven principles set forth in the beatitudes. And all the teachings of the

New Testament may be referred to the same principles in a similar manner. These beatitudes sum up all spiritual truth, and present in outline a complete spiritual character. Here is the divine standard to which all character that is radically good, that will stand the test of the final judgment, must be conformed.

And not only are the essential elements of such a character presented in concise summary, but they are given also in their proper order and their true relations to one another. Scrutinizing

the mutual relations of these beatitudes, we find that they are arranged in a complex and wonderful mathematical order, which is profoundly significant. There is a symmetry in this arrangement which is beautiful and instructive, presenting the vital facts of spiritual character and growth. To trace these internal relations of the beatitudes as briefly as shall be consistent with distinctness is the purpose of the present study.

And, first, they stand related to each other in a progressive order. They form an ascending series, following each other in the true order of the Christian life and outlining its progress from its beginning to its culmination. Each beatitude springs out of the one which precedes it, and gives rise to the one which follows it.

1. The Christian life begins in poverty of spirit. Conscious emptiness of soul, realized destitution of spiritual good, deep dissatisfaction with self, is the starting-point of Christian experience. The opposite feeling of self-satisfaction bars the very entrance into the spiritual life. Self-righteousness, spiritual pride, the conceit of one's own goodness, sullies and vitiates everything good in human character. No one will really seek the kingdom of God and His righteousness, except as he realizes in some degree that in himself and the world there is nothing to meet or satisfy the wants of his immortal spirit. A heaven-born dissatisfaction with self and all temporal things turns the soul to God, and prepares it to receive the blessings of His grace in Christ. Therefore "blessed" at the outset "are the poor in spirit, for theirs is the kingdom of heaven."

2. And poverty of spirit leads directly to mourning for sin. He who has become sensible of his spiritual destitution soon recognizes the cause of his inward need. He perceives that it is his sinfulness of nature which deprives him of spiritual and eternal good. Thus he becomes increasingly sensible of the evil of sin, and sensitive to the

miseries resulting from it, in his own life and in the world at large. In other words, he becomes a penitent mourner for sin in himself, and a sincere mourner over the dreadful reality and destructive work of sin in human life and society.

3. Again, these primary experiences, poverty of spirit and mourning for sin, lead to meekness. Emptied of pride and self-sufficiency, filled instead with a sorrowful sense of demerit, the heir of the kingdom is made to feel very humble in the sight of God. He thinks less of his own merit, importance, and rights, and realizes that he has no right to complain if a share of life's trials and sufferings fall to him. All this promotes in him the spirit of true meekness, enabling him to exercise patience under provocation and trial, forbearance toward those who wrong him, gentleness toward the contentious, and kindness toward all.

4. These experiences again lead up to hungering and thirsting after righteousness. He who has become sensible of his spiritual need, who is sincerely penitent for sin, and who is brought to a meek humility by a sense of his unworthiness, is surely in a position to see that righteousness, or perfect conformity to the divine law, is the supreme good, and to desire this good above all things else. And it is evident that these previous experiences are the essential condition and preparation for hungering and thirsting after righteousness. Without the three previous steps the fourth is impossible. Righteousness as defining both the standing of the soul before God and its personal character is at this stage of spiritual progress realized to be the supreme blessing to be desired. To be forever freed, not only from the condemnation of sin, but from sin itself, becomes the soul's deepest aspiration, never to be appeased until the full attainment of its object.

5. As the next stage of spiritual progress, the heir of the heavenly kingdom becomes merciful toward his fel-

low men. All his previous experiences conspire to awaken him to a clear sense of their lost condition, their trials and sorrows, their need of sympathy and help. His consciousness of his own infirmities teaches him charity toward the infirmities of others. His sense of the supreme importance of salvation from sin prompts him to efforts for their spiritual and eternal good. His realization of his own imperative need of the divine mercy quickens in him the same spirit of mercy toward all about him. Thus poverty of spirit, mourning for sin, meekness and hungering after righteousness lead directly to the merciful spirit, that Christlike compassion which seeks only to save and help and bless.

6. It is apparent, again, how all the experiences up to this point tend to promote purity of heart. Each separate experience has a purifying effect. The heart is purified from spiritual pride and conceit by poverty of spirit, from the love of sin by penitent mourning, from resentful, impatient, and rebellious passions by meekness, from worldly and sensual desires by the aspiration after righteousness, from selfishness, harshness, malice, and all evil feeling by the merciful spirit. Thus the heir of the divine blessings and promises becomes increasingly pure in heart.

7. And finally as the necessary sequence, he becomes also a peacemaker. It is easy to see how such qualities as humility, penitence, meekness, desire after righteousness, mercifulness, and purity become elements of peace in the soul and influences for peace in the life. He who possesses them is by that very fact a lover and promoter of peace. They invest the character with an effective power to prevent strife and allay discord. They are the very elements and conditions of peace, whether internal or external. There can be no peace where they are absent; there can be no strife where they prevail. Their opposite qualities are the direct causes of all strife and dissension, and they who

are swayed by them are necessarily strifemakers. But the graces of the beatitudes are, each and all, potent solvents of discord, and they who possess them are necessarily also peacemakers, both through conscious effort and unconscious influence.

We thus see that the seven beatitudes mark the successive steps of the upward course of the spiritual life to its full and final perfection. Each beatitude grows out of all that precede it, and occupies a necessary place in the progressive series. The outline of Christian character is distinct and complete, presenting its seven essential qualities, or its seven progressive stages, in the proper order of spiritual growth, and leaving nothing that can be added to the perfection and beauty of the picture. There is not a grace, excellence, experience, or duty of the Christian life which does not find its place within this series, either explicitly or implicitly. Here we behold the growth of regenerate character, from its true and only beginning through the proper and necessary stages of its progress to its fullest earthly consummation, a life exhibiting the Christlike beauty of active, loving holiness.

—
**"The King of Ethiopia"—2 Kings
 xix. 9.**

THIS title of Tirhakah of Egypt has long been made a standing objection to the accuracy of the Book of Kings. Against it has been quoted Sennacherib's inscription, calling him "King of Egypt." Egyptian discoveries have, however, completely vindicated the Scriptures. On this point Dr. Henry Van Dyke, of Princeton University, recently said, in his third Reinicker lecture:

Hezekiah, king of Judah, first made alliance with Tirhakah of Egypt. The Book of Kings calls this monarch the king of Ethiopia (2 Kings xix. 9). This seems to be in conflict with the account given by Sennacherib, king of Assyria, in one of his inscriptions, which describes the conquered monarch as king of Egypt. But the result of Egyptian research in this case is to prove

that the Hebrew Scripture is more correct than the Assyrian inscription. The Egyptian monuments tell us that at this time Egypt was actually under the rule of a line

of Ethiopian princes, the Twenty-fifth Dynasty, and that the Book of Kings is perfectly right in calling Tirhakah "the king of Ethiopia."

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

DECEMBER 2-8. — THE PATH TO SUCCESS.

And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.—Rev. xii. 11.

VERY dim is the Scripture hereabouts. It speaks mysteriously of war in heaven (ver. 7 ff.). Frankly, I do not understand about it, nor do I know of any one who does certainly.

But whatever war there may have been in heaven, or may yet be, there is certainly war on earth. Conflict is the doom of any noble life. Whatever gets up in this world must struggle up. There never was a great picture painted, nor a high song sung, nor a swaying sermon preached, nor a radiant heroism dared, that struggle was not about it—at once its enemy and its helper. Even as Lowell sings:

"Disappointment's dry and bitter root,
Envy's harsh berries, and the choking pool
Of the world's scorn, are the right mother-mills
To the tough hearts that pioneer their kind."

It was the blind and disgraced Milton who measured in such majestic verse that the centuries wait to listen, the lofty argument of human sin, fall, redemption. It was the dreamer in Bedford jail who saw the pilgrim tolling toward the Celestial City with such plain vision that the world has gazed on it since entranced. They were the rocks and snows of Plymouth that seemed to hinder, yet really helped, the foundation-laying of our great country. Struggle is benignant at its heart, if it does wear features that are

granite. That which we *win* is what we really have.

And when a man passes into the Christian life he does not pass into the effortless lotus land of which Tennyson has sung to us—that drowsy, listless land—"in which it seemed always afternoon." Rather, he passes into nobler and holier war. That great dragon, that old serpent, called the Devil and Satan, must be cast out of human hearts as he was out of heaven. For example:

(a) The devil of evil habit must be vanquished.

(b) The devil of impurity must be overcome.

(c) The devil of dishonesties must be cast out.

(d) The devil of proud, vengeful feelings must be denied sway.

But how to seize the triumph, how to win success—that is the present, practical question. Our Scripture is the answer.

A. We win spiritual success by the *Blood of the Lamb*. The blood of the Lamb is the path to spiritual success because it relieves us from and puts away from us a *bad past*. Sin, transgression, iniquity, wrong—we have done these things, and the bad past holds us and hampers us. But, by the great forgiveness possible for us through the atoning blood of Christ, the Lamb of God, we are delivered from the hamperings and entanglements of our evil past. "There is, therefore, now no condemnation to them who are in Christ Jesus."

B. The path to spiritual success is

by the word of testimony. A secularist lecturer was speaking of our Lord in words of scorn to a crowd in an English village. Then a Christian man stood forth and said:

"My friends, you have been listening to a very eloquent and, no doubt, very clever man. I am not clever and neither am I eloquent. . . . But I can bear witness to facts. We have just been hearing from this eloquent gentleman that Jesus Christ was an impostor. Well, there are some of you in this crowd, I dare say, that knew me ten or twelve years ago, and I doubt not, you can bear witness to what I once was. Many's the time that I've wandered through these streets, clothed in rags, a disgrace to myself and all that had anything to do with me. . . . The coat upon my back I owe to that impostor; but for Him I should be in rags to this hour. The house I live in I owe to that impostor; my position among decent people, my position in the church, . . . I owe to that impostor. So all I can say is that, if Jesus Christ be an impostor, I owe, and the world owes, more to that impostor than to all the good men and true that have ever lived and taught in her entire history."

Who can not see that such brave words of testimony meant a spiritual success to the testifier himself and winning over those hearing him?*

C. The path to spiritual success is by *personal devotion*—"And they loved not their own lives to the death." The reference is doubtless to the ancient martyrs. Such tests of devotion as they met are not demanded of us. But there are tests of devotion for us—as to personal habits, amusements, business, etc. And the path to spiritual success opens as we triumphantly stand the tests and make our Lord Christ supreme.

DECEMBER 9-15.—"THE PRACTISE OF THE PRESENCE OF GOD."

There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.—Psalm iv. 6.

A medieval Christian wrote a little

*For the whole of this deeply interesting and valuable incident see "The Romance of Christian Work and Experience," by W. Hay M. H. Atken (E. P. Dutton & Company, New York), pp. 213-216—a book well worth having.

book, entitled "The Practise of the Presence of God, the Best Rule of a Holy Life."

The title of the little book suggests a fact as true for our day as for the time when the author of it lived. The practise of the presence of God is the best rule of a holy life. And the Bible, especially the Psalms, is full of incitement and example of such practise.

Among others, there are two Psalms, very beautiful and trustful, very close to human hearts of all the times and of all the climes, and very full also of this practise of the presence of God. I accept the opinion of many scholars that these Psalms belong to that sad time in David's life when he fled from Absalom (see 2 Sam. xv.). Read these two Psalms—the Third and Fourth. You can not help noticing how full of God they are—of turning toward God, trust in Him, rest in Him; and then the consciousness of peace in Him and of defense because of Him.

Even in this sad, dark time David is steady in the practise of the presence of God. Amid the querulous, faithless questioning of many, "Who will shew us any good?" David makes answer: "Lord, lift thou up the light of thy countenance upon us."

Especially, as suggested in the Fourth Psalm, study a little what is involved in the practise of the presence of God, and then give heed to what comes of such high practise.

A. The practise of the presence of God involves *repentance and refusal of sin*. See the fourth verse, "Stand in awe and sin not."

David had sinned sadly and foully enough in that matter of Bathsheba and Uriah the Hittite. And this rebellion of Absalom which had thrust him through with such grief was one of the bad blooms springing from that sin's noxious root. But, at last, humbled by the reproof of the prophet Nathan, David had repented, had wailed out his penitence in the Psalm we call the Fifty-first. And upon re-

pentance and refusal of further sin there had come to David the certainty and feeling of the divine forgiveness.

But you must see that the practise of the presence of God was to David an utter impossibility until he had broken down in repentance for his sin. And repentance means sorrow for sin and forsaking it. And this repentance and refusal of sin is necessarily, and how evidently, the first step in the practise of the presence of God. For sin is that which puts abyss between the soul and God.

B. A second element in the practise of the presence of God is *meditation*. As David goes on singing in this fourth verse, "Commune with your own heart upon your bed and be still."

There is such a thing as a morbid meditation. So, too, such minute self-inspection and self-analysis as appear in the biographies of some Christians of the last and the beginning of this century, I think unwise and tending to morbidness. But it is still true, as Dr. Arnold of Rugby used to say: "We do too fearfully live, as it were, out of God's atmosphere." And that was most wise advice which Frederick W. Robertson, of Brighton, gave: "Dare to be alone with God."

C. A third element in this practise of the presence of God is *action for God and with reference to Him*. Even as David sings in the fifth verse of the Fourth Psalm: "Offer the sacrifices of righteousness and put your trust in the Lord." That is to say, act toward God, and make God the motive of action. Yes, the practise of the presence of God is *practise*, and practise means to do, to perform, to execute. So in the home, in business, amid pleasures and companionships, he who would practise the presence of God must actually and steadily and trustfully offer the sacrifices of righteousness. Right living is a necessary element in the consciousness of God's approving presence.

D. A fourth element in this practise of the presence of God is *steady looking*

toward God, tho others may dissuade. "Who will shew us any good?" they asked of David. "Lord, lift thou up the light of thy countenance upon us," was his reply and prayer. "This world is a floating island, and so sure as we cast anchor upon it we shall be carried away by it."

The result of this practise of the presence of God? See the last two verses—gladness, peace, defense.

And its ultimate bloom is surely—Heaven.

DECEMBER 16-22.—THE SURE WORD OF GOD.

Now when Jesus was born in Bethlehem of Judea.—Matt. ii. 1.

Bethlehem of Judea was a little town about six miles southward of Jerusalem. It was wreathed in sacred associations—of the burial of Rachel, of Boaz and Ruth, of David.

And here, in Bethlehem, the undermost fact of our Christianity, the Incarnation, was consummated; for here, in Bethlehem, Jesus was born.

But the birth of Jesus in Bethlehem involved many things.

A. For one thing, it involved a long, difficult journey by the mother of Jesus from Nazareth to Bethlehem—and during those anxious days just before the birth, when an approaching maternity needs, of all things, quiet. Nazareth was eighty miles away from Bethlehem, and when twenty miles was a good day's journey, the whole travel was by no means easy. And the khan or inn was crowded, and there was no refuge but where they stalled the cattle. And this birth of Jesus in Bethlehem necessitated that the young virgin mother should take, and just now, so arduous a journey. Nazareth, instead of Bethlehem, had been the birthplace of Jesus had she not taken it.

B. But this birth of Jesus in Bethlehem of Judea involved another thing.

Tho he knew it not, and recked not of it, the topmost man in all the world, as men count men, was cause of this

birth of Jesus, not in Nazareth, but in Bethlehem of Judea. He was the Emperor Augustus. He sat upon a splendid throne and ruled the then known world. He was statesman as well as emperor. He would not rule at hazard. He would know as thoroughly and intelligently as he might of his vast empire. It is thus Merivale, the historian of the "Romans Under the Empire," tells of his method:

"It was from the precise information contained in these official registers that Augustus, toward the close of his reign, drew up the complete survey of the Roman empire which he placed in the hands of the vestal virgins, to be delivered to the Senate and his successor after his death. To this table of statistics he gave the name of *Brevarium* or *Rationarium*. It was the ledger of his household; but his household comprehended half the human race. It embraced a succinct but authentic statement of all the resources of the Roman people, including the number not only of the citizens and subjects, but also of the allies; it detailed the state of the naval as well as the military forces of the commonwealth, the condition of the provinces and dependencies, the political system of each several community, the amount of the public revenues, and the proceeds of every impost, together with the expenses of the general government."

Read Luke ii. 1. One of the censuses upon which the *Brevarium* was based had been ordered by the great emperor. Bethlehem in Judea was the ancestral home of Mary and Joseph, and, according to Jewish usage, they must repair thither to be taken account of. And thus, the topmost man in all the world, tho he knew it not, was involved in and had share in the bringing about this birth of Jesus in Bethlehem of Judea.

C. But there was another thing involved in and working toward this birth of Jesus in Bethlehem in Judea.

One wrought his ministry some seven hundred years before this birth of Jesus in Bethlehem of Judea. He was one of Jehovah's prophets. While the foretelling of future events was not the whole or even the chief function of the prophets, the predicting of events which were to take place in the far

future was sometimes a part of their duty. And the prophet Micah had made, seven centuries before the fact of it, a foretelling of Bethlehem as the place of the birth of the Messiah (see Micah v. ii.; also Matt. ii. 5, 6).

This was the undermost and efficient cause bringing about the birth of Jesus in Bethlehem of Judea; this was the greatest thing involved in it, including the journey of the virgin mother, including the mandate of the emperor—*this foretold will of God*.

As God's word, declared by the prophet seven hundred years before, said it was to be, so precisely was it. And even the great emperor, the topmost man of all the world, is a link in the chain of secondary causes bringing about that birth in Bethlehem of Judea and nowhere else in the wide world.

Is not this an illustrious instance of the sure word of God? Is it not right and reasonable to argue from this instance of the sure word of God, as seen in the birth of Jesus in Bethlehem of Judea, to the other words of God as stated in the Scripture, and to be utterly certain that those other words of God are sure as, plainly enough, was this word?

Behold then—

(a) The sure word of God must be the *inspired* word of God.

(b) How this sure word of God can give basis for the *prayer of faith*. The prayer of faith is a prayer which lays grip on and pleads the promises of God.

(c) How this sure word of God is the word for *comfort*.

(d) How this sure word of God is the word for *guidance*.

(e) Read, study, treasure this sure word of God. Live by it, die by it; it can not fail.

DECEMBER 28-29.—GOD WITH US. *Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*—Matt. i. 23.

Here is plainly stated the great fact

of the Incarnation. This fact is the undermost, essential, structural fact of our Christianity. Refusing this fact you must refuse Christianity, just as when you refuse the foundation of a house you must refuse the house itself. Without the Incarnation you may have a system of philosophy; you can not have Christianity.

The fact of the Incarnation is abundantly declared and set forth in the New Testament.

There are the stories of the supernatural birth in St. Matthew and St. Luke (Matt. i. 18-25; ii. 1-11; Luke i. 26-56; ii. 19). There is the wonderful statement of St. John in the majestic prolog of his great gospel. St. John opens his gospel with high discourse about the preexistent glory of the Word who, in incarnation, became our Lord and Savior Jesus Christ. That Word had *eternal being*: "In the beginning *was* the Word." When the beginning began the Word already was. There never was an instant when the Word was not. The Word was *Deity*—"And the Word was God." The Word was the *medium and instrument of creation*: "All things were made by him, and without him was not anything made that was made." This preexistent, deific, creative Word entered into our humanity, became incarnate: "And the Word became flesh and dwelt among us." And when you pass from gospels to epistles you find the same sturdy insistence on this foundation fact of the Incarnation (Gal. iv. 4, 5; Heb. ii. 16; 1 John iv. 1-8).

Seek to get at least slight grasp on the stupendousness of the fact of the Incarnation. "And the Word became flesh"—how easily, how glibly, we say the syllables; how slightly we seize the immensities of measuring the syllables set forth. But there is no wonder in all this wonderful universe—not the mightiest planet, not the tiniest animalcule, of which this Word was not the instrumental cause. Think of the stability of this system of things.

Gravity, environment, vitality—these are the reasons of this stability; you say: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. i. 16, 17).

But what is behind these?

Ah! He, the Christ, is behind everything; He is the instrumental cause of all. And He became incarnate. Wonderful fact and truth of the Christmas-time! And the meaning of the Incarnation is veritably what our Scripture tells—*God with us*.

Behold now certain applications of this great fact, that you may get somewhat of the vast light and comfort of it:

A. Jesus Christ is God with us for *disclosure*.

(a) For disclosure of *God*—His love.

(b) For disclosure of *man*—He sets forth the divine intention for our humanity.

B. Jesus Christ is God with us for *nearness*. Have you never thought thus with yourself? I am shut off from *others*.

I am shut off by *ignorance*—I know so little, I can understand so little of the disciplines of life. I am shut off by *God's invisibility*—only effects of God can I see, never God Himself. But to you thus shut away and isolated, the Incarnation is the proof of the divine nearness. Jesus Christ is God with us in the deepest and most intimate of meanings. He is sharer in our nature.

C. Jesus Christ is God with us for *forgiveness*: "But when the fulness of the time came, God sent forth his Son, born of a woman, made under the law, that he might redeem them which were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

D. Jesus Christ is God with us for *help and needful discipline*. A man from South Africa was showing me

some diamonds in the rough he had gathered there. Did he value them? So much that he was about to give them over to the grinding of the diamond-cutters, that their glory might gleam out. I was of such value God became incarnate for me. And His very feeling of my value will prompt Him to put me under such discipline as shall bring me into conformity with Himself. And He is not a distant, careless God who will do it. He is a God sharing my nature.

Therefore, since God is thus with us—

1st. Do not despise yourself.

2d. Do not be hopeless about yourself.

3d. Rejoicingly accept this Christ as your Savior and Lord.

DECEMBER 30-31—JANUARY 5, 1901.

—TWO WAYS OF LIVING: WHICH IS YOURS?

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. xii. 2.

There are two main ways of carrying on these lives of ours. In one way or in the other each one of us is carrying on his life. The most tremendous moment in any life is the moment of choice between them.

FIRST.—*The way of living we are warned from:* "And be not conformed to this world." But there is usually such a vague notion of what the Scriptures mean by "this world." Yet if we are to shun the way of living of being conformed to "this world," it is all-important that we have a clear idea of what "this world" means.

1. "This world," against conformity to which we are so warned, is not the external world of air and light and sky and cloud and sea and landscape. Rather should we come into close, learning, loving contact with this world of nature. Wordsworth sings as a man ought:

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

And our Lord enjoins: "Consider the lilies of the field how they grow"; "behold the fowls of the air."

2. Nor is "this world," against conformity to which we are so warned, the world of society and intercourse with our fellows. A friend of mine was telling me of a call he made upon one who had been a friend of his early youth. He had passed life's meridian. And he found her, his early friend, also passed life's noon, in a nunnery in Canada. For many years—twenty-five, I think—she had not once been outside those nunnery walls. Of all that had happened through all these years she had known absolutely nothing. Such self-immolation is neither reasonable nor Scriptural. For His followers the Master prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

3. Nor is "this world," against conforming ourselves to which we are so warned, the world of daily work and duty, provided, of course, that work be right and honest.

4. Nor is "this world," against conformity to which we are so warned, the world of rightful pleasure and recreation. Our Lord's first miracle was wrought to help on the innocent hilarities even of an Oriental wedding-feast.

5. Nor is "this world," to which you are to refuse to be conformed, the world of the gratification of the rightful longings for the beautiful, of the indulging of rightful esthetic tastes. God has implanted in us longings for the beautiful. It is right, in proper and honest measure, to feed and fill them.

What, then, is "this world" to which, if we would live rightly, we are not to be conformed? *It is not so much this special thing or that; it is the sort of dominating spirit in the use of things.* Here are some wise words which, I think, go to the pith of the matter.

"Worldliness is determined by the *spirit* of a life, not the objects with which life is conversant. It is not the '*flesh*,' nor the

eye,' nor 'life' which are forbidden; but it is the *lust* of the flesh, and the *lust* of the eye, and the *pride* of life. It is not this earth, nor the men who inhabit it, nor the sphere of our legitimate activity that we may not love, but the way in which the love is given, which constitutes worldliness."

Oh, what is the root of the trouble with "this present evil world," as the Scripture calls it? This—that its *spirit* is all wrong; that the impulse and focus of its energies are self, not God; that it foremost asks what will please *me*, instead of what will please *God*; the putting self first and God last is "this world"—the deadly, defiant, sinful world, to which, if a man would live rightly, he is to refuse to allow himself to be conformed.

SECOND. — Contrasted with this worldly, wrong way of living behold *the true way*: "But be ye transformed by the renewing of your mind."

What does that mean? Why, it is plain enough. That means—have an utterly diverse spirit in you from the worldly spirit; have such spirit as that you shall *want* to put God first always and self last always; that, with ancient Enoch, the most precious thing possible for you shall be to have the inward testimony that you please God. How severely practical and at the same time sublimely philosophical is our Christianity. This is the method of reform simply humanitarian; and it is good as

far as it goes,—change conditions and you will get better men. This is the method of Christianity,—be transformed by the renewing of your mind; change men and you will get better conditions. And this transformation by the renewing of the mind is the Christian method of *regeneration*.

THIRD.—From such right way of living—the way which begins in the spiritual change of regeneration, of transformation by the renewing of the mind—*there shall spring result*.

We shall be enabled "to prove," that is to discriminate, "what is that good and acceptable and perfect will of God."

E.g., in business. The man determined to put God first in his business, to do his business for God's glory, can easily know what is God's will in it.

E.g., in society and pleasure. He who is fully determined to put God first has a test by which can be quite easily decided in what sort of society and pleasure it is God's will he should allow himself.

Two ways of living. Which is the better way? The year and the century end. This is certain: this new century on which you enter holds the day of your death. In the thoughtful contemplation of that surely coming day judge and choose. How are you living—for self or God?

PRAYER-MEETING TOPICS FOR 1901.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

JANUARY 1-5.	The Twentieth Century.	Revelation iv. 2.	FEBRUARY 17-23.	Fidelities.	1 Kings xxii. 15.
JANUARY 6-12.	The Vital Thing.	Mark x. 52.	FEBRUARY 24-28; MARCH 1-2.	The Great Friendship.	John xv. 12-17.
JANUARY 13-19.	The Key that Unlocks.	John ix. 7.	MARCH 3-9.	The Phantom Christ.	Matthew xiv. 26.
JANUARY 20-26.	A Parable of Hope.	Mark iv. 26-29.	MARCH 10-16.	Some Traits of Our Lord.	Mark vi. 44.
JANUARY 27-31; FEBRUARY 1-2.	Help for Hard Places.	Psalms xxiii. 4.	MARCH 17-23.	Magnanimity.	Matthew xviii. 35.
FEBRUARY 3-9.	The Unseen Supply.	Matthew vi. 6.	MARCH 24-30.	Some Helpful Truths.	Luke vii. 11-17.
FEBRUARY 10-16.	A Great Example.	Hebrews vi. 12.	MARCH 31; APRIL 1-6.	The Great Boon.	Romans v. 1.

APRIL 7-12.	A Great Memory.	2 Timothy ii. 8.	AUGUST 12-24.	Personal Influence.	Romans xiv. 7.
APRIL 14-20.	The Revelation to Joy.	Matt. xviii. 8-10.	AUGUST 25-31.	The Prophet's Staff and the Prophet's Self.	2 Kings iv. 29.
APRIL 21-27.	Right Estimate of the Self.	Rom. xii. 3.	SEPTEMBER 1-7.	A Service of Promises.	John xiv. 2.
APRIL 28-30; MAY 1-4.	Under the Eye of Christ.	Mark xii. 41.	SEPTEMBER 8-14.	Soul-Winning.	Proverbs xi. 30.
MAY 5-11.	The Guest at the Door.	Rev. iii. 20.	SEPTEMBER 15-21.	Watch, Therefore.	Matthew xxv. 13.
MAY 12-18.	His Lifted Hands.	Luke xxiv. 50-53.	SEPTEMBER 22-28; OCTOBER 1-5.	A Key to Success.	Mark vi. 39, 40.
MAY 19-25.	A Rugged Fact and a Great Consolation.	John vi. 6.	OCTOBER 6-12.	A Prevailing Church.	Acts i. 12-14.
MAY 26-31; JUNE 1.	Ways of Trading. (Decoration Day.)	Luke xix. 13.	OCTOBER 13-19.	The Great Enduement.	Acts ii. 4.
JUNE 2-8.	Deliverance from Evil.	Matt. vi. 13.	OCTOBER 20-26.	Strength for the Daily Life.	Rom. iv. 21.
JUNE 9-15.	Ability for the Right.	Mark iii. 5.	OCTOBER 27-31; NOVEMBER 1-2.	In the Fog.	Matthew xi. 1-2.
JUNE 16-22.	A Startling Object-Lesson.	Mark xi. 30.	NOVEMBER 3-9.	Repentance.	Psalms xxxii. 5.
JUNE 23-29.	Visions.	Matthew xvii. 2.	NOVEMBER 10-16.	Not Annihilation.	Romans viii. 6.
JUNE 30; JULY 1-6.	A Glance at National Beginnings, and Some Lessons from Them.	Numbers xxiii. 23.	NOVEMBER 17-23.	How to Get Men Changed.	Acts xi. 20.
JULY 7-13.	Wheat and Tares.	Matthew xiii. 24-30.	NOVEMBER 24-30.	Let Us Give Thanks.	Ps. cxxxviii. 1.
JULY 14-20.	Went Before.	Mark x. 32.	DECEMBER 1-7.	A Pattern Church.	Acts xiii. 1.
JULY 21-27.	So Great Faith.	Luke vii. 9.	DECEMBER 8-14.	Bad Bewitchment.	Galatians iii. 1.
JULY 28-31; AUGUST 1-3.	The Sufficiency of Christ.	Mark vi. 42.	DECEMBER 15-21.	Heart-Helps.	Luke ii. 11.
AUGUST 4-10.	Neither Part nor Lot.	Acts viii. 21.	DECEMBER 22-28.	Our Great Brother.	Hebrews ii. 11.
AUGUST 11-17.	Some Certainties.	John iii. 2.	DECEMBER 29-31.	Our Personal Treasure.	James iv. 12.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism — Not a Review Section — Not Discussion, but Experience and Suggestions.

Addendum to Article on the "Flood Tablet."

In my article in the August number of this REVIEW, on the "Flood Tablet," I referred to the theory, presented in "Hastings's Bible Dictionary," as to the compilation in Genesis of two accounts, taken both of them from the Babylonian story of the flood. I find in Ernst

Behrmann ("Lehrbuch der historischen Methode," Leipzig, 1889, p. 291) a discussion of the question whether two independent accounts can be derived from the same source. This question, which "Hastings" answers in the affirmative, Behrmann answers in the negative. For he says:

"If these two accounts are independent of each other, then each must have selected

from the common source what the other rejected. An accident like this might happen a couple of times, but a continuous repetition of it is inconceivable. The two accounts can not be derived from a common original without sharing together some parts of that original."

As Behrmann's laws of analysis prove the untenableness of "Hastings's" theory, we are left to the old conclusion, that in Genesis, as in the cuneiform account, we have but one story of the flood.

W. W. EVERTS.

ST. PAUL, MINN.

Abraham Offering Isaac.

GENERALLY I like Dr. A. T. Pierson's remarks on Scripture passages; but I think that his attempt to illustrate the "Offering of Isaac," in *THE HOMILETIC REVIEW* for August, 1900, p. 156, tends to render the account of Abraham's greatest act of faith and the most exciting and instructive passage in his history, a very tame, insipid, and unmeaning affair.

It implies that he mistook God's meaning on a most important point, after they had been in the habit of communing together for upward of fifty years and Abraham had always found God teaching him aright.

It implies also that Paul did not understand Hebrew, and that he was not inspired when he wrote, "By faith Abraham being tried offered up Isaac, accounting that God is able to raise up from the dead." He gives no hint that Abraham was mistaken in thinking that Isaac must die, but praises his faith that God could restore him to life again.

The Hebrew or Chaldee word which was spoken to Abraham is everywhere translated "burnt-offering." How could a person be a burnt-offering without dying?

It is a distinction without a difference to say that, when Abraham was bidden to offer Isaac as a burnt-offering, he inferred hastily that he was to slay him. "God never commanded Abraham to slay Isaac." But, if He

commanded him to offer him a burnt-offering, it implied that he was to kill him or burn him alive.

It is evident from the after-history that God did not want Isaac to be slain, as His angel timely prevented it; but that does not prove that Abraham had mistaken the command. God let him follow the command so far that He could say: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

God knew from the first that he would prevent Isaac from being slain, but Abraham did not know that God would be satisfied with his willingness to slay him.

In *Sermon Bible*, on Genesis, vol. i., p. 106, I notice that J. Clifford tries to get over the difficulty in nearly the same way as Dr. Pierson, but he thinks that Abraham was greatly to be blamed for misunderstanding the command of God and imitating the heathen. It is singular that God should so highly praise him for such a foolish notion, and that Paul ages afterward should recommend it as a most noted act of faith.

T. J. Roswell is also quoted in *Sermon Bible*, vol. i., p. 105. His views appear to me more objectionable and groundless still. He regards it altogether as the subjective product of Abraham's mind. He says: "He remembered the human sacrifices he had seen in his childhood. The notion of making the gods merciful by some action of man may still have lingered in his bosom." There is not the least historical evidence that Abraham had ever seen human sacrifices. Moses gives no hint that he had.

There was nothing in his circumstances, then, to account for such an imagination. Had he sacrificed a human sacrifice when he was in doubt about having an heir, there might have been some ground for the accusation. But at this time he was at ease, his wealth great, his heir ready to take possession when he died. The command came as a bolt from a clear sky, instead of ar-

sing in a troubled mind or disordered brain.

Mr. Roswell says again: "As Abraham increases in faith he grows in knowledge, until at last more and more he can hear, 'Lay not thine hand upon thy son.'" It is singular that a man so far wrong the first day should grow so much in knowledge by the third day as to understand God aright. I think Mr. Roswell must have followed his own imagination, or that of Eichorn and other German rationalists, instead of trying to understand what Moses wrote.

The history, taken literally, is a beautiful illustration of faith, obedience, and God's recommendation.

UTICA, N. Y. R. G. JONES.

What Shall We Do?

In your September issue, "Anxious Preacher" asks, "What can we do to make the opening year of the century memorable?" What about the closing year of the old century? Would not Christ say, as He did once: "Say not

ye, there are yet four months and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields, that they are white *already unto harvest*?"

There is time before the new century dawns to have a tidal wave of religion roll over all Christian lands. To my mind, these closing months should not be allowed to pass without "showers of blessing."

Many who have been watching and praying will be greatly disappointed if the cry is not soon heard, "What must I do to be saved?"

Before these lines are in print revivals should be kindled. Some humble soul in some obscure hamlet may start the flame. Before the one hundred thousand asked for in the Methodist Episcopal Church, who will each try to lead ten souls to Christ before the close of next year, shall be enlisted, the revival will be under way. Other churches will not be behind. We have spoken and written enough about this; let us put our shoulders to the work.

RED HOOK, N. Y. P. N. CHASE.

SOCIAL SECTION.

RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT AT THE CLOSE OF THE NINETEENTH CENTURY.

By J. H. W. STUCKENBERG, D.D., LL.D.

The Close of the Century.

REVERENTLY and solemnly we watch the closing days of the nineteenth century. From birth and throughout our development it has been our century; to it belong our life, our opportunities, our hopes and fears, our labors and joys, our successes and failures, our gains and losses. As it departs much of life seems to pass away with it. We look back seriously and take an account of stock, in order then to look forward into the new century, to grasp *its problems and take up its work.*

The experience of the past is the wisdom of the future.

The children of the nineteenth century are proud, even boastful of their achievements. The greatest victories of the ages are claimed for natural science, for the application of its laws to invention, and for making its forces minister to man's needs and comforts. As never before, man now claims to be the lord of creation. The progress made in the human sciences is sometimes overlooked, but it is marvelous. Anthropology, ethnography, and ethnology have been created; archeology

is unearthing the treasures of prehistoric times, and the children of humanity, the savage and barbarian peoples, have excited deep interest and occasioned profound research. Eastern excavations have uncovered long-buried cities and empires, and the hieroglyphic and cuneiform inscriptions are being deciphered. Not only have the world's archives been scrutinized for the wealth of history, but in method and aim, in truthfulness and science, historiography has been greatly improved. Economics and political science have not only become favorite studies, but have made great advance in accuracy and in the establishment of principles. Psychology has become a new science, and education is being transformed by the application of psychology. Sociology was born in the first half of the century, has made astonishing progress, is steadily growing in power, and claims the right of way in the twentieth century. In ethics, profound and elaborate systems have been produced. Theology has been subject to the deepest agitations of history and to the most radical attacks from philosophy, science, and historical criticism; the vital interests involved have led to the most scholarly investigations in respect to all that pertains to God, to man as a religious being, to the history, psychology, and philosophy of religion, to the validity and contents of Scripture, and to the soul's immortality. The conflicts of the century have largely been philosophical, scientific, historical, and political; but even these have in great measure been intense in proportion as they bore on religious faith. The warfare has been most earnest so far as it pertained to revelation, to the person and teaching of Christ, and to the reality of the spiritual world. The attacks no less than the defenses of theology have testified to the fact that religious faith is man's chief concern, and that to attain and to maintain it everything will be sacrificed. And the century closes with the religious prob-

lems uppermost, with the yearning for God supreme, and with the conviction that it is religion which makes life worth living.

Impartial students record losses as well as gains. The social conscience is almost a new creation; certainly it has been aroused to new consciousness. But persistent efforts on the part of materialism have tried to undermine conscience itself. The claim has actually been made that the century closes with a marked decline in moral force. Even crime is reduced from sin to a disease. The prevalence of crime, often the most brutal and most horrible, in the centers of greatest enlightenment is a phenomenon that makes us pause. The sentiment of peace has grown; but the century is marked by great and bloody wars, and closes with a European and Asiatic conflict, and with the two nations which have been loudest in the demand for peace, England and the United States, waging war in distant lands.

It is beyond question that as the century closes a decline of authority is witnessed in large and important domains of thought and life. Characteristic of the times is anarchism in thought and heart and life. In many instances anarchy has taken the place of authority in religion and morals. Anarchical youth spurns the restraints of the family and makes bedlam of schools and colleges. Political anarchism writes its history in blood, and has become the terror of nations. The social democracy means revolution, peaceable or bloody, in economics, in politics, and in social life. The uprising of the masses is among the mightiest upheavals of the century. Labor is not content; the recent strike is one of the many witnesses. The social problem is not solved, and the way to its solution has not been found. Perhaps the mutterings of the nineteenth century are prophetic of an explosion in the twentieth.

A century of wonders closes. We want to take its marvelous achieve-

ments and with them begin the new era. Its grandest culminations are human, pertaining to the individual and society. They are culminations in the highest realms, in morals and religion. These, too, are the realms of the deepest problems which the century thrusts upon us unsolved. What remains to be done is the burden which rests on every prophet's heart. Great tasks mean great missions, great privileges, great opportunities. Each, according to the ability bestowed, is in duty bound to help solve the problems of humanity.

As the Christian parts from the century with gratitude, so he enters on the new one with confidence and hope, relying on the God of the ages.

I. RELIGIOUS THOUGHT AND MOVEMENT.

The Awakening.

We might call it the Great Awakening, for that is what it promises to be. It is the awakening among ministers to which we refer. There is an increased earnestness in investigating problems fundamental for faith, and a growing desire for the best means to make their labors most efficient. Many preachers realize their personal needs, a most favorable sign. Some blame the college and seminary because they did not equip them better for their difficult mission; others blame themselves for not considering more deeply the situation they are to change and the actuality they are called on to mold. They have been working in the dark, trying to create ideal statues without taking account of the material they were to shape. The lack of philosophical training is common; hence the inability to deal with the profoundest questions. Psychology has not been mastered and the very congregation is not understood. There is urgent demand now for literature to help the preacher to understand his mission to society and the means for its performance. Often the conviction is manifest

that new men and new times demand new agencies, and that the work of the kingdom requires greater zeal.

The change of centuries has something to do with the awakening. Pastors are thinking of the twentieth century, the importance of beginning its course right, and the most suitable means of inaugurating the new era. Other considerations are also weighty. In many places the religious condition is lamentable. Churches have lost in membership; the attendance at divine services has decreased; one fourth or even less of the worshipers are men; especially is the absence of young men noted. It is seriously questioned whether these are not evidences of a general decline in religious interest. Secular papers even are discussing church attendance, and expert testimony on the decrease is sought. Sometimes the Church is blamed, its spirit being pronounced clannish, hostile to the poorer classes; preachers are charged with being behind the times; overwhelming business cares, the material trend, the passion for amusement, social and club life, the Sunday newspaper, also come in for their share of the blame. The fact is, that in different localities different reasons prevail for the apparent decline in religious interest. No one cause is universal or alone, but all the factors and forces of life must be considered in order to account for the religious condition.

Whatever the causes may be, it is felt that the life of the Church demands an awakening. The needs of the Church and the world make men anxious for the progress of the kingdom. It is significant that less stress is laid than formerly on sensational methods for a revival. Substantial measures are emphasized as the condition of solid and abiding results. More confidence is placed in educational processes, in thorough instruction in Christian truth. The awakening extends to all the interests and operations and methods of the Church. The Sunday-school is being investigated; an effort is made to in-

crease the efficiency of its instruction. Indeed, the moral and religious training of the young is among the most essential problems of the day. The interest in the problem is increased by comparing the religious training of Protestant children with that of Catholic children.

As we enter the twentieth century we note a deepening and broadening of religious interest. What the spiritual needs are is better understood than a few decades since, and earnest laborers in the vineyard are legion. "Thy kingdom come" is their prayer as they begin the new century; and the prayer itself is the inspiration of their labors.

To give religion a suitable embodiment in the lives, the relations, and the surroundings of men has become the eager purpose, we might almost say passion, of many ministers. In some measure this has always been the aim of Christian workers; but now it is more clearly apprehended as the intent of Christianity and the mission of its ambassadors. The regenerated heart wants a transformed world. The Christian spirit seeks the control of politics, wants to introduce ethics into economics, aims to make scholarship its ally and art its minister.

In Europe, this trend assumed a definite form about the middle of the nineteenth century. At that time, Wichern gave the impulse to the great movement in Germany known as Inner Mission. In England, Maurice, Kingsley, and their collaborators organized a movement for the application of the principles of Christianity to the elevation of the masses. This tendency, which has become so powerful in our day, was admirably expressed in the celebrated sermon preached in 1855 before the Queen at Balmoral by Principal Caird. His brother, Dr. John Caird, says of the sermon: "Its theme was the necessity of carrying the religious spirit into all the ordinary practises of life, and the hollowness and worthlessness of any

religion that wastes itself in feeling, in zeal for orthodoxy, or in the formalities of worship, and fails to consecrate the whole secular existence of man." If the life is Christian, why should not its Christian light illumine everything on which it falls?

A complaint comes which has its origin in the depth of the most earnest Christian heart and which we dare not ignore. It is affirmed that much of the preaching of the day is shallow, dealing with things rather than men, with externalities rather than with the perplexing problems of the mind, the anxieties of the heart, the profound concerns of conscience, and the deep thoughts of Scripture. Vital experiences are neglected, while the times, the politics, the sensations, the general occurrences of the day are discussed, as if the newspapers were taking the place of the Bible in the pulpit. This course is adopted by those who study the environment to be absorbed by it, who learn public opinion to adopt it, and who examine the current to drift with it. They forget that the true prophet studies the age to fathom its needs in order to adapt the truth to them. What rules the day may pass away with the day, and he who lives for it has a bubble's life. The preacher's ideal is not in his surroundings, but in the Bible, and he studies the actuality to bring it up to the Christian standard. He who would uplift the age must stand above the age.

The powerful preacher deals with the earnest realities of the human heart and applies to them the deep realities of Scripture. A belief, a doubt, a mental struggle, a hope, a fear, an aspiration, a personal loss or realization, are far more real to the hearer than a remote occurrence, an external event of a startling nature, and a sentimental or sensational but impersonal public affair. The two volumes for the preacher are: the human heart in the deepest sense and the Scripture with its exhaustless wealth.

II. SOCIAL THOUGHT AND MOVEMENT.

The Cooperation of the Church and Working Men.

This problem is deeply interesting ministers, and some of our churches are solving it by proving themselves the true friends of the working men. On the other hand, the working men are learning to understand the Church better, and there are signs that the hostility of the last few decades is decreasing. Important light is thrown on the subject by a recent address of S. Gompers, president of the American Federation of Labor. He commented favorably on the utterances of the pulpit concerning Labor Day, and on the increased attention of ministers to labor and its movements. "This is exceedingly gratifying. . . . They are becoming acquainted with us, and no longer study to learn concerning us from our employers and superintendents." Respecting Sunday labor he said: "Organized labor is against Sunday labor, and always has been." He also claims that "organized labor has always looked on the saloon as an evil." He adds: "The charge that labor unions antagonize the Church is unfounded. The fact is, that instead of antagonizing the Church, our modern Church has antagonized the working men. Let the minister try to come among us and learn who we are."

Whatever may be true of the workers whom Mr. Gompers does not represent, and whatever reply ministers and churches might make to some of these statements, it is evident that the opportunity has come for a better understanding between the Church and laborers. For the Church, with its spirituality, with its yearning to save the masses and uplift society, and with Christ as its teacher, it would be unpardonable to let such an opportunity pass by.

The cooperation is possible in promoting justice, righteousness, and mercy. These are matters that do not

pertain to particular classes, but concern all who are themselves just, righteous, and merciful, and they are imperative demands of Christianity. The Church that stands for justice is with the employer when on the side of justice, and equally with the working men when demanding justice. The Church must abandon its very foundations if it does not side with Jesus in His plea for mercy, His sympathy and helpfulness for the needy, the down-trodden, the suffering. It has been claimed that to favor the rich means to be in harmony with the law of the survival of the fittest; but who that knows how millions are often acquired can claim that all their possessors are the fittest to survive? Must not every true man protest against the tendency to glorify wealth, and with it all the material interests, while character is ignored?

Is not the Church the proper agency for bringing employer and employed nearer each other, showing that hearts and consciences and brotherhood exist as well as capital and labor? It can promote cooperation between the classes in exalted spheres, while now they touch only on a lower plane and there meet in antagonism and foster animosity. The Church which undertakes this needed work will find access to the toilers and a mission which the most ambitious might covet.

The Church can cooperate with working men in every proper effort to decrease the hours of labor wherever excessive; to make Sunday a day of rest; to secure good treatment from foremen and superintendents; to have necessary labor laws passed and faithfully executed; to further the education of laborers and their families; to get rid of slums and improve the homes of the poorer classes; and to aid the workers in every laudable struggle to rise into better condition and enjoy the higher advantages of life. It is not implied here that all these things are now ignored by pastors and churches; but there is need of making it unmistakable that they stand with the work.

ers who are on the side of truth and right and humanity.

This is possible only by investigating the actual situation, by studying the condition, the grievances, and the demands of working men. Never before has this study so greatly enlisted the energies of noble men and women who are anxious to help those that are struggling to appropriate more of the advantages of the age. Pastors are eagerly inquiring how they can best get the exact facts of the social condition and then meet the responsibilities they involve.

There are signs that the era for the cooperation of the Church and working men on the basis of humanity and Christianity is coming. This does not imply that employers will be opposed, but that the Christian spirit is to reign, and that with this spirit the employer and the employed will see that they can not be one in Christ and enemies in industrial pursuits.

It is time for an earnest appeal to the friends of temperance to be vigilant. The liquor interest claims that its business is on the decline, and some of the brewers are said to be losing money. The complaint is made that the young men do not drink as much as those of former generations, and this is attributed largely to the instruction respecting alcohol in our public schools. There are evidences that a persistent and determined effort will be made to have this instruction changed or entirely omitted. With free access to the young, the alcohol business is thought to be able to take care of itself. One aim is to influence the teachers against the instruction; then it is thought the politicians can easily be manipulated. Information has been received to the effect that the scheme is a deep one and that it is being worked in different States.

Evidently, the temperance sentiment has grown and is making itself felt. It is receiving a powerful ally from an unexpected quarter of continental

Europe. A remarkable literature in favor of total abstinence is being developed under the leadership of German scientists and physicians, professors of physiology, pathology, and nervous diseases, and medical directors and superintendents of prisons, hospitals, and insane asylums. Startled by the havoc made by alcohol as revealed by their own observation and by statistics, they have patiently and thoroughly pursued the scientific method in investigating the causes of crime, insanity, suicide, poverty, degradation, ruined homes, individual and social misery, and national danger. The result is that they oppose the prevalent drinking customs, regard moderate drinking as a danger to the drinker and a temptation to others, and are effecting a revolution in the use of alcohol in medical practise.

Especially valuable are the results attained respecting the nutritive properties of alcohol. After a thorough investigation, Dr. Max Kassowitz, professor in the University of Vienna, reaches this conclusion:

"For the animal and human organism alcohol is not both a food and a poison, but only a poison, which, like all other poisons, is an excitant when taken in small doses, while in larger ones it produces paralysis and death."

A Christian Social Congress was recently held in Burges, France, attended by about one thousand of the Catholic clergy. Some of the bishops opposed the assembly, not being willing to let their clergy move independently in the matter. They not only protested against the meeting, but also appealed to the Government to prevent the holding of the congress. This was, however, in vain. The congress was held, the social situation was discussed, and remedies for ills were proposed. Bishops were found who favored the meeting and presided over its deliberations.

The Old World is not only increasing the educational advantages of women,

but also enlarging the sphere of her occupations. Copenhagen has two women who are cabinet-makers. They have gained prominence in their calling and employ numerous laborers in their establishment. The Minister of the Interior recently made one of the two a member of the patent commission.

QUESTIONS.*

By What Means Can the Minister's Social Power be Increased?

1. Develop the strongest possible personality. The personality is the source of all power and imparts its own character to the influence it exerts. Those who consider only the exertion of power, but do not look to its culture within, are apt to exhaust their resources and to become inefficient.

2. Learn to know society, its processes, its motives, the causes of its

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movements, and its needs. Effects are changed by changing their causes. The highest benefactor of society meets its most urgent needs.

3. Enter sympathetically into the heart of society. It will enable you the better to understand social joys and woes, and will give the needed impulse to seek the welfare of your fellow men. To the sympathetic soul the appeal of the most needy is the most powerful.

4. Have a definite purpose in social work, a specific aim. The ideal chosen is the guide in social effort. Haphazard work is not adapted to the accomplishment of great ends.

5. Study the means to attain the end. Apply these means to the actual situation. Adapted effort is fruitful effort. Most of all is there demand for education and training. Usually the process is slow and gradual. Those who depend on fits and starts, leaps and jumps, often spoil more than they mend. The pedagogical method of Jesus is rich in instructive lessons.

LIVING ISSUES FOR PULPIT TREATMENT.

Women's Wages.

Render therefore to all their dues.—Rom. xiii. 7.

WHY do women receive lower wages than men when doing the same work? That it is a fact that they do receive lower wages is shown by the eleventh annual report of the Commissioner of

Labor (1897), whose tables are made the basis of an article by Mr. M. B. Hammond in *The Political Science Quarterly*. The following table shows the relative wage standing of the men and women in the seven hundred and eighty-one instances included in the report where they were employed at the same work:

WAGES AND MODE OF PAYMENT—ALL INDUSTRIES.

Relative Wages paid to Men and Women.	Total number of instances of equal efficiency.	Time wages.	Piece wages.	Time and (or) piece wages.	Mode of payment not given.
Men earn more than women.....	595	279	147	133	36
Women earn more than men.....	129	35	52	31	11
Men and women receive equal wages..	57	30	18	8	6
Total	781	344	217	167	53

Mr. Hammond agrees with Prof. William Smart, Hon. Carroll D. Wright,

Sidney Webb, and the English economist, John A. Hobson, that the reason

women receive inferior wages is that their work is inferior. His reasons may be briefly stated as follows:

"1. In nearly all the cases where men and women perform the same work, 'the competition takes place in the lower grades of efficiency, while in the upper grades men alone are employed.'

"2. In most of the cases where time wages are paid, the disparity 'can be explained by a difference in the number of hours worked—the women putting in from one and a half to twelve hours less time per week than the men. It is highly probable, if not certain, that this means lower productivity on the part of the women.'

"3. The strongest point is the fact that the men earn more than the women when working at piece wages. In weaving, for example, he says, 'in an occupation in which the women employed outnumber the men, and one which is universally regarded as suited to the employment of women, in those cases where the same rates per piece are paid to women as to men, the superiority of men's work is shown by the fact that in nearly three fourths of the instances cited their wages are higher than those paid to their female competitors.' "

Women are superior in some respects, however. Of the eighty-six industries engaged in the manufacture of cotton goods, included in the investigation, for example, all but eight report the employment of women in the mills to be increasing. Mr. Hammond says:

"The reasons given by superintendents and managers for employing women are, in sixty-six instances, that they are more easily controlled; in seventeen, that they are more reliable; in thirteen, that they are cheaper; in eleven, that they are more industrious; in nine, that they are more rapid; in five, that they are neater; in two, that they are more careful; and in one each, that they are less liable to strike and are cleaner."

America's Great Cities.

Except the Lord keep the city, the watchman waketh but in vain.—Psalm cxxvii. 1.

IN spite of the supposed demoralizing effect of the herding together of vast multitudes of people in our big cities, a great city is looked upon as an unmistakable evidence of commercial progress and of civilization; and it is

noteworthy, therefore, that the new census shows the United States to have more cities of 1,000,000 population and over than any other nation in the world. We have three, New York, Chicago, and Philadelphia (and if Brooklyn were still separate it would make four), while no other country has more than one. England has London, Germany has Berlin, Austria has Vienna, Japan has Tokyo, and Russia has St. Petersburg. The Chinese cities are omitted because their census is largely conjectural. A population of 1,600,000 is claimed for Canton and 1,000,000 for Peking. The United States has thirty-eight cities of 100,000 inhabitants and over, a greater number than any other country. Here is the list of them:

New York.....	3,437,302
Chicago.....	1,698,575
Philadelphia.....	1,293,697
St. Louis.....	575,238
Boston.....	560,893
Baltimore.....	508,957
Cleveland.....	381,768
Buffalo.....	352,319
San Francisco.....	342,733
Cincinnati.....	325,902
Pittsburg.....	321,616
New Orleans.....	287,104
Detroit.....	285,704
Milwaukee.....	285,315
District of Columbia (including Washington).....	278,718
Newark.....	246,070
Jersey City.....	206,433
Louisville.....	204,781
Minneapolis.....	202,718
Providence.....	175,597
Indianapolis.....	169,164
Kansas City (Mo.).....	163,752
St. Paul.....	163,632
Rochester.....	162,435
Denver.....	133,859
Toledo.....	131,822
Allegheny.....	129,896
Columbus.....	126,560
Worcester.....	118,421
Syracuse.....	108,874
New Haven.....	108,027
Paterson.....	105,171
Fall River.....	104,863
St. Joseph.....	102,979
Omaha.....	102,555
Los Angeles.....	102,479
Memphis.....	102,330
Scranton.....	102,026

Verily God hath done great things for us, whereof we are glad.

MISCELLANEOUS SECTION.

THE FORWARD MOVEMENT—HOW TO BE BROUGHT ABOUT.

By D. S. GREGORY, D.D., LL.D.

Plan of Campaign for the Preacher's Preparation.

THE nature of "The Forward Movement Demanded by Present Conditions" was set forth in the September number of *THE REVIEW*. It was there pointed out that the new impulse and movement to meet the present needs of Christendom and of the world—

1. Must find their basis in the return to an authoritative Bible, with its fundamental doctrines of man's sinful and lost condition, and of justification by faith in Christ as Jesus and Lord.

2. Must start where the original Pentecostal movement started, from the powerful outpouring of the Holy Spirit upon the Church.

3. Must fix in the souls of the preacher and the Church, as their aim and objective point, the divine and all-absorbing enterprise of the immediate evangelization of the world of this generation.

4. Must give all these elements of power permanent place and sway throughout Christendom.

In *THE REVIEW* for October were presented the "New Departures for the Preacher," if this ideal condition is to be reached through his agency. It was there shown that if the people are ever to be roused from their present condition of spiritual indifference and deadness, so that God's work shall go forward at the pace Christ set for it, there must first come a great revolution in the views and position of the ministry:

1. The preacher's conception of his calling and work needs to be almost infinitely lifted up and enlarged, until it shall approximate the ideal set before him in the Word of God.

2. The preacher must take his place of leadership in the great work for the world to which God has called him.

In *THE REVIEW* for November it was shown that, if the Church is to take up and carry forward its ap-

pointed task with the power and energy demanded, there must be certain "New Departures for the Membership." The entire Christian membership—

1. Must manifestly be brought up to the New-Testament conception of what a genuine Christian is—a man saved, consecrated, devoted to service.

2. Must be brought intelligently to accept and adopt what Christ has made the paramount issue in this age of the world—the Kingdom of God and its righteousness.

3. Must be brought to devote themselves immediately and systematically to the accomplishment of the task set by the Master—carrying out the Great Commission in evangelizing the world of this generation.

4. Must be led to resort to the only source of power, the Holy Spirit, as induing and girding for service—in order that the work may be accomplished and the world saved.

The general plan for accomplishing what needs to be done—in which all can cooperate—was laid down four years ago, at the real turning-point into the twentieth century, in an editorial note entitled, "The Twentieth Century's Call to Christendom." * Perhaps we can do no better than to call attention to and emphasize what was then addressed to our readers. It is truer with emphasis to-day than it was then. It was in fact simply an outline of the methods of the primitive Christians by which the Gospel so speedily reached out over the then known world. The complicated modern machinery of the Church is of value chiefly as it leads back ultimately to this primitive simplicity of method, being mainly a hindrance so far as it departs from it.

The situation, responsibility, and duty that confront the Church this very last month of the closing year of the nineteenth century have been presented thus in brief for a purpose. That purpose is to offer some suggestions regarding the special preparation of the preacher to meet the present demands

* See *THE HOMILETIC REVIEW*, September, 1896, vol. xxxii., p. 286.

made upon him, by God's Word and providence, to gird up his loins and lead the Christian hosts without delay in such a forward movement as shall fulfil Christ's last command, in the conquest of the world.

And let it be remembered that this is a matter of infinite seriousness and moment; since the preacher's attitude and work furnish the key to the situation, since for success or failure the preacher must be held largely responsible at the bar of God, and since salvation or perdition for a whole generation of immortals depends upon the course he may elect to take.

I. The opening suggestion is that *every preacher* who has caught even a glimpse of Christ's view of the mission of the ministry and the Church *shall speedily set about getting a full understanding for himself of present conditions and needs, and of what Christ wants of him in the present crisis.*

Let every such preacher, first of all, understand his position.

The crisis is seen in this: The Gospel all ready for the world and the world all ready for the Gospel; the Church, with the ministry in the lead, under most solemn obligation to give the Gospel to the world now, and held to answer at the judgment for failure; Christendom loitering, faltering, and failing in its mission.

The conduct of the Church—in Christian doing, giving, and going—demonstrates that it has not risen to the Master's conception. The humdrum and monotony, the utter ineffectiveness of so many pulpits in reaching and saving souls, the universal complaint of spiritual dearth and death, demonstrate that multitudes of preachers are without even the faintest notion of that sublime enterprise of the Gospel for which alone the ministry exists. The half-unconscious cry—like that of one awakening out of a dream or a swoon—fast becoming universal, that is more and more articulating itself, for an upward and forward movement, shows *how profound is the spiritual desti-*

tution and how pressing the need of wise instruction and direction.

In the great awakening that is demanded by the present conditions of Christendom—and that in the providence of God seems just at hand—the outcome will depend largely upon the attitude and outlook of the ministry, and most of all upon that limited number who are able to grasp the situation and to meet its requirements. There are certain results of such a movement that may be relatively desirable—that is, they may be better than the past condition of deadness—but that are not absolutely desirable—that is, their incompleteness or mixture of evil may hamper or hinder, far into the future, the progress of the Kingdom of God.

1st. A merely sentimental and emotional revival would fall far short of meeting the present demands. It would be folly to shut the eyes to the fact that such a movement is what is contemplated by many in the present half-incoherent cry for a revival. Emotion is good; mighty emotion is called for by the facts and truths of the Gospel and of the religious life; but if there be not laid in the souls of preacher and people a mighty rational and Scriptural foundation for the tides of spiritual feeling, alas for those who come within their sweep! A region of our country once swept over by such a tide, through the emotional preaching of a famous and sainted evangelical preacher, was known long after as the "burnt region." And many a preacher has been made to feel, with a feeling akin to despair, after such a sentimental awakening in his church, that his people have become absolutely impervious to Gospel truth and motive. That kind of awakening will not even begin to meet the present needs.

2d. A merely self-centered and selfish awakening in the local churches will not meet present demands. The local churches everywhere need quickening; but awakening work directed merely to adding to the numbers that are already under God's "wo" for being "at

case in Zion" (Amos vi. 1), tho it may apparently add numerical and financial strength, will not fail to insure a larger harvest of selfishness and worldliness in the end. That is not what is now demanded.

8d. A blind or near-sighted awakening, that takes no deep hold on God's truth and God's plan, that does not rise to a clear apprehension of the world's awful needs and the Church's present urgent duties and unspeakable responsibilities, is not what is demanded by present conditions. Without this rational and divine basis any work of grace will prove disappointing and evanescent, however pure and lofty the motives that lead to its inauguration. Great awakenings, local and general, in the past have been inevitably followed by consequent reaction, just because, and in so far as, they have been lacking in this basal element of permanence. What is most of all needed at the present hour is that all Christendom, in full and clear recognition of, and with firm hold upon, God's idea of the mission of the Church, should start a great forward movement that shall go right on, under divine grace and with divine power, until the world is Christ's.

The prevention of these unsatisfactory—shall it be said, in view of the present great possibilities, *disastrous*?—results must depend mainly, under God, upon the few preachers who have some conception of the marvelous mission of the Church of this age. It should, therefore, be the supreme purpose of all such to complete their conception of that mission, until it shall match Christ's.

A mighty, world-wide, permanent movement onward, that shall sweep the world before it, is what is demanded of Christendom to-day. How shall the preacher, who has caught a glimpse of what is needed, widen his horizon and complete his view, so that he shall be able to lead others up to the heights? Some brief suggestions may help to this end.

A study of God's plan and the

preacher's responsibility as presented in the Bible is fundamental and essential. Is it not for lack of this that Christian conscience has lost its stress and Christian effort its strenuousness? Let the mind be fixed on, and study and prayer turned toward, these central points. The Great Commission—so familiar as not to need restatement—contains his "marching orders." It rolls the burden of the entire lost world of this age upon the messenger of God right here and now. This is the responsibility of the watchman upon the heights of Zion, who understands the dire ruin that awaits the lost world, and to whom the words of Ezekiel (xxxiii. 7, 8) apply:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

To this fundamental study of the teaching of the Bible should be added the mastery of some of the works that aim to set forth the true conception of what God is calling the Christian to be, and the work for the world which God is calling him to do.

There are, of course, books of "light and leading" that will at once occur to each reader; but two works, that had much to do with the awakening at the middle of this century, deserve special mention. The first is "Primitive Piety Revived," a prize essay by Dr. Henry C. Fish, a book that lets the light in upon the shortcomings of the average professor of the Christian faith and summons to the ideal Christian character and life. The other is "The Great Commission," by Dr. John Harris, which graphically sets forth the progress made in the first half century of the missionary movement, and fittingly summons Christendom to the better things of the closing half of the century. These two books will prepare the way for a book for the present

hour just published, by John R. Mott, the leader in the "Student Volunteer Movement," so big with promise for the Church's future. This book is entitled "The Evangelization of the World in This Generation." It shows what is meant by the title, enforces the obligation to the world-wide work, sets forth its difficulties, demonstrates its possibility, exhibits the factors essential to its accomplishment, and offers its own title as a watchword to the young men of Christendom. It should be read by every Christian who wants to know and to do what his Lord wants him to do.*

The studies thus suggested will no doubt greatly help the preacher, whose eyes are already partially opened to see God's purpose, to enlarge his vision, and will do much toward preparing him to unite with his fellows of kindred mind in preventing the miscarriage of what ought to bring unprecedented uplift and advance and conquest for all Christendom.

II. The next suggestion is that these prepared leaders, in reliance upon God's help, immediately set about a *campaign of education that shall aim to bring their neighbors in the ministry up to Christ's idea of the preacher's mission for the world.*

And will not this best be done quietly at the first? The private fraternal conference and prayer, that were once so powerful an agency in the Methodist movement, but that seem to have been

almost forgotten, will prove efficient here. These associates must be brought up to the new ideal by preparatory work like that already sketched, in which the teachings of the Bible and of the books for enlarging the spiritual and evangelistic horizon shall be mastered and the mind of Christ be made the mind of the man who is here in the world to represent Christ. And in this process the right aim should never be lost to view, *of developing the intellectual and spiritual self-activity of the man himself.*

The best wisdom is always needed to guard any great mass-movement from becoming merely sentimental or semi-irrational through failure to call forth such self-activity. The danger is peculiarly great when at the outset resort is had to conferences and congresses, with much speech-making to awaken interest and promote excitement. Often in such gatherings the men who should say the least talk the most, so monopolizing the time and attention that the really wise counselors are forced to be silent. Under such influences no sufficient rational and spiritual basis is laid for any sustained forward movement. The mass may seem to be moving with the solidarity of a flock of sheep following their leader; but they are as easily distracted and scattered as the sheep. The multitudes are merely passive participants in such scenes, and this superficial interest dissipates in talk that has no motive force and in resolutions that do not lead to action. Observation shows that the mass-movement may prove effective and secure permanent results wherever the units intelligently grasp the situation and the plan of Christ, but not otherwise. Hence appears the sovereign importance of quiet educational work on the part of those who understand what needs to be done. It may seem slow and thankless, and may win no human plaudits, but it will tell and in the end be crowned with God's "Well Done."

III A further suggestion is that,

* The writer first presented and sought to enforce this view of Christian duty more than thirty years ago. It was for furthering the view that he wrote and published, in 1896, his work entitled "Christ's Trumpet-Call to the Ministry; or, The Preacher and the Preaching for the Present Crisis," some fragments of which were printed as articles in THE HOMILETIC REVIEW. Two articles from THE HOMILETIC REVIEW, for June and August, 1900, entitled "Is the World of This Generation to be Evangelized?" and "The Forward Movement. Demanded by Present Conditions"—written to further the same object—have been issued in pamphlet form for wider circulation by those who are interested in bringing the Church up to the Master's ideal of her duty and mission.

when the way has been prepared as already sketched, *the campaign of education shall be organized and extended so as to bring all the ministry to cooperate in Christ's work for the lost world.*

There is barely space here for a few hints on the subject.

Probably the Church was never in such critical dependence as to-day—fronting the great things demanded and expected—upon the preachers' being brought up to their place as *the leaders of God's hosts*. The work of the laymen was indeed never so important as now, and it needs to be given vastly increased prominence in the coming years; but, notwithstanding this, the leadership of the ministry has been demonstrated, in the last half century, to be absolutely essential. Men are coming to see clearly that the wonderful lay movement that has characterized the last fifty years has failed to accomplish what was expected of it just because of the lack of wise ministerial leadership. The average preacher drew back from his proper place, and let the tide rush on as it would; and he has never regained the place of power and initiative. Mr. Moody became aware of the lack by the middle of the half century, and devoted the remainder of his life largely to the work of rousing the evangelical ministry of the land and recalling them to their appointed place. Is it too much to say—taking into account some of his sad utterances to his intimates—that the absence of responsiveness to his appeals was what broke his heart? The laity know that they have not the qualifications for the instruction and guidance of the churches in such movements; Mr. Moody knew that he had not. And so emotion and good-fellowship were exalted, teaching was discounted, and “grasshopper exegesis” substituted for wise instruction based on profound knowledge of God's Word; and as an inevitable consequence both momentum and spiritual results were lost.

Could there be a more emphatic call

for circumspection in the present contemplated forward movement? *The one essential thing in order to completeness of results is that the ministry should first be prepared for their place and work as leaders.*

With this end in view the ministers of the various denominations in each local community may profitably combine for prayerful study of the situation and of present duty. It will here devolve upon the one man, or the few men, who may have spiritual discernment of “the signs of the times,” to take the initiative. Ministers' meetings and ecclesiastical gatherings may be taken advantage of for the same end, until the agitation of the subject shall reach all regions. The present Forward Movement of the Methodist Episcopal Church is in line with this thought, and has already furnished hints to the other denominations of what may be done.

As the dawn of the century approaches the ministry of the Church universal should be so ready for what is to come as to open the way for profitably organizing on a still more comprehensive plan, and so gird themselves for lifting up the membership to cooperation in Christ's work for the lost world.

This has been proposed already in Great Britain in what is called the “National Simultaneous Mission.” In London, from January 26 to February 6, the foremost preachers and scholars of the nation are to concentrate their efforts in an assault upon indifference, preaching in the churches and halls and theaters and upon the streets; and the merchants of the Stock Exchange have asked the Lord Mayor to open the Guildhall for the opening sermon by Dr. Joseph Parker. From February 16 to February 26 the great preachers and laymen are to carry the work out to the interior cities. Dr. Alexander McLaren is to open the movement at that time in Manchester, and other equally prominent men elsewhere. In March is to begin the movement for the villages and the country districts, under

the guidance of a committee of six hundred men, who have planned for a house-to-house visitation that shall bring the call to a higher life home to the heart and conscience of every man, woman, and child in the nation. The enthusiasm is already intense, and the results will be proportionate, if there be not a failure to lay a solid rational basis for a permanent uplift.

A similar movement is being organized in this country—the plan of which may be given later—which promises like blessed results. Experience will doubtless lead to its being more carefully guarded against some of the dangers that have beset past awakenings. It must not be chiefly sentimental, but must have large educational basis. It must not ignore the position of the ministry as leaders of God's hosts. It must make the most possible of lay talent of every order. It must be made, not merely a mechanical movement from the outside, *upon the churches*, but an organic spiritual movement from within, *of the churches*. It must have as its dominant idea the missionary motto, *the world of this generation for Christ*. It must proceed upon the assumption that the secret of all true and permanent reform and progress lies in matching education to momentum, rather than in dependence upon any sporadic or frenzied effort or any cataclysm or revolution. And so it must result in a permanent uplift and a permanently exalted condition and life for Christendom.

For cooperation in carrying out these practical suggestions, Christendom today appeals to the preacher of the Word everywhere. Has not Christ the right to expect the wisest and best thought governing his intellect, the most unbounded sympathy and enthusiasm dominating his feeling, and a purpose matching Christ's plan for the conquest of the world carried into his action?

It will be observed that the work to be done for rousing the entire membership, and the necessity for resorting to

the Spirit of God for induement and girding for service, have not entered into the present discussion. They demand separate consideration.*

NATURE'S CHILD COMMEMORATED.

BY REV. JAMES H. ROSS, A.M., CONGREGATIONAL HOUSE, BOSTON, MASS.

JAMES THOMSON was one of a cluster of poets that adorned the first half of the eighteenth century. He was born in the last year of the seventeenth century, September 11, 1700. This is the date usually assigned; but it is conjectural. He was baptized September 15, and it has been inferred that he was born September 7. There is no question about the year of his birth. The bicentennial thereof is passing, but not without recognition and commemoration. There has been a revival of interest in him within the last decade. The early indorsements of his poetry are sustained. William Collins (1721-1759), one of his contemporary poets, called him "Nature's Child," and with great propriety, for he was born and lived amid rural scenes during the first half of his life, and he wrote "The Seasons" in token alike of his origin and history, his tastes, and his career. Burns called him "The Sweet Poet of the Year," for he wrote concerning the four seasons, altho in the following order: winter, summer, spring, autumn. His early poems were comparatively numerous, yet they contained little that was promising. His lines to his mother are worthy of comparison with those of Cowper addressed to his mother's picture. They are as follows:

"Still, still is she my soul's divinest theme,
The waking vision and the wailing dream!
Amid the ruddy sun's enlivening blaze
O'er my dark eyes her dewy image plays;
And in the dread dominion of the night
Shines out again the sadly pleasing sight.

*In the series of Editorial Notes on "The Twentieth Century's Call," published in THE HOMILETIC REVIEW from September to December, 1898, will be found suggestions that may still prove helpful to those who are seeking to know and to do God's will.

Triumphant virtue all around her darts,
And more than volumes every look imparts;
Looks soft, yet awful, melting, yet serene,
Where both the mother and the saint are
seen."

Child of nature tho he was, and securing much of his fame by his poems on "The Seasons," he was not a recluse nor a dreamer. He was a Scotchman interested in public affairs. His patriotism was pronounced. His was one of the imperialistic minds that yearned for and foresaw the expansion of the British empire. Great Britain, according to his conceptions, was constantly to be enlarging into Greater Britain. There are passages in his poetry that seem to indicate that he was not particular as to the means to the end. He would have war, rather than fail to have expansion. He would seek the rule of Britain, even if compelled to overrule the weaker peoples. His antipathy to Spain was strong, not without occasion. Yet few poets have glorified peace as beautifully as he did, showing that he appreciated it as one of God's best gifts, one of man's best blessings, and a type of the ultimate kingdom of God. In his poem entitled "Britannia," published in 1729, he apostrophized Peace as opposed to War, in terms which deserve to be read anew, while wars and rumors of war have become so distressingly sudden, severe, and frequent:

"O first of human blessings! and supreme!
Fair Peace! how lovely, how delightful
thou!

By whose wide tie the kindred sons of men
Like brothers live, in amity combined
And unsuspecting faith; while honest toil
Gives every joy, and to those joys a right,
Which idle, barbarous rapine but usurps.

"O Peace! thou source and soul of social life,
Beneath whose calm inspiring influence,
Science his views enlarges, Art refines,
And swelling Commerce opens all her ports,
Blessed is the man who gives us thee!
Who bids the trumpet hush its horrid clang,
Nor blow the giddy nations into rage;
Who sheathes the murderous blade, the
deadly gun

Into the well-piled armory returns;
And every vigor, from the work of death
To grateful industry converting, makes
The country flourish and the city smile.

"Nor joys on land alone; his praise extends
Far as the sun rolls the diffusive day;
Far as the breeze can bear the gifts of peace,
Till all the happy nations catch the song."

He is one of many instances that show how early, comparatively speaking, the generative period of life begins and how soon it ends, how short it is. He was only twenty-five when he gave to the world his measurement as a poet, and inasmuch as he died in 1748 and published "The Castle of Indolence" in the last year of his life, his creative period lasted about a quarter of a century. How much longer it might have lasted, had he lived longer, we have no means of knowing, but his record shows that it was limited to about one third of a full life, and we doubt if it is longer than that in the average life.

It was natural for him who proved to be "Nature's Child," that he should write on the themes which nature suggested. Yet it was equally natural that Pope's four pastorals on the seasons might easily have quickened such a one as he to write on the same subject. He wrote of what he had seen and felt, in Scotland and in England. He wrote "Winter" in London, while living at East Barnet and in Lancaster Court, Strand. The Thames below Hammersmith was within his view daily. He wrote to the Rev. John Cranston from East Barnet, September, 1725: "Nature delights me in every form. I am just now painting her in her most luxurious dress for my own amusement, describing winter as it presents itself." He published the poem in March, 1726. Its popularity was not immediate, yet it was speedy, and the poem, with the subsequent poems on the other seasons, has never become obsolete. By 1730 he had published the complete series on "The Seasons," with a "Hymn of Their Succession." The hymn became as popular as the poems to which it was attached. Its opening lines are well remembered:

"These, as they change, Almighty Father,
these
Are but the varied God. The rolling year
Is full of Thee."

Thomson had created not only the poems, but a new era in poetry pertaining to the poetry of nature. The poets of all nationalities and times have been rapturous concerning the multiform revelations in nature of the glory of God; but for six decades previous to the poems of Thomson, there had been a lapse. An artificial school of poets had arisen which showed more art than nature, more talent than genius. Thomson was not a pioneer—as a poet of nature no poet could be that—but he was a restorer, a revivalist. William Bayne, the latest biographer of Thomson (1898), says:

"The modern love of nature in its beauty and in its invigorating purpose reaches much beyond any previous idea of its qualities alike in variety and range. This intensity of regard came notably into English literature, and, it might be safely concluded, into all European literature, through Thomson."

Hence the homiletical richness of his poetry.

His biography, coupled with his poem on "The Castle of Indolence," raises the question whether he was himself indolent. He wrote too much and too often and too late at night to admit the suggestion that he sought solitude or solitudes because he was inert. Moreover, he condemned inertness in just and severe terms:

"For sluggard's brow the laurel never
grows;
Renown is not the child of indolent repose."

He spent fifteen years (1788-1748) on his "Castle of Indolence," and, taking into account his other work, they could hardly have been years of idleness and sterility. The poem was an imitation of Spenser's "Faery Queene." The castle existed in his imagination, and nowhere else. It was in No-Man's-Land. It had no other name than that he gave it. Therein lies its spell. He peopled it with the personages and incidents of the Orient. The theme was the theme which is as old as the human race, and as old in literature as Ecclesiastes, viz., the conflict between Pleasure and Duty. It concluded with a realistic scene of horror, and therefore lacked the agreeableness of the popular novel or play. But the poem was and is fascinating, none the less. Its popularity has not equaled that of "The Seasons."

Thomson will not soon be forgotten. His monument in Westminster Abbey was unveiled May 10, 1762, between the monuments of Shakespeare and Row. Thirty years thereafter a tablet, suitably inscribed, was placed in Richmond Church. In 1820, a little less than thirty years later, a memorial of him was erected on Ferney Hill, his birthplace, near Ednam in Roxburghshire. His latest biography was published only two years ago. Burns predicted that he would be known and loved as long as the coming and going of "The Seasons."

EDITORIAL SECTION.

EDITORIAL NOTES.

Some Corrections.

OWING to the fact that it was not possible to send the article, in the October number, by Rev. F. B. Meyer, on "The Holy Spirit as Essential to Effective Gospel Preaching," abroad to its author for correction, we call attention to some errors that need to be noted. On page 293, "The *old* method of ob-

taining the interfusion," etc., should read, "The *only* method," etc. On page 295, "Do we read?" etc., should be, "Do we *not* read?" etc. On page 297, "to be in conversation with some one to whom he said," etc., should read, "to be in conversation with *One* to whom," etc. On page 297, "Now we know that the revivals," etc., should be, "*Need* we know?" etc. Add at

the close of the article: "We will give ourselves to prayer."

Prospectus for 1901.

THE prospectus of *THE HOMILETIC REVIEW* for 1901, which will be found in the advertising pages of this number, will show our readers how rich a feast the publishers have provided for the opening year of the new century.

To say nothing of the other new features, the materials provided for the department of illustration can not fail to be exceedingly profitable. Dr. Banks will present in the most practical way in twelve papers (the subjects of which are given) "The Art of Illustration." Rev. James C. Fernald, author of "Synonyms and Antonyms," who is preparing the great work recently announced, entitled "Scientific Side-Lights," will furnish twelve papers made up of fresh, up-to-date scientific illustrations. Dr. David James Burrell, of the Marble Collegiate Reformed Church, Fifth Avenue and Twenty-ninth Street, New York City, will furnish twelve papers on "Sermon Construction," in which he will, in his eminently helpful way, conduct his readers through the processes of the "sermon laboratory." *THE REVIEW* has never offered anything, in the line of illustrative materials, at all comparable with these unique features.

National Simultaneous Mission.

THE call for a Forward Movement by all Christendom is becoming universally recognized. It is likewise felt that such a movement if confined to mere externals—increase of members, payment of church debts, endowment of institutions, etc.—will be of little value. There is needed, as a basis for valuable and permanent results, a mighty spiritual awakening and advancement such as the Church has not known in modern history, if indeed in the centuries.

As organization is seen to be a ne-

cessity to the wisest and most economical use of spiritual energy, the churches are everywhere preparing to take advantage of it. The federation of Free Churches in England is to inaugurate its Forward Movement by a united National Simultaneous Mission planned to reach everybody in every community in the Kingdom. *The Christian World* of London characterizes the enterprise as "New Century Revivalism, and a Grand Assault on Indifference." The plan of operation has already been outlined in the paper on "The Forward Movement—How to be Brought About," in this number of *THE REVIEW*.

A similar movement is also being planned—as already suggested—for the American continent. It will doubtless aim to take advantage of popular enthusiasm and mass-momentum, but also to introduce at the same time those permanent elements of Scriptural truth, motive, and impulse that shall make the movement a distinct advance and elevation of Christian life and service for all time. No temporary wave of excitement or enthusiasm will avail to meet and overthrow the tremendous forces of organized and entrenched evil, or to lead to the immediate performance of the imperative duty of giving the Gospel to all mankind.

For permanent power and perpetual progress let every Christian labor and pray.

The Fulton-Street Prayer-Meeting.

THE unveiling of a tablet to the memory of the late Jeremiah C. Lanphier, on November 2, in the Middle Dutch Church, Second Avenue, New York City, recalls vividly the form of that consecrated man and the remarkable revival of 1858 which he was so largely instrumental in starting. That prayer-meeting in the Chapel of the old Fulton-Street Reformed Church sets before the Church at this critical period the open door to success in securing the larger blessing now sought for

Christendom and the world. It would be well if the memories of that prayer-meeting could be everywhere revived, together with the story of that founding of one of God's "power-houses," by Mr. Lanphier and another layman, Mr. Mahlon T. Hewitt—whom Horace Greeley pronounced "the most blessed man in New York."

It was on July 1, 1857, that Mr. Lanphier gave up forever his secular business and consecrated himself to spiritual service. At twelve o'clock, on September 23, 1857, the door of the Fulton-Street Chapel was thrown open for the first daily prayer-meeting, and the missionary, Mr. Lanphier, waited until half-past twelve for the first response to the invitation to the meeting. Before its close the number present had reached six. A week later the six had risen to twenty. Another week, and there were forty in attendance. Dr. Theodore L. Cuyler, in his address at the unveiling of the memorial tablet, sketched briefly the progress of the movement:

"Things went on in that way for a little while, but in the last of September or the first week in October came the prodigious commercial crash of 1857, which swept this city and land like a commercial cyclone; banks suspended, great houses came to a halt, and right on the top of that in the opening of 1858 began the wonderful work of grace known as the great revival of 1858. Some thought that it grew out of the commercial crash and wide bankruptcies, and tho that may be, yet it can not be established, as twenty years before there was an equally disastrous crash and no great revival. In 1858 began that marvelous work of grace throughout the churches in this

city. As the work began, I think I may say the first spot, perhaps, to feel it was that noonday prayer-meeting. There the flame began to kindle, there the baptism of fire began to descend. Presently one day after another that room was crowded with those who were gathering there to join in prayer, fervent and direct, for an outpouring of the Spirit. The presiding man in all these movements was our beloved brother Jeremiah C. Lanphier. Ministers began to come in, and the room was thronged every day. In the course of a few weeks such a center had that become of spiritual life and power that people poured in to the Fulton-Street prayer-meeting to catch a baptism of the Spirit, and poor wandering sinners came in there to be brought to Jesus Christ."

There is not space here to record how the daily prayer-meeting and the great revival spread over the nation and over the world. The lessons, of encouragement to humble consecrated Christian workers, and of the secret of Christian power, are the supreme ones for the present crisis. Dr. Cuyler's words on this point should bear fruit in many quarters:

"When I look back to-night over all the years and all he wrought through God's blessing, I will not hesitate to say that one of the foremost men in the spiritual history of this city, and in some respects of this country, is that modest, humble man of one intellectual talent whose name is recorded there. One talent had gained ten talents—yes, one hundred. Lanphier was a man of genius, but it was a genius of consecrated godliness. All he had and all he was was laid upon the altar."

The same sources of power still exist, the same way is still open, while the need has increased immeasurably and the present crisis is unspeakably momentous. Let us "Back to Pentecost!"

NOTICES OF BOOKS OF HOMILETIC VALUE.

EXPANSION UNDER NEW-WORLD CONDITIONS.
By Josiah Strong, Author of "Our Country," "The New Era," "The Twentieth-Century City," etc. New York: The Baker & Taylor Company, New York, 1900. Price, paper, 50 cents; cloth, \$1.

Dr. Strong is always interesting and stimulating. Any one who takes up this book will read it through, and will rise from the reading with that clearer and broader vision which every preacher should have in this great age. The reading recalls to us that remarkable book of fifty years ago, "The Earth and Man," by Arnold Guyot, the great geolo-

gist and physical geographer, made up of lectures delivered in one of the halls of Lowell Institute while he was professor in Harvard University, and of the more magnificent lectures that we heard later when Dr. Guyot had become professor in Princeton, in which he traced "the geographical march of history," with all the fascination of a master mind. Says Dr. Strong, in his preface:

"The twentieth century is confronted by conditions which are new in the history of the world, which concern the nations in general and the United States in particular. In this book the subject of *Expansion* is discussed in the light of these new conditions."

The topics treated will indicate the scope of the work: "Exhaustion of Our Arable Lands"; "Our New Manufacturing Supremacy"; "Foreign Markets a New Necessity"; "The New China"; "The New Isthmian Canal"; "The New Mediterranean"; "The New Mediterranean an Anglo-Saxon Sea"; "A New-World Life"; "A New-World Policy." These are the concluding words of the book:

"Such a world policy as is urged is not only justified, but required, by the new-world life on which we have entered. True enough it is unprecedented, but so are the new-world conditions which demand it. The wise words of Emerson, true when written, are peculiarly applicable to-day: 'We live in a new and exceptional age. America is another word for opportunity. Our whole history appears like a last effort of divine Providence in behalf of the human race; and a literal, slavish following of precedents, as by a justice of the peace, is not for those who at this hour lead the destinies of this people.' Conservatism demands precedents; progress creates them. The first precedent is always unprecedented. The world moves.

"It is time to dismiss 'the craven fear of being great,' to recognize the place in the world which God has given us, and to accept the responsibilities which it devolves upon us in behalf of Christian civilization."

Expansionists and anti-expansionists politically will alike find mental, moral, and spiritual expansion from the reading of Dr. Strong's book.

EVANGELIZATION OF THE WORLD IN THIS GENERATION. By John R. Mott. New York: Student Volunteer Movement for Foreign Missions, 1900. Price, \$1.

This is a book for which we have been waiting for thirty years. In an article in *THE HOMILETIC REVIEW* for June, 1900, entitled "Is the World of This Generation to be Evangelized?"—now issued in pamphlet form for wider distribution—we called attention to the fact that early in 1870, in *The Princeton Review*, then the leading theological review, we discussed this problem, in a paper on "The Christian Giving for the Times," and attempted to demonstrate the feasibility of the enterprise, and the duty and responsibility of the Church. That discussion seems to have been premature, except as it gave rise to a trend of thought that prepared the way for the later movement of which Mr. John R. Mott, secretary of the "Student Volunteer Movement for Foreign Missions," is in an important sense the representative. We have returned to the subject many times in the interval—in Church, synodical, and university addresses, and in papers and books—but we have been

continually forced back upon the conviction that the churches in this age of abounding worldliness are very "hard of hearing." But now—after more than thirty years—comes a book on this subject, with a specially prepared audience of some thousands of educated young men and women, waiting to go out to take possession of the "field" for Christian effort, "the world." May we not hope that the "hardness of hearing" is at last being removed?

This book, of about 800 pages of compressed and packed material, sets forth the foreign missionary movement and motive, and enforces the duty of the evangelization of the world in this generation with a wealth of information, illustration, and argument that must be absolutely convincing to any one who reads it. EVERY PREACHER OUGHT TO READ IT AND HEED IT, and then pass it on to all his hearers.

There is nothing of the fanatic or partisan or enthusiast about the book; it is simply the clear logic of incontrovertible fact and Scripture. The writer opens with a careful statement of what is meant by the evangelization of the world in this generation:

"It does not imply the hasty or superficial preaching of the Gospel. Professor Warneck wisely emphasizes the truth that the rejection [of the Gospel] can be made only with knowledge, and that this can be the case only when the announcement has been completely understood. The deliverance of the message must be effective, as lawyers would say, from the point of view of the hearer as well as of the speaker. This is necessary in order that the hearer may have full responsibility for his choice."

He then proceeds to enforce the duty, showing that the theme of his work "simply translates Christ's last command into terms of obligation concerning our own lifetime." The difficulties of the task are seen to be immense, but the possibility of accomplishing it is demonstrated by a view of what the first generation of Christians achieved, of what some modern missionary movements have done, and of the almost boundless opportunities, facilities, and resources of the Church of the present generation. The essential factors on the mission-field and on the home field are set forth, and the importance of the theme as a watchword for Christian effort is emphasized.

We know of no other book so timely and powerful—as we have elsewhere said*—as an aid in the new forward movement upward and onward that is agitating all Protestant Christendom on the threshold of a new century.

*See article on "The Forward Movement—How to be Brought About. The Campaign for the Preacher's Preparation," p. 560.

OUR BLUE MONDAY CLUB.

ON a recent Sunday the writer, a country minister, exchanged with the pastor of a city church that gives considerable attention to music. The order of exercises calls for an anthem after the invocation. On this occasion the choir had selected an evening song. Imagine, therefore, the strange minister's feelings when he heard at the very beginning of the service the petition rising on the wings of song, "Guard us while we sleep." His determination that there should be "mighty little" sleeping during that service was very natural under the circumstances.

MATFIELD, N. Y.

O. B.

DURING the Civil War, while our army was at Spottsylvania, the boys one day were about finishing a rifle-pit, when the adjutant hurried past, announcing, "Advance fifty yards and dig another rifle-pit." The last two men coming out of the pit just finished were so exhausted they could hardly climb out, when one said, "Tom, what does this campaign of Grant's remind you of?" "I don't know and I don't care, if I can get out of this," said Tom. "Well," said Bill, "it reminds me of a protracted meeting; they will not stop it as long as there is one man to go forward."

A. J. FURMAN.

INDIANA, PA.

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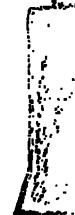
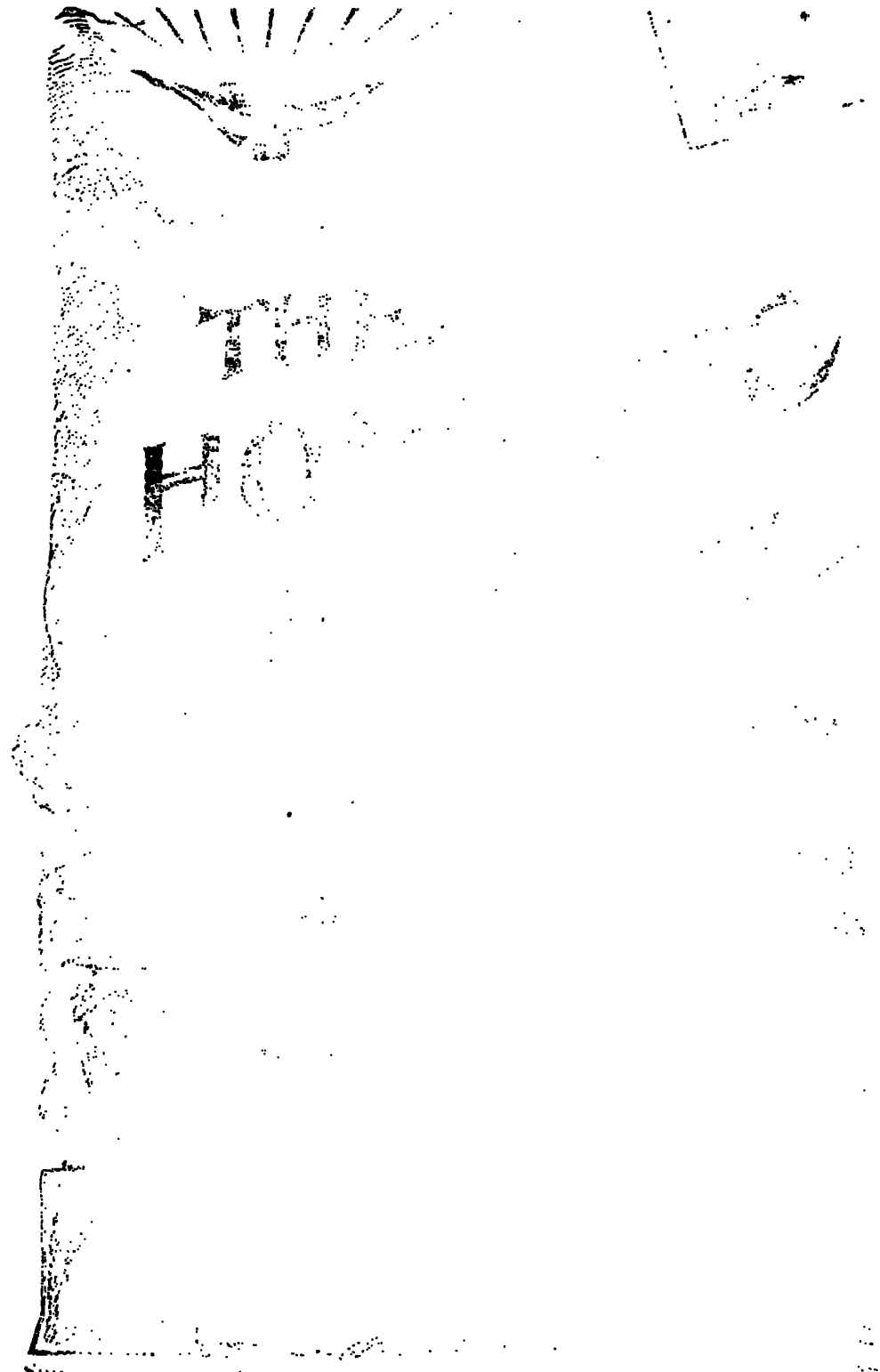
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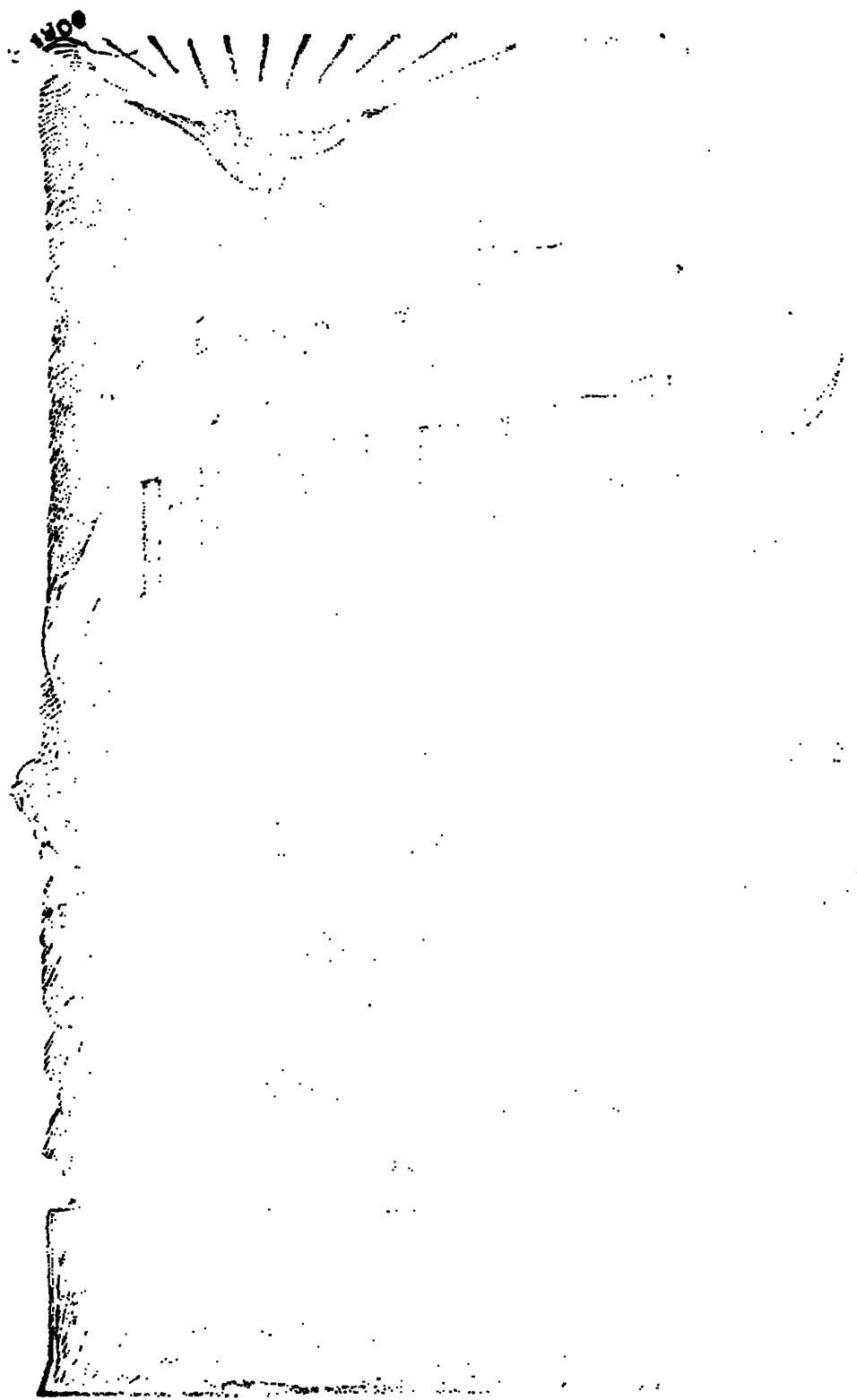


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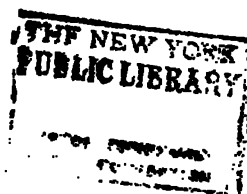
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